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BEQUEATHED BY

CHARLES DUDLEY MARCH,

OF GREENLAND, N. H.

(Class of 1880).

Received Sept. 9, 1889.

Charles March's

[illegible] gentle gales & blowing sighs arise,
The birds shall cease to tune their warning songs
The winds to breathe the waving woods to move
And streams to murmur ere I cease to love

y the Grace of God, King of *Gre*
, Defender of the Faith, *&c.* To
Greeting. Whereas our Truſty and
r City of *London*, Bookſeller, hath h
. ne hath been at a very great Expence
The Works of Horace *and* Virgil *tranſlated into* Engliſh *Proſe, with*
Hiſtorical, Geographical, and Claſſical Notes in Engliſh, *from t*
Commentators, both antient and modern, Together with the Latin T
in Order of Conſtruction; Which Works he is now publiſhing in *La*
Engliſh Proſe, with the aforeſaid Notes, *in Octavo*, and propoſes t
liſh *all the other* Latin *Authors* in the ſame Manner: *And hath t*
humbly beſought Us to grant him Our Royal Privilege and Licence for
printing, publiſhing, and vending the aforeſaid Works of Horace *and*
and all the other Latin Authors *in the ſame Manner, for the Term of*
teen Years; *We being willing to give all due Encouragement to Works*
Nature, which tend to the Advancement of Learning, are graciouſly
to condeſcend to his Requeſt; and do therefore, by theſe Preſents, ſo
may be agreeable to the Statute in that Behalf made and provided,
unto the ſaid *Joſeph Davidſon*, his Executors, Adminiſtrators, and A
Our Royal Licence for the ſole printing, publiſhing, and vending th
Works, for the Term of Fourteen Years, to be computed from the
hereof; ſtrictly forbidding all Our Subjects, within Our Kingdom
Dominions to reprint the ſame, either in the like, or any other Volu
Volumes whatſoever; or to Import, Buy, Vend, Utter, or Diſtribut
Copies thereof, Reprinted beyond the Seas, during the aforeſaid Te
Fourteen Years, without the Conſent or Approbation of the ſaid
Davidſon, his Heirs, Executors, and Aſſigns, under their Hands and
firſt had and obtained, as they will anſwer the contrary at their
Whereof the Commiſſioners and other Officers of our Cuſtoms, the M
Wardens, and Company of Stationers are to take Notice, that due
dience may be rendered to our Pleaſure therein declared.

Given at our Court at *St. James*'s the Twenty-fourth Day of *Febr*
1741-2, and in the Fifteenth Year of our Reign,

By His Majeſty's Command,

HOLLES NEWCAST

THE SATIRES, EPISTLES, AND ART of POETRY OF *HORACE*,

TRANSLATED into

ENGLISH PROSE,

As near the ORIGINAL as the different Idioms of the LATIN and ENGLISH LANGUAGES will allow.

WITH

The LATIN TEXT and ORDER OF CONSTRUCTION in the oppoſite Page; and CRITICAL, HISTORICAL, GEOGRAPHICAL, and CLASSICAL NOTES, in ENGLISH, from the beſt COMMENTATORS both Ancient and Modern, with a great many Notes entirely New.

AND

A PREFACE to each SATIRE and EPISTLE, illuſtrating their Difficulties, and ſhewing their ſeveral ORNAMENTS and DESIGN.

For the Uſe of SCHOOLS as well as of PRIVATE GENTLEMEN.

VOL. II.

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Sept. 9. 1889.

March Bequest.

THE

PREFACE.

HORACE in all his Poems ſhows himſelf a great *Poet*, a great *Philoſopher*, and a great *Critic*; but his Skill in Philoſophy and Criticiſm appears more eſpecially in his SATIRES and EPISTLES, in which he lays down the beſt Rules, not only to form the *Taſte* but the *Manners* of Youth: Nor does he in his SATIRES, while reproving Vice, put himſelf in a Paſſion, like ſome Satiriſts; but on the contrary, he endeavours to laugh us out of our Vices, and ſmiles when he is pointing out the Truth to us, as he himſelf ſays, *Ridentem dicere verum quid vetat*; which agrees with the Character *Perſius* gives of him:

Omne vafer vitium ridenti, Flaccus amico
Tangit & admiſſus circum præcordia ludit,
Callidus excuſſo populum ſuſpendere naſo.

He, with a ſly, inſinuating Grace,
Laugh'd at his Friend, and look'd him in the Face;
Wou'd raiſe a Bluſh where ſecret Vice he found,
And tickle while he gently prob'd the Wound:
With ſeeming Innocence the Crowd beguil'd,
And made the deſp'rate Paſſes when he ſmil'd.

But to underſtand the Nature of Satire clearly, it will be neceſſary to enquire into its Origin, about which there is ſo great a Conteſt among the Critics. *Julius Scaliger* and

D.

D. Heinſius aſſert, it had its Origin among the *Greeks*, and that it takes its Name from the *Greek* Word Σατυρος, a mix'd kind of Animal, one of the rural Gods of the Antients.

On the other hand, *Caſaubon*, *Rigaltius*, and *Dacier*, aſſert its Origin to be entirely *Roman*, and that it takes its Name from the *Latin* Word *Satur*, and that the *Romans* wrote Satires long before they had any Commerce with *Greece*, of which *Quintilian* leaves no room to doubt, when he ſays, *Satyra quidem tota noſtra eſt*; and *Horace* himſelf, ſpeaking of Satire, calls it, *Græcis intactum Carmen.* The Etymology of the Word is this: The *Latins* call'd it SATUR, *quaſi plenum*, as quite Perfect. Thus when the Dye of Wool is full and good, it is ſaid to be *Satur color*. From *Satur* they made *Satura*, which they ſometimes wrote *Satira* with an *i*, as they did *Maxumus* or *Maximus*, and *Optumus* or *Optimus*. *Satura* is an Adjective, and has Reference to the Subſtantive *Lanx*, which ſignifies a Charger or large Platter, fill'd with all ſorts of Fruit, which they offered every Year to *Ceres* and *Bacchus*, as the Firſt-fruits of all they gathered; which Cuſtom of the *Romans*, and the Word *Satura*, *Diomedes* the Grammarian has exactly deſcribed in this Paſſage: *Lanx referta variis multiſque primitiis, ſacris Cereris inferebatur, & à Copia & Saturitate rei* SATURA *vocabatur:* of which *Virgil* alſo makes mention in his *Georgics:*

Lancibus & pandis fumantia reddimus exta.

And again:

——*Lanceſque & liba feremus.*

From thence the Word *Satura* was apply'd to many other Mixtures, as in *Feſtus: Satyra cibi. genus, ex variis rebus conditum.* From hence it paſſed to the Works of the Mind, for they call'd ſome Laws *Leges Saturæ*, as they contain'd many Heads or Titles. But they reſted not here, for they

2 gave

gave this Name to certain Books, as *Peſcennius Feſtus*, whoſe Hiſtories were call'd *Saturæ*: From which Examples it is not hard to ſuppoſe, that theſe Works of *Horace* took the Name of *Saturæ*, becauſe, as *Porphiry* ſays, theſe Poems are full of a great many different Things. But it muſt not be thought, ſays *Dacier*, that it had its Name immediately from thence, for this Name had been uſed before for other Things, which bore a nearer Reſemblance to the SATIRES of *Horace*, as appears by what follows.

The *Romans* having been near four hundred Years without any Scenical Plays, Chance and Wantonneſs made them find, at one of their Feaſts, the * *Saturnian* and *Feſcennine* Verſes, which for one hundred and twenty Years they had, inſtead of Dramatick Pieces. But theſe Verſes were rude, and almoſt without Meaſure or Numbers, as being made extempore, and by a People as yet barbarous, who had little other Skill than what flow'd from their Joy and the Fumes of Wine. They were filled with the groſſeſt Sort of Railleries, and attended with Geſtures and Dances. To this *Horace* refers in the Firſt Epiſtle of his Second Book;

Feſcennina per hunc inventa licentia morem,
Verſibus alternis opprobria ruſtica fudit.

This Licentious Sort of Verſe was ſucceeded by one more correct, fill'd with a pleaſant Raillery, without the Mixture of any thing Scurrilous; and theſe obtain'd the Name of SATIRES, in which the Spectators and Actors were rallied without Diſtinction.

In this Condition *Livius Andronicus* found the Stage, when he firſt undertook to make Comedies and Tragedies, in Imitation of the *Greeks*. This Diverſion appearing more noble and perfect, it was frequented by great Crowds who neglected the Satires, till ſome modell'd them ſo as to be

* The *Feſcennine* and *Saturnian* Verſes were the ſame, for they were call'd *Feſcennine* from *Feſcennina*, a Town in *Italy*, where they were firſt practiſed; and *Saturnian*, from their Ancientneſs, when *Saturn* reign'd in *Italy*.

acted at the End of their Comedies, as we now act Farces. And then they altered their Name of Satires to that of *Exodia*.

About a Year after this *Ennius* was born, who growing up, and obſerving with what Eagerneſs and Satisfaction the *Romans* received the Satires, thought that Poems, tho' not adapted to the Theatre, yet preſerving the Gall, Raillery, and Pleaſantneſs, which made theſe Satires take, could not fail of being well received; he therefore compoſed ſeveral Diſcourſes, to which he retain'd the Name of Satires, which were entirely like thoſe of *Horace*, both for the Matter and Variety. The only eſſential Difference is, that *Ennius*, in Imitation of ſome *Greeks*, and of *Homer* himſelf, took the Liberty of mixing ſeveral kinds of Verſes together, ſuch as *Hexameters*, *Iambics*, *Trimeters*, with *Tetrameters* and *Trochaics*. After *Ennius* came *Pacuvius*, who alſo wrote Satires in Imitation of his Uncle *Ennius*. To *Pacuvius* ſucceeded *Lucilius*, who alſo wrote Satires, but he embelliſh'd them, and gave them quite a new Turn, which is what *Horace* means by theſe Words in the Firſt Satire of the Second Book:

——— Quid, cum eſt Lucilius auſus,
Primus in hunc operis componere carmina morem?

For *Horace* never intended by theſe Words to ſay there were no Satiriſts before *Lucilius*, as *Ennius* and *Pacuvius* were before him.

Having explain'd the Nature, Origin, and Progreſs of Satire, I ſhall now ſay a Word or two of *Horace* in particular.

There cannot be a more juſt Idea given of this Part of his Works, than in comparing them to the Statues of the *Sileni*, to which *Alcibiades* in the Banquet compares *Socrates*. They were Figures that without had nothing agreeable or beautiful, but if you open'd them, you found the Figures of all the Gods. In the Manner that *Horace* preſents himſelf to us in his SATIRES, we diſcover nothing at firſt that deſerves our Attach-

Attachment; but when we remove that which hides him from our Eyes, we find in him all the Deities together; that is to ſay, all thoſe Virtues which ought to be continually practiſed by ſuch as ſeriouſly endeavour to forſake their Vices.

Thus *Horace* in his SATIRES would teach us, to conquer our Vices, to rule our Paſſions, to follow Nature, to ſet Bounds to our Deſires, to diſtinguiſh Truth from Falſhood, to forſake Prejudices, to know the Principles and Motives of all our Actions, and to ſhun the Folly of being bigotted to the Opinions we have imbibed under our Teachers, without examining whether they are well grounded. In a Word, *Horace* endeavours to make us happy for Ourſelves, faithful and agreeable to our Friends, eaſy, diſcreet, and honeſt to all with whom we live and converſe. So far this learned Critic.

Horace ſhews more of his Skill in Criticiſm in his EPISTLES than he does in his SATIRES, eſpecially in that Epiſtle to the *Piſo's* which bears the Name of *The Art of Poetry*, and which is juſtly eſteem'd one of the moſt precious Monuments in its Kind that *Roman* Antiquity has left us, as in it *Horace* gives us the beſt Rules of Poetry the Nature of an Epiſtle would admit; and it is well it did not require our Author to be ſtrictly methodical, or he could not have ſo happily introduced that beautiful Deſcription of the Excellency and Uſefulneſs of Poetry:

Silveſtres homines ſacer interpreſque Deorum
Cædibus & victu fœdo deterruit Orpheus;
Dictus ob hoc lenire tigres rapidoſque leones:
Dictus & Amphion, Thebanæ conditor arcis,
Saxa movere ſono teſtudinis, & prece blandâ
Ducere quò vellet. Fuit hæc ſapientia quondam,
Publica privatis ſecernere, ſacra profanis;
Concubitu prohibere vago; dare jura maritis;
Oppida moliri; leges incidere ligno.
Sic honor & nomen divinis vatibus atque
Carminibus venit. Poſt hos inſignis Homerus,

Tyrtæuſque mares animos in martia bella
Verſibus exacuit. Dictæ per carmina ſortes,
Et vitæ monſtrata via eſt; & gratia regum
Pieriis tentata modis, luduſque repertus,
Et longorum operum finis: ne fortè pudori
Sit tibi Muſa lyræ ſolers, & cantor Apollo.

Fame ſays, inſpired Orpheus firſt began
To ſing God's Laws, and make 'em known to Man;
Their Fierceneſs ſoften'd, ſhow'd them wholſome Food,
And frighten'd All from lawleſs Luſt and Blood:
And therefore Fame hath told, his charming Lute
Could tame a Lion, and correct a Brute.
Amphion too (as Story goes) cou'd call
Obedient Stones to make the *Theban* Wall;
He led them as he pleas'd, the Rocks obey'd,
And danc'd in Order to the Tunes he play'd:
'Twas then the Work of Verſe to make Men wiſe.
To lead to Virtue, and to fright from Vice:
To make the Savage pious, kind, and juſt;
To curb wild Rage, and bind unlawful Luſt;
To build Societies, and Force confine;
This was the noble, this the firſt Deſign:
This was their Aim, for this they tun'd their Lute,
And hence the Poets got their firſt Repute.
Homer and *Tyrtæus* next did boldly dare
To whet brave Minds, and lead the Stout to War:
In Verſe their Oracles the Gods did give;
In Verſe we were inſtructed how to live:
Verſe recommends us to the Ears of Kings,
And eaſeth Minds when clog'd with ſerious Things:
And therefore, Sir, Verſe may deſerve your Care,
Which Gods inſpire, and Kings delight to hear.

But tho' *Horace* in his SATIRES and EPISTLES gives us the beſt Rules of Poetry, his chief Deſign in both is to make us in Love with Virtue and hate Vice; and to that End he ſhews us the Beauty of the one and the Deformity of the other: How

How odious does he make the Slanderer appear in theſe expreſſive Words!

——————Abſentem qui rodit amicum;
Qui non defendit, alio culpante; ſolutos
Qui captat riſus hominum, famamque dicacis;
Fingere qui non viſa poteſt; commiſſa tacere
Qui nequit; hic niger eſt: hunc tu, Romane, caveto.

He that ſhall rail againſt his abſent Friends,
Or hears them ſcandaliz'd, and not defends,
Sports with their Fame, and ſpeaks whate'er he can;
And only to be thought a witty Man,
Tells Tales, and brings his Friend in Diſeſteem,
That Man's a Knave, be ſure beware of him.

How does he expoſe that Baſeneſs of Temper too common in the World, where a Man pretends to have a great Value for another, and ſeems concern'd when he hears him ill ſpoken of, and yet makes a more cruel Reflection on his Conduct himſelf, than any he had heard:

———————— mentio ſi qua
De Capitolini furtis injecta Petilli
Te coram fuerit: defendas, ut tuus eſt mos:
Me Capitolinus convictore uſus amicoque
A puero eſt, cauſâque meâ permulta rogatus
Fecit; & incolumis lætor quod vivit in urbe:
Sed tamen admiror, quo pacto judicium illud
Fugerit: Hic nigræ ſuccus loliginis, hæc eſt
Ærugo mera. ————————

In common Talk, as we have often done,
If we diſcourſe how *Petil* ſtole the Crown,
And you, as you are wont, his Cauſe defend,
" He hath a Kindneſs for me, he's my Friend,
" My Old Acquaintance he, he is indeed,
" And I am glad at Heart that he is freed;

 " And

"And yet I wonder how he 'ſcap'd:" 'tis right;
This, this is baſe Detraction, this is Spite.

He inculcates the moſt ſolid Principles of Philoſophy for our Conduct in Life, with the Air of a polite Courtier. He is a Philoſopher without taking the Habit and Form of one; ſo greatly does he embelliſh what he borrows from the Philoſophers with beautiful Deſcriptions, diverting little Hiſtories and agreeable Fables. How entertaining is his Deſcription of the Impertinent, and of the Enchantments of *Canidia* in the Firſt Book of his SATIRES; and that of the covetous old Miſer in the Second Book:

Pauper Opimius argenti poſiti intus & auri,
Qui Veientanum feſtis potare diebus
Campanâ ſolitus trulla, vappamque profeſtis,
Quondam lethargo grandi eſt oppreſſus; ut hæres
Jam circùm loculos & claves lætus ovanſque
Curreret. Hunc medicus multùm celer atque fidelis
Excitat hoc pacto: menſam poni jubet, atque
Effundi ſaccos nummorum, accedere plures
Ad numerandum: hominem ſic erigit. addit & illud;
Ni tua cuſtodis, avidus jam hæc auferet hæres.
Men' vivo? Ut vivas igitur, vigila: hoc age. Quid vis?
Deficient inopem venæ te, ni cibus atque
Ingens accedat ſtomacho fultura ruenti.
Tu ceſſas? agedum, ſume hoc ptiſanarium oryzæ.
Quanti emtæ? Parvo. Quanti ergo? Octo aſſibus. Eheu!
Quid refert, morbo, an furtis, pereamque rapinis?

Opimius, that old Cuff, and richly poor,
Who wanted e'en the Wealth he had in Store;
That on Feaſt days did meaneſt Wines provide
In earthen Jugs, and Lees on all beſide;
Lay in a Lethargy; all Hope was gone;
And now his joyful Heir ran up and down,
And ſeiz'd the Keys and Cheſts as all his own.

This

This the kind Doctor ſaw; and this Deſign
He us'd for Cure: He brought a Table in,
And order'd ſome to tumble o'er his Coin.
This rous'd him; then he cries, Sir, you're undone,
Wake Sir, and watch, or elſe your Money's gone:
Your Heirs will ſeize it. What, *while I'm alive?*
Then wake and ſhew it, Sir, come, come, revive.
What muſt I do? Eat, Sir, What, are you loth?
Pray, take this little Diſh of Barley-broth.
What doth it coſt? Not much, upon my Word.
How much, pray? Why two Groats. *Two Groats! Oh Lord!*
'Tis the ſame Thing to me, to be undone
By Thieves or Phyſick: Doctor, I'll have none.

And how beautifully does he deſcribe the Lover and his Paſſion, in the ſame Book in theſe expreſſive Words:

Porrigis irato puero cum poma, recuſat:
Sume catelle; negat: Si non des, optat. Amator
Excluſus qui diſtat? agit, ubi ſecum, eat, an non,
Quo rediturus erat non arceſſitus; & hæret
Inviſis foribus: Nec nunc, cum me vocet ultro,
Accedam? An potius mediter finire dolores?
Excluſit; revocat: redeam? non, ſi obſecret. Ecce
Servus non paulo ſapientior: O here, quæ res
Nec modum habet, neque conſilium, ratione modoque
Tractari non vult. In amore hæc ſunt mala: bellum
Pax rurſum. Hæc ſi quis tempeſtatis prope ritu
Mobilia, & cæca fluitantia ſorte, laboret
Reddere certa ſibi: nihilo plus explicet, ac ſi
Inſanire paret certâ ratione modoque.

Offer an Apple to a peeviſh Boy,
He will refuſe it; here, my pretty Joy,
Come pr'ythee take it: No, Sir, I'll have none:
Yet, if unoffer'd, he will beg for one.

Like

Like him's the Lover, who hath aſk'd in vain,
Doubting if e'er he ſhou'd return again:
Altho' deſir'd, when he would gladly wait,
Unaſk'd, and linger at the hated Gate:
Now ſhe invites, and ſwears ſhe will be kind:
What, ſhall I go, or rather cure my Mind?
She ſhut me out, then aſks me to return:
What, ſhall I go?—No, tho' ſhe begs, I'll ſcorn.
But lo, his wiſer Slave did thus reprove:
Sir, Reaſon muſt be never us'd in Love;
Its Laws unequal, and its Rules unfit,
For Love's a Thing by Nature oppoſite
To common Reaſon, common Senſe, and Wit;
All that's in Love's unſteady, empty, vain;
There's War and Peace, and Peace, and War again.
Now he that ſtrives to ſettle ſuch as theſe,
Mere Things of Chance, and faithleſs as the Seas,
He were as good deſign to be a Fool
By Art and Wiſdom, and be mad by Rule.

And in the *Firſt Book* of his EPISTLES, how diverting is the Dialogue between *Philip* and *Vulteius Mena*; and the Story of *Lucullus*'s Soldier in the *Second*; not to mention the ſeveral pretty little Fables, ſuch as that of the Horſe and the Buck, that of the Frogs, and that of the City and Country Mouſe; Theſe and a hundred other Deſcriptions are ſet off in ſuch a delicate Manner, as muſt charm every Reader: But one need tranſcribe the greater Part of the SATIRES and EPISTLES, to point out all their Beauties.

As to the Queſtion, *Whether* Horace *or* Juvenal *excells in Satire?* I can't ſee why both of them may'nt be juſtly praiſed, without detracting from the Merit of either: They are both excellent in their Way, *Horace* in *jocoſe*, and *Juvenal* in *ſerious* Satire; each of which are undoubtedly neceſſary according to the Temper of the People for whom they are deſigned; for, as in ſome Diſtempers lenitive Medicines are to be applied, in others corroſive; ſo in correcting Vice, ſome-

ſometimes ſoft and gentle Reproofs are to be made uſe of, at other Times ſevere and home Reproofs. This is exactly the Caſe with *Horace* and *Juvenal*: *Horace* wrote his SATIRES in the Reign of *Auguſtus*, when, tho' Men were wicked, yet they conceal'd their Vices, and affected to appear virtuous tho' they were not really ſo; to whom *Horace* ſuits his Satires accordingly. *Juvenal*, again, wrote his in the Reign of *Domitian*, when Vice was come to its greateſt Height; when Men, encouraged by the Example of a flagitious Tyrant, were openly and avowedly wicked; to remedy which, open and ſtinging Rebukes were abſolutely requiſite. Wherefore we may juſtly conclude, that ſuch Satires as *Juvenal*'s would have ſuited *Auguſtus*'s Reign, as ill as *Horace*'s would have ſuited *Domitian*'s.

As for *Perſius*, who wrote in the Reign of the cruel *Nero*, he is allow'd to be a good Satyriſt, yet he is evidently beneath both *Horace* and *Juvenal*, not only in his Numbers, but in the Purity of his *Latin*; which *Caſaubon*, his greateſt Favourer, can't help owning. He is alſo very obſcure, which ſome think he affected, others, that he was afraid of *Nero*. But, after all, *Perſius* was but a young Man, and had not arrived to that Maturity of Judgment which is neceſſary to make an accompliſh'd Poet; for he died before he was thirty Years of Age; wherefore, rather than ſearch into his Faults, let us be ſurprized that he wrote ſo well.

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HORACE's

SATIRES,

EPISTLES,

AND

ART of POETRY

TRANSLATED into

ENGLISH PROSE.

QUINTI

HORATII FLACCI

SATIRARUM

LIBER PRIMUS.

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* SATIRA I.

Horace addreſſes his firſt Satire to Mæcenas, *as he does his firſt Ode, his firſt Epode, and the firſt of his Epiſtles: And all theſe firſt Pieces in the Order of his Works ought to be look'd on as ſo many Dedications, without our concluding they muſt neceſſarily have preceded in the Order of Time. It has been almoſt a general Opinion, that* Horace *compoſed his Odes before his Satires and Epiſtles: But whoever examines theſe Notes, will find this a Miſtake, and that the Satires were writ by him before ſeveral of his Odes. One cannot determine the Date of this Satire, becauſe it has no Hint to ground ſo much as a Conjecture upon.* Horace *writes in it againſt Diſcontent and Avarice, that is, againſt the two moſt common Faults of Mankind. This Subject is handled by him with a great deal of Wit and Art, as are all the Subjects of his Satires; and one may boldly ſay, that if his Odes have gained him the higheſt Reputation of all the Latin Lyric Poets, his Satires and Epiſtles will always make him be look'd upon as a Philoſopher, who never had his Superior, excepting* Socrates. *Wherefore this Part of his Works ought to be read as a Courſe of Morality, which is ſo much the more worthy of Admiration, becauſe whilſt he attacks Vices by inculcating the moſt ſolid Rules of a ſtrict Philoſophy, he does it with the Air of the moſt polite Courtier: He is a Philoſopher, but without taking the Habit or Form of one, ſo greatly embelliſhes all he borrows from them, and gives it ſuch an agreeable Turn, that he ſeems not ſo much to have ſtudied their Books, as Mankind. This is what wonderfully proves that Truth, that Philoſophy is the genuine Daughter of Poetry. 'Tis true this Virgin has been a long Time concealed under different affected Habits, but ſhe has, at laſt, found her true Parents; the Poets have owned her, and* Horace *has reſtored her to her firſt Luſtre.*

QUI ſit, Mæcenas, ut nemo, quam ſibi ſortem,
Seu ratio dederit, ſeu ſors objecerit, illâ
Contentus vivat; laudet diverſa ſequentes?
O fortunati mercatores, gravis armis

ORDO.

O Mæcenas, *qui ſit ut nemo vivat contentus illa* ſorte *quam ſortem ſeu ratio dederit ſeu ſors objecerit ſibi*, ac *laudet ſequentes diverſa? O fortunati mercatores, miles ait jam gravis armis & fractus membra multo*

NOTES.

* *Satira.*] There are various Opinions concerning the Derivation of this Word: Some making it come from *Satura*, as the ancient *Latins* ſaid *obtumus* for *optimus*. So we find *Lanx Satura*, that is, a Diſh filled with a Mixture of Meats and other Ingredients. On the contrary, ſome write *Satyre*, and ſome write *Satyri*, Satyrs, or rural Gods, becauſe

HORACE'S SATIRES.

BOOK FIRST.

SATIRE I.

This Piece is the Second *that* Horace *has addreſſed to* Mæcenas *upon the ſame Subject. One is at the Head of his Odes, as this is at the Head of his Satires. The Point that makes them coincide, is that Attachment which all Men have to their own Profeſſion. The Satire adds two other Points, which makes this Attachment blameable. Firſt, that it is commonly joined to a vicious Sentiment, which is contrary to it, and inclines us to envy the Felicity of other Profeſſions. Secondly, that it has for Principle, an Inſatiableneſs, which nothing but Death can put an End to, or any Thing elſe can moderate. Theſe two Diſorders are the common Sources of our Uneaſineſſes, and are the two particular Objects of* Horace's *Morality: Nothing can be imagined more rational, than what he teaches upon this Head; and this Character reigns thro' all his Satires: Even thoſe he attacks have no Reaſon of Complaint; for he does not exaſperate them with exaggerated Invectives. Contenting himſelf with pointing out to them the Weakneſs of their Sentiments and Conduct, he confines their Shame to their own Self-conviction, and puts them in a Capacity of curing themſelves. This Method of Morality is the moſt efficacious of all others, becauſe we are more willing to reform, when we think we are only indebted to our own Reflections. No one ever underſtood this Delicacy of Reprehenſion better than* Horace, *and one may ſurely affirm that he is no leſs the firſt of Satiriſts by this Quality, than he is of Lyric Poets by his Correctneſs and Sublimity.*

We are left entirely in doubt, whether the Poet deſigned this to be placed at the Head of all his Satires; I am inclined to think this Order is owing to the ancient Grammarians. But however that be, there is no ſufficient Reaſon to change the Diſpoſition.

HOW comes it, Mæcenas, that no Man lives contented with his Lot, whether his own Reaſon has * inclined him to make choice of it, or Fortune thrown it in his Way; *but* is *ſtill* praiſing thoſe who follow different *Ways of Life?* O happy Merchants, ſays the Soldier ready to ſink under his

* *Given it.*

becauſe they were noted for *Sarcaſms*, according to the Heathen Fables.

1. *Qui fit Mæcenas.*] Horace does not propoſe this Queſtion to *Mæcenas*, as if he expected an Anſwer from him. This is a Method of ſpeaking common to all Lan-

 guages,

Miles ait, multo jam fractus membra labore.
Contrà mercator, navim jactantibus Auſtris,
Militia eſt potior, quid enim? concurritur: horæ
Momento cita mors venit, aut victoria læta.
Agricolam laudat juris legumque peritus,
Sub galli cantum conſultor ubi oſtia pulſat.
Ille, datis vadibus, qui rure extractus in urbem eſt,
Solos felices viventes clamat in urbe.
  Cætera de genere hoc (adeò ſunt multa) loquacem
Delaſſare valent Fabium, ne te morer, audi

ORDO.

labore. Contra Mercator ait, auſtris jactantibus navim, militia eſt potior, quid enim? concurritur: momento horæ cita mors aut læta victoria venit. Peritus juris legumque laudat Agricolam, ubi conſultor pulſat oſtia ſub cantum galli. Ille, qui eſt extractus rure in urbem, datis vadibus, clamat homines *viventes in urbe eſſe ſolos felices.*

Cætera exempla *de hoc genere, ſunt adeo multa, valent delaſſare Fabium, ne morer te,*

NOTES.

guages, when we would enquire with another after any Truth, or gradually inform him.

The Conduct of Men is a meer Paradox. There are ſuch oppoſite Sentiments and Motions of the human Heart, that one knows not how to refer them to the ſame governing Principle. Always diſcontented with the Situation they are in, Men ſeem to place their Happineſs in a future Change. Does an Opportunity offer itſelf? They loſe their Deſire, they diſlike their own Choice, and a Change is their Averſion. How ſhall we give a Definition of ſuch a various Being?

2. *Seu ratio dederit, ſeu ſors objecerit.*] All the Engagements of Mankind are reducible to two Heads. For either they are their Choice, or Fortune obliges them to them: And *Horace*, by admitting both cauſes, equally ſatisfies the *Stoic*, and *Epicurean* Philoſophers. The firſt maintained that they flowed from Reaſon and divine Providence; the latter, that Fortune governed all Things.

Sors is the ſame as *Fortuna.* Thus *Terence: Quod ſors feret, feremus æquo animo*: "We will bear patiently the Lot of Fortune." And *Horace* has juſtly oppoſed Fortune to Reaſon, as two Extreams which have no Medium.

Objecerit is here uſed in the ſame Senſe as *obtulit* in the ſixth Satire.

Nulla etenim tibi me ſors obtulit.

"It was not fortune firſt preſented me to you.

We ſhould obſerve here the elegant Choice of Words. *Dare* is appropriated to Reaſon, and *objicere* to Fortune. The firſt diſtinguiſhes that Election which comes from Reaſon; and the other, that Caprice and Fickleneſs, which is obſervable in the Benefits of Fortune.

3. *Diverſa.*] We muſt underſtand *Studia*, different Profeſſions. Before I quite diſmiſs the Expreſſion, *Laudet diverſa ſequentes*, let me further add, that *Horace* only treats here of thoſe paſſing Diſguſts, tho' frequent, which are no Ways incompatible with an habitual Attachment to the State of Life we have choſen.

4. *Gravis Armis*] This Correction ſeems neceſſary: For, if the Complaint of the Soldier had been cauſed by old Age, it would have been perpetual; whereas all the other Examples of Uneaſineſs and Diſtaſte mentioned by *Horace* are only tranſient. The Merchant envies not the Condition of the Soldier, but while the Tempeſt laſts; nor the Lawyer that of the Huſbandman, but when a litigious Client knocks at his Door at an unſeaſonable Hour. This is ſo true, that after *Jupiter* is feigned to be willing to grant their Prayers, there is not one will change his Condition. But what puts the matter out of all doubt, is that upon the Poet's Queſtion to the Merchant, Huſbandman, and Soldier, why they will not make uſe of *Jupiter*'s Generoſity? They anſwer to a Man, they will ſuffer the

Arms, and over-fatigued with * hard Duty. The Merchant, on the other hand, when the *ſtormy* South-Weſt Winds toſs the Ship *he is in*, *cries* the Soldier's Life is beſt. For why, he engages *in Battle*, and in a trice meets with a ready Death, or *gains* a joyful Victory. The Lawyer, when his Client knocks at his Door at Cock-crow, praiſes the † Farmer's Quiet. The Farmer, who by becoming Surety, is oblig'd to leave the Country and come to Town *for a few Days*, declares thoſe only happy who live in the City. The Inſtances of this kind are ſo *very* many, that they would tire *even* talkative Fabius *himſelf to enumerate them all*. To detain you no longer,

* *Much Toil.* † *The Farmer.*

NOTES.

the Inconveniencies of their own Condition, till they can lay up ſo much as will comfortably ſupport them in their old Age. *Senes ut in otia tuta recedant.* It is therefore evident that this Soldier was not old, who ſpoke after this Manner; and therefore this Correction of *Gravis armis* inſtead of *Gravis annis* is altogether natural and well founded.

6. *Navim jactantibus Auſtris.*] He makes mention of the Southern Wind, becauſe it particularly rages in the *Adriatick* and *Sicilian* Seas. So *Horace* elegantly ſays in Ode III. Book I.

> —— *Nec rabiem Noti;*
> *Quo non arbiter Adriæ*
> *Major, tollere, ſeu ponere vult freta.*

" Nor the Rage of the South Wind, which " has abſolute Power over the *Adriatic*, " whether he will raiſe or ſmooth its " Waves."

8. *Horæ momento cita mors venit, aut victoria læta:*] As if there was nothing but Death or Victory to be expected from a Battle. This Merchant ſpeaks perfectly in the Strain of a Perſon who prefers another's Condition to his own. They conſider their Neighbours in the moſt advantageous View, and their Paſſion blinds them ſo much that they cannot diſcover the Inconveniencies of another's Circumſtances. A thouſand Misfortunes happen in War far worſe than Death itſelf.

9. *Juris Legumque.*] When *Jus* and *Leges* are joined together, the firſt ſignifies natural Right, and the latter written Law.

10. *Sub galli cantum.*] It was the Cuſtom of *Roman* Lawyers to open their Houſes at Day-break, for their Clients that came to conſult them. 'Tis what he explains more at large in the firſt Epiſtle of his ſecond Book.

> *Romæ dulce diu fuit, et ſolemne recluſâ*
> *Mane domo vigilare, Clienti promere Jura.*

" At *Rome* they took a long time a par-" ticular Pleaſure, and it was an eſtabliſhed " Cuſtom, to open their Doors early in " the Morning, and explain the Laws to " their Clients" *Cicero* ſays in his Oration for *Murena*: *Vigilas tu de nocte ut conſultoribus tuis reſpondeas.* " You riſe before the " Dawn to anſwer thoſe who come to " conſult you."

11. *Ille, datis vadibus.*] *Vades* are properly thoſe perſons who give Security for another, and who are obliged to make him appear on a certain Day. If he fail'd, he, who accepted his Security, had an Action againſt him for deſerting his Bail, or Non-appearance; and this Action had many Privileges.

13. *Loquacem Fabium.*] This *Fabius*, whom the Satiriſt diſtinguiſhes for his Talkativeneſs, was born at *Narbon*, and had written ſeveral Books according to the Principles of the Stoic Philoſophy. He had likewiſe eſpouſed the Part of *Pompey*. *Horace*, who was an *Epicurean*, might probably have had ſeveral Diſputes with him, and found in him a Profuſion of Words inſtead of ſolid Arguments. *Delaſſare* is here put for *valde laſſare*. The Prepoſition *de* in Compoſition often augments the Signification as well as diminiſhes it.

Quò rem deducam. ſi quis Deus, En ego, dicat,
Jam faciam quod vultis: eris tu, qui modò miles,
Mercator; tu conſultus modò, ruſticus: hinc vos,
Vos hinc mutatis diſcedite partibus. eja!
Quid ſtatis? Nolint: atquì licet eſſe beatis.
Quid cauſæ eſt, meritò quin illis Jupiter ambas
Iratus buccas inflet, neque ſe fore poſthàc
Tam facilem dicat, votis ut præbeat aurem?
  Præterco, ne ſic, ut qui jocularia, ridens
Percurram: (quanquam ridentem dicere verum
Quid vetat? ut pueris olim dant cruſtula blandi
Doctores, elementa velint ut diſcere prima.
Sed tamen amoto quæramus ſeria ludo.)

ORDO.

audi quo deducam rem. Si quis Deus dicat, en ego jam faciam quod vultis: tu eris Mercator, qui modo eras *miles; tu modo conſultus,* eris *ruſticus: hinc vos, vos hinc* inquam, *diſcedite mutatis partibus, eja, quid ſtatis? Nolint: atqui licet* illis *eſſe beatis. Quid cauſæ eſt, quin Jupiter merito iratus illis inflet buccas ambas,* ac *dicat ſe neque poſthac tam facilem, ut præbeat aurem* eorum *votis?*

Præterco, ne ridens percurram ea *ſic ut qui* percurrit *jocularia: quanquam quid vetat ridentem dicere verum? ut blandi doctores olim dant cruſtula pueris, ut velint diſcere prima elementa. Sed tamen quæramus ſeria,*

NOTES.

15. *Si quis Deus.*] *Horace* has apparently imitated a Paſſage in *Cicero,* where he introduces a God in this Manner, in the Second Book of his Academic Queſtions. *Ordiamur igitur a Senſibus, quorum ita clara judicia et certa ſunt, ut ſi optio naturæ noſtræ detur, et ab ea Deus aliquis requirat contentane ſit ſuis integris incorruptiſque ſenſibus, an poſtulet melius aliquid, non videam quid quæram amplius.*

"Let us begin by the Senſes, whoſe "Judgments are ſo clear and certain, that "if the Choice was given to Human Nature, and if a God aſked of her, if ſhe was "content with her perfect and ſound Senſes, "or required any Thing better, I do not "ſee what I could wiſh for more."

15. *En ego dicat.*] The Particles *en* and *ecce* are made uſe of commonly to ſhew Surpriſe, when a Thing happens we do not expect.

18. *Hinc vos, vos hinc diſcedite.*] This is ſpoken to the four Actors that have appeared on the Scene: For tho' *Horace* only ſeems to change the Parts of two, yet the others having made the ſame Petition, are ſuppoſed to partake alike of the Favour of the God.

19. *Atqui licet eſſe beatis.*] Becauſe it only depended on themſelves to take the Part they liked beſt. The *Latins* have ſaid indifferently, *licet eſſe beatis,* and *licet eſſe beatos.* But the firſt Expreſſion is more poetical, and therefore *Horace* uſes it in other Places.

Primum ego me illorum, dederim quibus
eſſe Poetis,
Excerpam Numero——

"First I ſhall exclude myſelf from the "Number of thoſe whom I have granted "to be Poets.

21. *Ambas buccas inflet.*] The *Latins* have ſaid in an humorous Way, *inflare buccas,* and the *Greeks* φυσᾶν γνάθους, that is, ſwell the Cheeks, as the Marks of a great Paſſion. In reality, the whole Countenance is disfigured and ſwelled in a Tranſport of Rage.

23 *Præterco.*] This Correction ſeems as natural as neceſſary. The ordinary Reading in this Place cauſes a Confuſion, which it is impoſſible to unravel. *Horace* ſeigns that *Jupiter* being wearied with the various Com-

obſerve how I ſhall put the Caſe. Suppoſe a God ſhould ſay, Come I'll grant what ye deſire; you who are now a Soldier ſhall be a Merchant; *and* you now a Lawyer ſhall be a Farmer. Be gone, get ye hence, now that ye have changed your Employments. Strange! why do you ſtand? Tho' they may be happy, they won't. What Reaſon can be *given*, why Jupiter, highly provok'd, ſhould not * ſhow his utmoſt Diſpleaſure, and declare that he will never henceforth be ſo gracious as to give Ear to their Prayers. *But* I wave the Reaſon, however, not to run this Matter curſorily over, as if I were in Jeſt, *or* like one that tells a merry Story; tho' what ſhould hinder one to laugh, *and at the ſame Time* tell the Truth? As good natur'd Maſters uſed in former Times to coax their Boys with Biſkets to learn their firſt Leſſon. But Raillery apart, let us be ſerious.

* *Swell both his Cheeks.*

NOTES.

Complaints of Mankind, concerning the Unhappineſs of their Conditions, leaves them abſolute Maſters of their own Choice. But as ſoon as this is granted them, they change their Minds, they are content with their own Circumſtances, and thank *Jupiter* for his Indulgence and Generoſity. The Poet being provok'd at their Inſolence, cries out: What ſhould hinder *Jupiter* from ſhewing them a Countenance ſuitable to their Impertinence, and let them know he ſhall have, for the future, other Employments than to liſten to their Prayers. It is a natural Conſequence that *Horace* ſhould have ſaid ſomething upon this Account, or made *Jupiter* anſwer for himſelf. One is notwithſtanding ſurpriſed to find him ſo far from doing ſo, that he breaks off the Diſcourſe, and entangles himſelf in ſuch a Chain of Parentheſes, that one cannot diſcover his Senſe. For what is the Meaning of this *Præterea* which the modern Editions have retained hitherto: And how can it be connected with the 27th Verſe? What the Commentators have hitherto ſaid upon it, is the moſt frivolous Stuff imaginable. It is a ſurpriſing Thing, none have perceived there was a Fault in the Text: Yet the natural Change of a Letter gives it a Perſpicuity and Senſe that is worthy of *Horace*. It is then a fine Piece of Raillery upon the Gods, that were ſuppoſed to be ſo mercenary, that rich Sacrifices wou'd at any Time diſarm them of their Thunder. He does not expreſly ſay ſo, but contents himſelf with thinking it, and it is perhaps the moſt ſatirical Expreſſion in *Horace*.

24. *Quanquam ridentem dicere verum.*] He makes an Apology for Fictions, which are commonly the Covers of Truth. No one ever made Uſe of them to better Purpoſe. Thus it is that *Perſeus* ſpeaks of him,

Omne vafer vitium ridenti Flaccus amico
Tangit, & admiſſus circum Præcordia ludit.

"That he nicely touches upon the Faults "of his Friend, and at the ſame Time "pleaſes him, and inſinuating himſelf into "his Heart, diverts him."

25. *Cruſtula.*] Thoſe are properly a Sort of ſweet Cakes or Biſkets. *Seneca* has ſaid in the ſame Senſe, *conſolari cruſtulo pueros*, "to pleaſe Children with a Cake."

26. *Elementa velint ut diſcere prima.*] *Elementa prima* are the Letters of the Alphabet. The Maſters that taught the firſt Rudiments were called *Literatores* by the *Latins*, to diſtinguiſh them from thoſe who taught more advanced Studies, and were therefore called *Grammatici*. The Duty of the firſt Maſters was to teach to read, to write, and to caſt up Accompts; and they committed their Children to their Care, aboot the Age of ſix or ſeven Years. But *Quintilian* wou'd not have us to wait this Time; and he is in the right. He likewiſe blames thoſe, who make Uſe of theſe ignorant Pedants, inſtead of true Scholars, *Grammatici*;

Illé gravem duro terram qui vertit aratro,
Perfidus hic caupo, miles, nautæque, per omne
Audaces mare qui currunt, hâc mente laborem
Seſe ferre, ſenes ut in otia tuta recedant,
Aiunt, cùm ſibi ſint congeſta cibaria: ſicut
Parvula (nam exemplo eſt) magni formica laboris
Ore trahit quodcunque poteſt, atque addit acervo
Quem ſtruit, haud ignara ac non incauta futuri.
Quæ, ſimul inverſum contriſtat Aquarius annum,
Non uſquam prorepit, & illis utitur antè
Quæſitis ſapiens: cùm te neque fervidus æſtus
Demoveat lucro, neque hyems, ignis, mare, ferrum;
Nil obſtet tibi, dum ne ſit te ditior alter.
Quid juvat immenſum te argenti pondus & auri
Furtìm defoſſâ timidum deponere terrâ?
Quod ſi comminuas, vilem redigatur ad aſſem.
At, ni id fit, quid habet pulchri conſtructus acervus?
Millia frumenti tua triverit area centum;
Non tuus hoc capiet venter plus quàm meus: ut ſi

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amoto ludo. Ille qui vertit gravem terram duro aratro, hic perfidus caupo, miles, audaceſque nautæ qui currunt per omne mare; aiunt ſeſe ferre laborem hac mente, ut ſenes recedant in otia tuta cum cibaria ſint congeſta ſibi: ſicut parvula formica, (nam eſt exemplo) animal *magni laboris trahit ore quodcunque poteſt, atque addit acervo quem ſtruit, haud ignara, ac non incauta* temporis *futuri. Quæ non prorepit uſquam, ſimul Aquarius contriſtat annum inverſum, & ſapiens utitur illis ante quæſitis: cum neque fervidus æſtus, neque hiems, ignis, mare & ferrum demoveant te lucro; nil obſtet tibi dum alter ne ſit ditior te. Quid juvat te timidum deponere immenſum pondus auri & argenti in terrâ furtim defoſſâ? Quod ſi comminuas, redigatur ad aſſem vilem. At, ni id ſit, quid pulchri conſtructus acervus habet?* Etſi *tua area triverit centum millia* modiorum *frumenti, tuus venter non capiet* ob *hoc plus quam meus: ut ſi*

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matici; and do not rather imitate *Philip*, who would ſuffer none but *Ariſtotle* to teach *Alexander* to read, becauſe he was perſuaded that a Foundation ought to be laid by the moſt ſkilful; and that all future Perfection, in a great Meaſure, depends upon it. *Studiorum initia a perfectiſſimo tractari pertinere ad ſummum credidit.* And *Ariſtotle* was doubtleſs of the ſame Opinion, becauſe he accepted of the Employment.

28 *Ille gravem duro*, &c.] This Verſe is in a more elevated Stile than the reſt, and *Horace* from Time to Time, makes Uſe of the Pomp of Words to awaken his Readers, and renew their Attention.

29. *Perfidus hic caupo.*] As *caupo* ſignifies a Retailer of any Thing for Gain, *Horace* applies it here to the Law.

31. *Senes ut in otia tuta recedant.*] This is the very Language of the rich Man, which our Saviour ſpeaks of in the 12th Chapter of St. *Luke*. He ſaith to his Soul: *My Soul, thou haſt Riches provided thee for many Years, take therefore now thy Reſt.*

32, 33. *Sicut parvula.*] Thoſe Perſons ſay they, imitate the Ant, which lays up its Proviſions during Summer, againſt the Inclemency of the Winter. The Ant has a long Time been made Uſe of for an Example of Induſtry. The Proverbs of *Solomon* are a Proof of it.

33. *Magni formica laboris.*] There is an agreeable

This *Farmer,* who tills the obdured Earth with his ſteel'd Plough, this tricking Trader *in the Law, this* Soldier, and *theſe* bold Adventurers, who roam thro' every ſea, *all* pretend they undergo *this* Fatigue, with the Intent that, when they grow old, and have got together a comfortable Subſiſtence, they may have a peaceable Retirement to go to, in Imitation of the little Ant; for they never fail to bring it for an example, *an Animal* of great Induſtry, *which* drags in its Mouth all it can, and adds it to the Hoard ſhe is making, fore-ſeeing and aware of the approaching *Winter*; who, as ſoon as Aquarius gives a melancholy Aſpect to the inverted Year, ſtirs abroad no where, but wiſely makes uſe of the Store ſhe has laid in: Whereas neither the violent Heat *of Summer*, the *extreme Cold of* Winter, Fire, *nor* Sword, *nor the Dangers of the* Sea, can divert you from *your Purſuit after* Gain, neither is there any Difficulty but you'll ſurmount it, to hinder another from being richer than you. What Pleaſure can you have in hiding under Ground, with great Care and Secrecy, ſuch immenſe Heaps of Gold and Silver? *You think no doubt,* if you † make Uſe of any Part of it, it may be by and by reduced to a deſpicable Penny. But, if *a moderate* Uſe is not made of it, *what Good,* what *real* Beauty has amaſs'd Treaſure in it? *Suppoſe* your Barn contains a hundred thouſand *Buſhels* of Corn, your Stomach, for all that, is not greater than mine.

† *Leſſen it.*

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agreeable Contraſt betwixt *parvula* and *magni laboris.*

34. *Ore trahit quodcunque poteſt.*] When her Burden is not too heavy, the Ant carries it in her Mouth: But, if otherwiſe, puſhes it along with Labour and Pains.

35. *Haud ignara ac non incauta futuri.*] Virgil calls them *Hyemis memores*, mindful of Winter. They perceive not only the Change of the Seaſon and Return of Winter, but even the Declenſions of the Moon; and therefore they labour all Night, when it is at full.

36. *Quæ ſimul inverſum.*] Horace here takes up the Diſcourſe: For thoſe who had juſt pleaded the Example of the Ant, omitted entering into the entire Hiſtory of this induſtrious Animal, which would have totally condemned their Conduct. Mankind ſeldom conſider any Thing in an Example, but what favours their own Inclinations.

36. *Aquarius.*] Is one of the twelve Signs in the Zodiac, and is compoſed of thirty Stars. The Sun enters into this Sign in the Month of *January*; and therefore *Horace* ſpeaking of the Year, calls it *inverſum*, that is, rolled round.

42. *Defoſſâ Terrâ.*] Virgil has ſaid *Defoſſis ſpecubus.* The Word and what follows perfectly deſcribe the Temper of a covetous Perſon. He never thinks his Precaution ſufficient in ſecuring his beloved Money. Tho' he buries it in the Bowels of the Earth his Diſtruſt and Sollicitude plague him ſtill.

44. *Quid habet pulchri conſtructus acervus?*] In reality, a Heap of Gold that is never touched is no better than a Heap of Stones, as *Æſop* has finely ſhewn in his Fable of the covetous Man.

45. *Millia frumenti tua triverit area centum.*] That is, a hundred thouſand Buſhels of Corn. The *Modius* of the *Romans* was a Meaſure that contained about twenty Pound Weight of any Grain. So that the Quantity here mentioned would ſuffice to nouriſh above 2000 Men.

Reticulum panis venales inter onuſto
Fortè vehas humero; nihilo plus accipias quàm
Qui nil portârit, vel dic, quid referat intra
Naturæ fines viventi, jugera centum, an
Mille aret? At ſuave eſt ex magno tollere acervo.
Dum ex parvo nobis tantundem haurire relinquas,
Cur tua plus laudes cumeris granaria noſtris?
Ut, tibi ſi ſit opus liquidi non ampliùs urnâ,
Vel cyatho; & dicas, Magno de flumine mallem
Quam ex hoc fonticulo tantundem ſumere. Eo fit,
Plenior ut ſi quos delectet copia juſto,
Cum ripâ ſimul avulſos ferat Aufidus acer.
At qui tantuli eget, quanto eſt opus, is neque limo
Turbatam haurit aquam, neque vitam amittit in undis.
At bona pars hominum decepta Cupidine falſo,
Nil ſatis eſt, inquit: quia tanti, quantum habeas, ſis.

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ſorte vehas reticulum panis onuſto humero inter venales, accipias nihilo plus quam qui portârit nil: vel dic, quid referat viventi intra fines naturæ, utrum *aret centum an mille jugera? At tollere ex magno acervo eſt ſuave. Dum relinquas tantundem nobis haurire ex parvo, cur laudes tua granaria plus noſtris cumeris? Ut, ſi opus ſit tibi non amplius urnâ vel cyatho liquidi, & dicas, mallem ſumere de magno flumine quam tantundem ex hoc fonticulo. Eo fit, ut acer Aufidus ferat avulſos ſimul cum ripâ ſi quos copia plenior juſto delectet. At qui eget tantuli, quanto opus eſt, is neque haurit aquam turbatam limo, neque amittit vitam in undis.*

At bona pars hominum decepta cupidine falſo, inquit, nil eſt ſatis: quia ſis tanti

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48 *Nihilo plus accipias quam qui nil portârit.*] For every Slave had daily his proportioned Share which was called *Demenſum.* This Compariſon is extremely juſt: As the Slave that carries Bread has not upon this Account a greater Share, ſo he that is Maſter of ten hundred thouſand Buſhels of Corn eats no more than a Perſon who has but juſt enough for his Proviſion.

50. *Intra naturæ fines viventi.*] A Man ought to content himſelf with what Nature requires, for all the reſt is ſuperfluous. And what Nature requires is comprehended in theſe two Verſes.

Panis ematur, olus, vini ſextarius, adde
Queis humana ſibi doleat natura negatis.

" Buy Herbs, a Bottle of Wine, and
" thoſe other Things that Nature would
" be in Pain for Want of."

51. *At ſuave eſt.*] It is the covetous Man ſpeaks who pretends to Pleaſure, when he cannot ſhew any greater Benefit from his Riches. *Suave eſt de magno tollere acervo.* The Reaſon is pitiful. The Pleaſure the covetous Man propoſes to himſelf is beneath a Child. But what Reaſon can be given in Favour of the moſt extravagant of all Paſſions?

52. *Dum ex parvo nobis.*] Horace anſwers the Miſer's Objection, and ſhews him the Weakneſs of it. Provided I can take from my little Store, as much as you from your greater, I cannot ſee the Advantage you can have of me; for all each of us can pretend to, is to want nothing, and be ſecured againſt Poverty. All beſides is chimerical, and can only amuſe Fools.

54. *Urnâ vel Cyatho.*] The *Urna* of the Ancients contained eighteen or twenty Pints of our Meaſure, and was the Half of the *Amphora*; it weighed forty Pound. *Cyathus* was a little Veſſel that they made Uſe of in taking out of another; it contained about the Weight of two Ounces.

55. *Magno de flumine mallem.*] Nothing can be more appoſite to ſhew the Ridiculouſneſs of Miſers. And this Place calls to

Or ſuppoſe you were to carry a Baſket of Bread on your * Shoulder to ſell among *a Parcel* of Slaves, yet you fare no better than he who carries nothing: Or tell me what avails it to one who lives within Nature's Limits whether he till an hundred or a thouſand Acres. "But," *you'll ſay*, "'tis a Pleaſure to take from a great Heap." *I anſwer*, while you leave enough for me to draw from my ſmall *Competency*, why ſhould you ſo much prefer your Granaries to my little Store? Juſt as if you wanted only a Pitcher, or *but a* Glaſs of Water, yet ſhould ſay, I would rather draw *Water* from a River, than the ſame Quantity from this little Fountain: Hence it is that the impetuous Aufidus *often* carries down with *a Part of* its Bank thoſe who are not ſatisfied with a Sufficiency. But he that deſires no more than what is neceſſary, neither draws muddy Water, nor loſes his Life in the Stream. Yet the greateſt Part of Mankind, deluded by their falſe Deſires, ſay there can be no ſuch Thing as enough; becauſe the more you have the more you are eſteem d.

* *Loaded Shoulder.*

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my Mind a beautiful Paſſage of the Prophet *Iſaiah*, where God ſays to the People of *Jeruſalem*, becauſe they have deſpiſed the Waters of the Fountain of *Siloe*, he will let in upon them the Current of the great River, which will ſwallow them up.

59. *Is neque limo turbatam haurit aquam.*] As it happens to thoſe who love to draw out of great Rivers: For the greater and more rapid they are, the greater Quantity of Dirt and Slime they carry along with them. So *Callimachus* ſays in his Hymn to *Apollo*:

Ασσυρίου ποταμοῖο μέγας ῥόος ἀλλὰ τα πολλὰ
Λύματα γῆς και πολλὸν ἐφ ὕδατι συρφετον ἕλκει.

"The *Aſſyrian* River, *Euphrates*, is a "great River, but it rolls along with its "Water a prodigious Quantity of Dirt and "Slime."

61. *At bona pars hominum*] After *Horace* has proved by the moſt ſolid Reaſons, that Riches, which are not made Uſe of, have nothing that's good, beautiful, or agreeable in them, he purſues the Miſer into his laſt Retreat, and anticipates by the fineſt Turn of Thought, the Objection he might raiſe, that at leaſt, a Man ought never to be weary in heaping up Riches, becauſe a Man is always eſteemed in Proportion to his Wealth *Horace* anſwers this, by ſhewing, that thoſe Men, who have this Sentiment, are greatly miſtaken, in taking their inſatiable ſordid Avarice, for a laudable Deſire of Glory and Reputation.

62. *Quia tanti, quantum habeas ſis.*] An ancient Poet ſays in the hundred and ſixteenth Epiſtle of *Seneca.*

Ubique tanti quiſque, quantum habuit, fuit.

"Every Man was always eſteemed in "Proportion to what he had."

Pindar ſays in ſome Place, that Riches make the Man; but this Reproach was more due to the *Romans*, than any other People, becauſe they diſtributed Ranks and Diſtinctions according to Eſtates: One muſt neceſſarily have had ſo much to be a Knight, ſo much to be a Senator, and ſo of the reſt. *Cenſu in foro judex legitur*, ſays *Seneca*; and *Pliny*, in the Preface of the 14th Book: *Poſteris laxitas mundi, & rerum amplitudo damno fuit, poſt quam ſenator cenſu legi cæptus, judex fieri cenſu.* That is, the *Roman* Power began to decay, after Honours were the Conſequence of Riches.

Quid facias illi? jubeas miſeram eſſe, libenter
Quatinus id facit. Ut quidam memoratur Athenis
Sordidus ac dives, populi contemnere voces
Sic ſolitus: Populus me ſibilat; at mihi plaudo
Ipſe domi, ſimul ac nummos contemplor in arcâ.
Tantalus à labris ſitiens fugientia captat
Flumina——quid rides? mutato nomine, de te
Fabula narratur. congeſtis undique ſaccis
Indormis inhians, & tanquam parcere ſacris
Cogeris, aut pictis tanquam gaudere tabellis.
Neſcis quò valeat nummus, quem præbeat uſum?
Panis ematur, olus, veni ſextarius; adde,
Queis humana ſibi doleat natura negatis.
An vigilare metu exanimem, noctesque dieſque
Formidare malos fures, incendia, ſervos,
Ne te compilent fugientes; hoc juvat? horum
Semper ego optârim pauperrimus eſſe bonorum.

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quantum habeat. Quid facias illi? jubeas eſſe miſeram quatinus facit id libenter. Ut quidam ſordidus ac dives Athenis memoratur, ſic ſolitus contemnere voces populi. Populus ſibilat me; at ipſe plaudo mihi domi ſimul ac contemplor nummos in arcâ. Sitiens Tantalus captat flumina fugientia à labris.——Quid rides? mutato nomine fabula narratur de te. Inhians indormis ſaccis congeſtis undique, & cogeris parcere tantum ſacris, aut gaudere tanquam pictis tabellis. Neſcis quo nummus valeat, quem uſum præbeat? Panis, olus ſextarius vini ematur; adde alia, *queis negatis humana natura doleat ſibi. An hoc juvat, vigilare exanimem metu, noctesque dieſque formidare malos fures, incendia, ſervos fugientes ne compilent te? Ego optârim ſemper eſſe pauperrimus horum bonorum. At ſi corpus*

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63. *Jubeas miſeram eſſe.*] The Adjective he refers to *bona pars hominum:* The common Reading is *miſerum*, which can refer to nothing. The Correction is neceſſary, and I am not the firſt who has thought ſo. The Folly of ſuch who value themſelves on Account of their Money, is ſo extravagant, that *Horace* does not vouchſafe to confute it. The *Athenian* that is here made mention of, was poſſibly the Miſer in a Comedy of thoſe Times.

66. *Populus me ſibilat, ac mihi plaudo.*] The Miſer flatters himſelf in his darling Paſſion, hardens himſelf in his ſordid Vice, and is ſo far from Amendment, that he comforts himſelf after the Hiſſes and Contempt of others, with the Sight of his Gold. It is not then the Deſire of Glory and Reputation makes him ſeek Riches; becauſe his Riches expoſe him to a Deriſion and Hatred. 'Tis downright Avarice, he ſees it, and is no better.

68. *Tantalus a labris ſitiens.*] Every one knows the Fable of *Tantalus*, who is ſuppoſed plagued with Hunger and Thirſt amidſt Water and a great Variety of Fruits, which elude his Graſp when he thinks to catch hold of them. *Homer* has deſcribed this unhappy Wretch in the IId Book of his Odyſſey. *Pindar*, *Euripides*, and *Plato* follow a different Tradition: For they ſay *Tantalus* is always endeavouring to ſecure himſelf againſt a Rock that hangs over his Head, and threatens every Moment to cruſh him in Pieces. *Lucretius* has followed this laſt Tradition; but the firſt is more common. *Tantalus* is the Emblem of Miſers.

69. *Flumina——.*] We ſhould leave a Space after this Word, with a Line to ſhow that the Diſcourſe is interrupted. *Horace* begins his Diſcourſe as if it was to be of a conſiderable Length; when of a ſudden he cuts it ſhort. This is the Method which

What can you do with theſe People? *Even* leave them to be miſerable, as it is their own free Choice. Like to them, a certain rich Miſer at Athens is reported to have deſpiſed what the People ſaid of him, and uſed to ſay. The People hiſs me *where'er I go*; but at Home I clap myſelf, when I look on the *immenſe* Sums of Money in my Coffer. Tantalus *is alſo ſaid to have* had a violent Thirſt, and would fain have drank of the Waters *in which he ſtood Chin deep*; but they ſtill flew from his Lips——Why do you laugh? Change but the Name, the Story ſuits you. *For* you gape and hang your Head over the Bags *of Money* you have ſcrap'd together from all Quarters, and are as much afraid to touch them as if they were ſacred, nor do you ſeem to have any other Pleaſure in them, than you have in fine Pictures, *which you can only look upon.*

" Are you yet ignorant of the real Value of Money and of its " *true* Uſe? You can buy Bread *with it*, Greens, a little Wine, " and other Neceſſaries, without which Life is but uncomfortable." Is the Pleaſure then you have *in Riches* to be in ſuch a Terror *leſt you ſhould loſe them*, that you can't ſleep, to be in Fear Night and Day of villainous Thieves, *in Dread of* Fire, and *uneaſy* leſt your Servants ſhould rob you and run off? If ſo, may I ever enjoy a very ſmall Share of Riches.

N O T E S.

Socrates made Uſe of; which perhaps the Commentators had not obſerved.

Quid rides?] The Miſer laughs in the Beginning, ſuppoſing *Horace* has not any ſolid Reaſons, becauſe he argues from a Fable. But his Mirth laſts not long; *Horace* ſoon ſhows him the Propriety of the Application; and the maſterly Stroke in the concealed Satire, is worthy Obſervation.

69. 70. *Mutato nomine de te fabula narratur,*] There is an admirable Smartneſs in this. *Tantalus* and the other Subjects of Fables, have been Inventions at Pleaſure, to diſtinguiſh Characters, and they are as vague as *Titius* and *Mevius* in Civil Law. But if we put in their Stead the Name of the Perſon it is to be apply'd to, the Senſe of the Fable will ſoon be diſcovered. The Prophet *Nathan* made an admirable one to convince *David* of his great Sin, and when the Parable had once its deſired Effect on the King's Mind, the Prophet made the Application, and ſaid, *Thou art the Man.*

70. *Saccis indormis.*] Lucilius has ſaid very pleaſantly of a Miſer,

Cui neque jumentum, nec Servus, nec comes ullus
Bulgam & quicquid habet nummorum, ſecum habet ipſe,
Cum bulga cœnat, dormit, lavit, omnis in una
Spes hominis bulgâ, hac devincta eſt cætera vita.

" He keeps neither Horſe, Servant, nor " any Thing living; he always carries about him his Purſe, and all he's worth; " if he eats, ſleeps, or bathes, 'tis always " with his dear Purſe; all his Hopes are " there; and his very Life is bound up " in it."

71. *Inhians.*] With open Mouth. This Action is commonly the Effect of a Stupid Admiration, and inſatiable Deſire.

71. *Et tanquam parcere ſacris*] The Pontifs and Judges called ſacred, what had been publickly dedicated to a God; but what private Perſons appropriated to their own Houſes for a Religious Uſe, was not eſteemed ſo.

74. *Vini ſextarius.*] The Sextarius was

At ſi condoluit tentatum frigore corpus,
Aut alius caſus lecto te affixit; habes qui
Aſſideat, fomenta paret, medicum roget, ut te
Suſcitet, ac reddat gnatis cariſque propinquis.
Non uxor ſalvum te vult, non filius; omnes
Vicini oderunt, noti, pueri, atque puellæ.
Miraris, cùm tu argento poſt omnia ponas,
Si nemo præſtat, quem non merearis, amorem?
At ſi cognatos nullo natura labore
Quos tibi dat, retinere velis, ſervareque amicos;
Infelix operam perdas: ut ſi quis aſellum
In campo doceat parentem currere frœnis.
Denique ſit finis quærendi: cùmque habeas plus,
Pauperiem metuas minùs; & finire laborem
Incipias, parto quod avebas: nec facias quod
Umidius quidam (non longa eſt fabula) dives
Ut metiretur nummos, ita ſordidus, ut ſe
Non unquam ſervo meliùs veſtiret; ad uſque
Supremum tempus, ne ſe penuria victûs
Opprimeret, metuebat: at hunc liberta ſecuri
Diviſit medium, fortiſſima Tyndaridarum.
  Quid mî igitur ſuades? ut vivam Mænius? aut ſic
Ut Nomentanus? Pergis pugnantia ſecum
Frontibus adverſis componere. non ego avarum

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tentatum frigore condoluit, aut alius caſus affixit te lecto; habes qui aſſideat, qui *paret fomenta,* qui *roget medicum ut ſuſcitet te, ac reddat gnatis cariſque propinquis. Non uxor non filius vult te ſalvum; omnes vicini, noti, pueri, atque puellæ oderunt* te. *Miraris, cum tu poſtponas omnia argento, ſi nemo præſtat amorem quem non merearis? At ſi velis retinere cognatos ſervareque amicos quos natura dat tibi nullo labore; infelix perdas operam: ut ſi quis doceat aſellum parentem frænis currere in campo. Denique ſit finis quærendi; cumque habeas plus, minus metuas pauperiem; & incipias finire laborem, parto eo quod avebas; nec facias quod quidam Umidius, fabula non eſt longa,* adeo *dives ut metiretur nummos,* ſed *ita ſordidus, ut non unquam veſtiret ſe melius ſervo; metuebat uſque ad ſupremum tempus, ne penuria victus opprimeret ſe: at liberta fortiſſima Tyndaridarum diviſit hunc medium ſecuri.*

Quid igitur ſuades mî? ut vivam ſicut *Mænius? aut ſic ut Nomentanus? Pergis*

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a Meaſure that contained the ſixth Part of a *Congius*, or twelve *Cyathi* or Cups. It was the Quantity *Auguſtus* drank when he exceeded his Meaſure.

82. *Aſſideat.*] To ſit by one to aſſiſt him. *Seneca* in the 9th Epiſtle of the firſt Book, ſays, "That the wiſe Man does not con-"tract Friendſhips to have Perſons to ſit "by him and comfort him, but that he "may do thoſe kind Offices to others." *Ut habeat qui ſibi ægro aſſideat, ſed ut ipſe ægro aſſideat.*

82. *Fomenta.*] All thoſe Things that can alleviate a Diſtemper, ſuch as Cataplaſms, warm Cloaths, Oils, &c.

84. *Non uxor ſalvum te vult.*] 'Tis *Ho-*
race

" But you'll ſay, what if you ſhould be ſeized with a violent " Cold, or any other Misfortune confine you to your Bed; with " Money you may have one to attend you who will provide Re- " medies for you, call a Phyſician to raiſe you *to your Feet again*, " and reſtore you to your Children and dear Relations." *Don't deceive yourſelf*, neither your Wife nor * Children wiſh for your Recovery. All your Neighbours, Acquaintances, *even the very* Boys and Girls hate you. And can you be ſurprized that no Body ſhows that regard for you which you never merited, ſeeing you prefer your Money to every Thing? But if you think to engage the Affections of the Relations Nature has given you, and keep them your Friends, without any Pains: Unhappy Man, you *are wretchedly miſtaken, and* loſe your Labour as much as he who teaches an Aſs to obey the Rein, and run in the Campus *Martius*. In fine, ſet Bounds to your Purſuit after Riches; and, as you have more *than is neceſſary*, entertain no Fear of Poverty; and put an End to your Labour, having got what you deſired: Nor do as one Umidius did (the Story is not long) who, tho' ſo rich that he meaſured his Money, yet was ſo *very* ſordid, that he never went better cloathed than a Servant; and, to his dying Day, was *always* in Fear he ſhould ſtarve for want of Victuals: But a Freed-woman, ſtouter than any of the Daughters of Tyndaris, cleſt this Wretch in twain with a Hatchet.

" What do you adviſe me to then? To live like *a Miſer as* Mœnius, or *a Rake as* Nomentanus? You ſtill go on as if you meant to reconcile Extremes. When I would diſſuade you from

* *Son.*

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race anſwers. A Miſer is the Plague of all that have to do with him. The only Good, ſays *Publius Syrus*, that he can do, is to oblige Mankind by his Death.

Avarus, niſi cum moritur, nil recti facit.

59. *Infelix operam perdas.*] Nature indeed gives us Relations; but 'tis our Behaviour muſt win our Relations Benevolence. The Tie is ſoon diſſolved and broken, unleſs we bind it faſter by mutual Obligations.

96. *Ut metiretur nummos.*] The Generality count or weigh their Money: but this Miser meaſured his by Buſhels, as the Wife of *Trimalcion* in *Petronius*: *Fortunata quæ nummos modio metitur.*

100. *Diviſit medium fortiſſima Tyndaridarum.* As this Freedwoman had made Uſe of a Hatchet to kill her Maſter, *Horace* takes Occaſion to call her, the ſtouteſt of all the *Tyndaridæ*, becauſe all the Daughters of *Tyndarus* had uſed the ſame Inſtrument in killing their Huſbands.

102. *Pergis pugnantia ſecum.*] The Miſer has hitherto defended his Sentiments all he could, and now inſinuates as if *Horace* wou'd force him into the other Extream. But *Horace* gives him to underſtand it is his own Indiſcretion inclines him to the contrary Abſurdity. *Non ego* has here a great deal of Grace and Beauty.

Cùm veto te fieri, vappam jubeo ac nebulonem.
Eſt inter Tanaim quiddam, ſocerumque Viſelli;
Eſt modus in rebus; ſunt certi denique fines,
Quos ultrà citràque nequit conſiſtere rectum.
 Illùc, unde abii, redeo, nemon' ut avarus
Se probet, ac potiùs laudet diverſa ſequentes?
Quòdque aliena capella gerat diſtentius uber,
Tabeſcat? neque ſe majori pauperiorum
Turbæ comparet? hunc atque hunc ſuperare laboret?
Sic feſtinanti ſemper locupletior obſtat:
Ut cùm carceribus miſſos rapit ungula currus;
Inſtat equis auriga ſuos vincentibus, illum
Præteritum temnens extremos inter euntem.
Inde fit, ut raro, qui ſe vixiſſe beatum
Dicat, & exacto contentus tempore, vitâ
Cedat, uti conviva ſatur, reperire queamus.
 Jam ſatìs eſt: ne me Criſpini ſcrinia Lippi
Compilâſſe putes, verbum non ampliùs addam.

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repugnantia ſecum adverſis frontibus. Cum ego veto te fieri avarum, non jubeo te fieri *vappam & nebulonem. Eſt quiddam inter Tanaim ſocerumque Vicelli. Eſt modus in rebus; denique ſunt certi fines, ultra citraque quos rectum nequit conſiſtere.*

Redeo illuc, unde abii. Nemo ne probet ſe ut avarus, ac potius laudet ſequentes diverſa? Tabeſcatque quod aliena capella gerat diſtentius uber? neque comparet ſe majori turbæ pauperiorum? laboret ſuperare hunc atque hunc? ſic locupletior ſemper obſtat feſtinanti; ut cum ungula rapit currus miſſos carceribus auriga inſtat equis vincentibus ſuos, temnens illum præteritum euntem inter extremos. Inde fit, ut raro queamus reperire hominem *qui dicat ſe vixiſſe beatum, & cedat vitâ, contentus exacto tempore uti ſatur conviva.*

Jam eſt ſatis; non addam verbum amplius, ne putes me compilaſſe ſcrinia Criſpini Lippi.

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104. *Vappam jubeo.*] Vappa naturally ſignifies turned Wine, which has loſt all its Spirit; and upon this Account paſſed into a Proverb, to ſignify a Man entirely uſeleſs to Society, by his Debauchery. The *Greeks* have uſed the Word ὄξος in the ſame Senſe.

104. *Ac nebulonem.*] Nebulo comes from *Nebula*, as *Tenebrio* from *Tenebræ*. Debauchees were called *Nebulones*, becauſe ſuch love Night and Darkneſs as favouring their Deſigns.

105. *Tanaim ſocerumque Viſelli.*] Who thoſe Perſons were is entirely unknown, but by the Hint in this Satire. We cannot be ſure whether *Horace* deſigned them a Contraſt in a Moral or Phyſical Senſe. However the Poet indicates they had oppoſite Defects.

106. *Eſt modus in rebus.*] *Horace* explains here admirably, that Axiom of the Philoſopher, that Virtue is the Medium betwixt two Vices.

Virtus eſt medium vitiorum & utrimque reductum.

107. *Quos ultra citraque nequit conſiſtere rectum.*] When one is exactly in the Medium, let him incline to which Side he will, he muſt lean to ſome Vice.

108. *Illuc, unde abeo, redii.*] *Horace* returns to the Subject which he had digreſſed from, at the 23d Verſe: that Avarice is the Source of Diſcontent.

108. 109. *Nemone ut avarus ſe probet?*] It is wonderful ſo much ſhould have been written upon theſe Words, without hitting their true Meaning: Yet it is not hard to come at. *Horace* ſays: Is it poſſible no one ſhou'd be contented with his Lot no more than

becoming a Miſer, I don't adviſe you to be a ſpendthrift and a Debauchee. There's a great Difference between *the Character of* Tanais and *that of* his Father-in-law Viſellius. There's a Mean in every Thing; and there are certain Limits *fix'd*, beyond or ſhort of which Virtue cannot ſubſiſt.

But I reſume the Subject I was upon. Does no Man, no more than the Miſer, approve of his own State; but is *ſtill* praiſing thoſe who follow a different Courſe of Life? And frets that his Neighbour's Goat * gives more Milk than his? Nor ever makes the Caſe of great Crowds of poorer Men his own; but is always ſtriving to ſurpaſs this or that *rich* Man, while one yet richer *appears and* ſtops his Career: As *in a Race*, the *eager* † Steeds whirl along the Chariots, as ſoon as ſtarted from the Barriers, *and each* Charioteer puſhes on to get before the Horſes that out-run his own, leaving him he has paſs'd with Scorn to drive among the laſt.

Hence it is that we can ſeldom find one who can ſay he has lived *entirely* happy; and when his Time expires, with Satisfaction quits this Stage of Life like a ſated Gueſt.

But I have ſaid enough *on this Subject*, *Mæcenas*, nor will I add one Word more, leſt you ſhould imagine I have ‡ copy'd dull Criſpin's Rhimes.

* *Carries a more extended Udder.* † *Hoof.* ‡ *Rifled blind* Criſpin's *Officers.*

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than the Miſer? for as the Miſer always fancies his Neighbour's Flock fatter than his own; ſo the diſcontented Perſon always imagines his Neighbour's Condition happier than his own, and by Conſequence *Horace* makes it clear, that all Diſcontent has a near affinity with Avarice, the Point the Poet had in View in the Beginning. It is worthy of Obſervation, with what Dexterity *Horace* enters again upon this Subject.

110. *Quodque aliena capella gerat.*] Ovid ſays in the ſame Manner:

Fertilior ſeges eſt alieno ſemper in agro,
Vicinumque pecus grandius uber habet.

"The Corn is always finer in our Neighbour's Field, and his Flock gives more Milk."

111. *Neque ſe majori pauperiorum turbæ comparet.*] To live always contented, we ought to conſider how many are in worſe Circumſtances, and not ſuch only as live in greater Affluence: And it is certainly one of the beſt Leſſons in Morality: τὺς ὑποδεεςτέρυς ἀποθεωρεῖν to conſider thoſe beneath us.

114. *Ut cum carceribus miſſos rapit ungula currus.*] The Sound of theſe Words is ſo expreſſive of their Senſe, that one can ſcarcely help thinking he ſees the Chariots ſtarting. This Compariſon is very noble, and altogether in the heroick Stile. It has its Riſe from the Word *Feſtinanti* in the preceding Line. *Horace* perceived that a long philoſophical Reaſoning would weary the Reader at laſt; he therefore concludes with a lively Compariſon: For he always prevents his Reader's Inattention. I wiſh our modern Writers were always ſo happy.

118. *Vita cedat uti conviva ſatur.*] Epicurus has ſaid, There is nothing more miſerable than to be always beginning to live. 'Tis the ſame Thought caſt in another Mold. *Stobeus* quotes a beautiful ſaying of *Ariſtotle* to this Purpoſe: ἐκτῦ βίυ κράτιςον ἐςιν ἐξελθεῖν, ὡς ἐκ συμποσίυ, μήτε διψῶντα, μήτε μεθύοντα. One ſhould leave Life as a Feaſt, without Thirſt, and without having committed Intemperance.

120. *Ne me Criſpini ſcrinia lippi.*] This Anticipation of *Mæcenas*'s Thought is very ingenious. *Mæcenas* might humorouſly have rallied him upon a threefold Head: For this Criſpinus was a Stoic Philoſopher, a bad Poet, and a great Talker.

SATIRA II.

Horace *takes Occaſion from the Death of a Muſician called* Tigellius *to write againſt the Extravagancies of Mankind, who never keep a Medium. The Subject of this Piece, in which there are many excellent Precepts of Morality, is contained in the 24th Verſe:* Dum vitant ſtulti vitia, in con

AMBUBAIARUM collegia, pharmacopolæ,
Mendici, mimæ, balatrones; hoc genus omne
Mœſtum ac ſolicitum eſt cantoris morte Tigellî:
Quippe benignus erat. contrà hic, ne prodigus eſſe
Dicatur, metuens, inopi dare nolit amico,
Frigus quo duramque famen depellere poſſit.
Hunc ſi perconteris, avi cur atque parentis

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Collegia Ambubaiarum, pharmacopolæ, mendici, mimæ, balatrones; & omne hoc genus eſt ſolicitum ac mæſtum morte Tigellî cantoris: quippe benignus erat. Contra hic metuens ne dicatur eſſe prodigus nolit dare inopi amico, quo poſſit depellere frigus duramque famem. Si perconteris hunc, cur malus ſtringat præclaram rem avi atque parentis

NOTES.

1. *Ambubaiarum Collegia*] *Ambubaiæ* ſignifies Players on the Flute. It is a Word derived from the *Syriac Ambud*, a Flute. For commonly the Players on the Flute at *Rome* were *Syrians*, as appears from *Juvenal*'s Satires. *Horace* mentions the Women rather than the Men, becauſe they were more likely to be in Favour with ſuch a Debauchee as *Tigellius*. *Suetonius* has related that *Nero* ſometimes took a Pleaſure in eating in Public, *inter ſcortorum totius urbis, ambubaiarumque miniſteria*, ſerved by all the Courteſans and Players on the Flute in the City. For theſe latter lived alſo by Proſtitution.

1. *Pharmacopolæ.*] Properly Sellers of Drugs and Perfumes. Thoſe People commonly were aſſociated with debauch'd Women, becauſe they furniſh'd them with, beſides Perfumes, a Variety of Drugs to hinder Conception, or cauſe Abortion. Upon which Account, it was forbidden in *Greece*, by a Law of *Solon*, that any one ſhould profeſs this Art; and *Seneca* informs us, that all Perfumers were baniſh'd *Lacedemon*: They were no leſs deſpiſed at *Rome*, than in *Greece*. *Cicero* ſays in the 1ſt Book of his Offices: Add to theſe, if you pleaſe, Perfumers and Dancers.

2. *Mendici.*] Under this Word of Mendicants, *Horace* comprehends the Prieſts of *Cybele* and *Iſis*. Fortunetellers, the whole Herd of Diviners, and in ſhort, all thoſe whom *Lucilius* has joined in theſe two Verſes:

Non vicanos aruſpices, non de circo aſtrologos,
Non Iſiacos conjectores, non interpretes ſomnium.

"I heed not ſtrolling Fortunetellers, A-
"ſtrologers, the Prophets of *Iſis*, or In-
"terpreters of Dreams.

All this raſcally Set of Strollers went a begging, and pretended to forwarn the Ladies what they were to avoid, or do out of Devotion, but were generally nothing elſe but Carriers on of Intrigues.

2. *Balatrones.* The ancient *Greeks* uſed the Words Βάλλειν and Βαλλίζειν for ὀρχεῖσθαι, *ſaltare*. From Βάλλειν the *Latins* derived *ballare*: Hence *ballator*, and with the Change of few Letters, *ballatro* a public Dancer.

3. *Cantores morte Tigelli.*] Tigellius Native of *Sardinia*, a famous Player on the Flute,

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traria curruñt. *While Fools avoid one Vice they fall into another. And in theſe Words of the 27th:* Nil medium eſt, *Men know no Medium.*

THE Herds of Muſicians, Perfumers, Gypſies, Actors, Dancers, *and* all this Sort of Cattle are inconſolable, and extremely ſorry for the Death of the Muſician Tigellius, as he was *ſo very* generous to them. This other Man, on the contrary, fearing he ſhould be called profuſe, won't give *either Food or Cloathing even* to his poor Friend to keep him from ſtarving with Hunger and Cold. Yet, if you aſk him why he ſpends ſo unworthily the noble Eſtate his * Anceſtors left him on his inſatiable Appe-

* *Grandfather and Father.*

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Flute, and a great Muſician. He had been much eſteemed in the Court of *Julius Cæſar*, and greatly beloved by *Cleopatra*. He acted then a part in high Life, and was Grandſon of *Phamea*, who likewiſe was in great Credit. *Cicero* ſpeaks of the good Offices *Phamea* had done him, in his Petition for the Conſulſhip, and to ſhew his Gratitude to him, he had undertaken to plead a Cauſe for him; but there happening on the very Day *Cicero* was to appear a Thing of much more momentous Nature to the Orator, he diſappointed the other, which drew upon him the Reſentment of *Tigellius*, and it is viſible by his Letters, that *Cicero*, who much more feared than eſteemed him, was in Pain about the Conſequences; for he writes thus to *Atticus: Tigellium totum mihi & quidem quam primum, nam pendeo animi.* "Reconcile *Tigellius* to me, and as ſoon as "poſſible, for I am uneaſy." After the Death of *Julius Cæſar*, he ſat at the Table of *Auguſtus*, and was not a little in his Favour. But that did not hinder *Horace* from making a Jeſt of him. *Auguſtus* eſteemed *Tigellius* for his Skill in Muſic, but deſpiſed him for his Vices; for he was extremely vicious and debauch'd as moſt of his Countrymen were. The *Sardinians* were ſo decried at *Rome*, that their Name became a Proverb: *Sardi venales, alius alio nequior.* "The *Sardinians* are all venal, "every one is worſe than another." *Cicero* plainly ſhews in his Writings, That *Horace* has not been unjuſt in his Reflections on *Tigellius*: For he has written in the 24th of the 7th Book of his Letters: *Id ergo in lucris pono, non ferre hominem peſtilentiorem Patria ſua.* "I eſteem it a great Happineſs "to be no longer plagued with a Man that "is more peſtilential than his Country." It was not poſſible for *Horace* to deſcribe the Death of this Muſician, with greater Humour, or ſet his diſorderly abandon'd Life in a ſtronger Light, than by making all that raſcally Rabble he mentions, put on Mourning for him. His Art in this Fiction is full of the moſt ſprightly Wit, and deepeſt Satire. The Interpreters in general have taken this *Tigellius* for the ſame with *Hermogenes*, but they are doubtleſs miſtaken, as will be ſeen by the following Satire.

4. *Quippe benignus erat* Horace ſpeaks here in the Sentiment of *Tigellius*'s Friends, who called him liberal, becauſe he was extravagantly profuſe in gratifying his debauch'd Inclinations. Prodigality will always be praiſed by thoſe Proſtitutes and Flatterers, who gain by our Follies.

4. *Contra hic.* This is the Contraſt to the Vice of *Tigellius*. The Fear of paſſing for a Prodigal makes this Man ſo wretchedly covetous and ſtrait-handed, that he will not aſſiſt the ſincereſt Friend on the moſt preſſing Occaſion.

Præclaram ingratâ ſtringat malus ingluvie rem,
Omnia conductis coëmens obſonia nummis;
Sordidus, atque animi quod parvi nolit haberi,
Reſpondet: laudatur ab his, culpatur ab illis.
Fuſidius vappæ famam timet ac nebulonis,
Dives agris, dives poſitis in foenore nummis.
Quinas hic capiti mercedes exſecat; atque
Quanto perditior quiſque eſt, tanto acriùs urget:
Nomina ſectatur, modò ſumtâ veſte virili,
Sub patribus duris tironum. Maxime, quis non,
Jupiter, exclamat, ſimul atque audivit? At in ſe
Pro quæſtu ſumtum facit. Hic? vix credere poſſis
Quàm ſibi non ſit amicus: ita ut pater ille, Terentî
Fabula quem miſerum gnato vixiſſe fugato
Inducit, non ſe pejùs cruciaverit atque hic.
Si quis nunc quærat, Quò res hæc pertinet? Illuc:
Dum vitant ſtulti vitia, in contraria currunt.
Malthinus tunicis demiſſis ambulat; eſt qui
Inguen ad obſcœnum ſubductis uſque facetus:
Paſtillos Rufillus olet, Gorgonius hircum.
Nil medium eſt. ſunt qui nolint tetigiſſe, niſi illas,

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ingrata ingluvie, coëmens omnia obſonia conductis nummis; reſpondet quod nolit haberi ſordidus atque parvi animi: laudatur ab his, culpatur ab illis. Fuſidius dives agris, dives nummis poſitis in fœnore, timet famam vappæ ac nebulonis. Hic exſecat quinas mercedes capiti; atque quanto quiſque eſt perditior tanto acrius urget. Sectatur nomina tironum ſub duris patribus modo ſumtâ virili veſte. Quis non exclamat ſimul audivit maxime Jupiter? At facit ſumtum in ſe pro quæſtu. Hic? vix poſſis credere quam non amicus ſit ſibi: ita ut ille pater quem fabula Terenti inducit vixiſſe miſerum fugato gnato, non cruciaverit ſe pejus atque hic. Si quis nunc quærat, quo hæc res pertinet? Illuc: dum ſtulti vitant vitia in contraria currunt. Malthinus ambulat demiſſis tunicis: eſt qui ambulat *factus ſubductis* tunicis *uſque ad obſcœnum inguen. Rufillus olet paſtillos, Gorgonius* olet *hircum. Nil medium eſt. Sunt qui nolint tetigiſſe niſi illas quarum inſtita te-*

NOTES.

8. *Præclaram ingratâ ſtringat malus ingluvie rem.* The Word *ſtringere* may be taken in a double Senſe: For it may ſignify that the Glutton ſwallows his Subſtance as it were in a Lump; or elſe, that he inſenſibly diminiſhes it by his Voluptuouſneſs. *Ingrata* is here uſed to imply, that Luxury and gratifying a vicious Appetite is ſure to meet with the ſame Diſappointment, as obliging an ungrateful Perſon. There is no Requital from either.

12. *Fuſidius vappæ famam timet ac nebulonis.*] Fuſidius was in all Probability a notorious Uſurer in *Horace*'s Time; and perhaps had been ſatariſed upon by *Catullus*, who makes mention of one *Fuſidius*, whom he ſtiles *Senex recoctus*; a crafty old Knave.

14. *Quinas hic capiti mercedes exſecat.*] *Caput* in *Latin* ſignifies the Capital which is put out to Intereſt; *merces* is the Intereſt itſelf which is received; & *exſecare* ſignifies to take the Intereſt out of the Principal by Advance. *Fuſidius* lent for Example, a hundred Crowns for a Month, this was the Principal: And at the End of the Month, the Debtor was to pay him five Crowns.

Thus

tite, and *even* borrows Money to buy all *the* Dainties *that can be thought of*; he anſwers becauſe he would not be reckoned a Miſer, or one of a mean Spirit: *Even* this Man is praiſed by ſome, but *more juſtly* blamed by others. Fufidius, who has a great Eſtate in Lands, and large Sums of Money out at Uſe, yet reckons it a Scandal to be thought a Debauchee and a Spendthrift, and therefore deducts Five *per Cent*. from every principal Sum he lends, and the more neceſſitous a Man is the harder he ſqueezes him. He makes it his Buſineſs to learn the Names of *ſuch* young Gentlemen as have juſt put on the *Toga Virilis*, and are under ſtrait-handed Fathers. Who does not, as ſoon as he hears this, cry out, Almighty Jove!

" But, *you'll ſay perhaps*, he expends on himſelf in Proportion to " his Income." He? You can ſcarcely believe how unkind he is *even* to himſelf; for * Menedemus, whom Terence in his Play introduces repenting for having turned away his Son, never tormented himſelf half ſo much as he. If any Body ſhould aſk, What's the Moral of all this? Why this: While Fools ſhun ſome Vices they run into their Oppoſites. Malthinus goes with his Tunic down to his Heel, another is ſo fanciful as to tack his up to his Middle. Rufillus ſmells *for ever* of ſcented Lozenges; Gorgonius, on the contrary, ſmells as ſtrong as a Goat. *In ſhort*, they obſerve no mean. * * * * * * * * * *

* *That Father*.

NOTES.

Thus the Intereſt ran five *per Cent* a Month. But the Miſer, to make more ſure of his Profit, paid himſelf by advance five Crowns, and gave the Debtor only Ninety-five, taking at the ſame Time, a Bond of a hundred Crowns payable at the Month's End: So that at the ſpace of twenty Months, the Intereſt equall'd the Principal. This was a vile Practice, for it was taking four Times more than the current Intereſt, which was twelve *per Cent* a Year, that is, one a Month.

16. *Nomina ſectatur modo ſumta veſte.*] He ſought young Gentlemen who had juſt put on the manly grown, or were of fifteen, for they then began to love Expence and Luxury. Before they always had Governors, who watch'd over their Actions. *Tirones* are thoſe young Gentlemen that were paſt fifteen, for then they had Admittance to the Bar, and the firſt Day was called *Dies Tirocinii*. This was a Feſtival Day, and one they always celebrated with a great deal of Pomp. *Fufidius* ſought out the moſt debauched, to lend them Money: For tho' the Laws ſtrictly forbad ſuch a Thing, yet the Thirſt of Gain made Miſers diſregard them, and hazard their Money in hopes of an exorbitant Intereſt. Our Uſurers expoſe themſelves to the ſame Danger at preſent: For Knaves in all Ages are alike.

18. *At in ſe pro quæſtu ſumptum facit.*] This is *Horace*'s Objection, as if he was ſpeaking to ſome one that was ready to anſwer: " But perhaps this *Fufidius* lives " magnificently in Proportion to his Gain." *Horace* replies again, " Far from it." He is as vile a Wretch to himſelf as others.

20. *Ita ut pater ille Terenti.*] 'Tis *Menedemus* he ſpeaks of; who, according to *Terence*, on Account of having forced his Son by his Auſterity into the Wars in Revenge upon himſelf, lived in the moſt near miſerable Manner. I am charmed, ſays an excellent Critic, with this Compariſon, which ſhews the natural indulgent Diſpoſi-

tion

Quarum ſubſutâ talos tegat inſtita veſte:
Contrà, alius nullam, niſi olenti in fornice ſtantem.
Quidam notus homo cùm exiret fornice; Macte
Virtute eſto, inquit ſententia dia Catonis.
Nam ſimul ac venas inflavit tetra libido;
Huc juvenes æquum eſt deſcendere, non alienas
Permolere uxores. Nolim laudarier, inquit,
Sic me, mirator cunni Cupiennius albi.

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gat talos ſubſutâ veſte. Contra, alius velit tetigiſſe *nullam, niſi ſtantem in olenti fornice. Cum quidam notus homo exiret fornice; inquit, eſto Macte virtute, dia ſententia Catonis. Nam ſimul ac tetra libido inflavit venas; æquum eſt juvenes deſcendere huc non permolere alienas uxores. Cupiennius mirator albi cunni, inquit, nolim me laudarier ſic.*

Qui vultis non rectè procedere mœchis audire eſt operæ pretium ut laborent omni parte; utque voluptas corrupta multo dolore cadat illis, atque hæc rara & ſæpe inter dura pericula. Hic dedit ſe precipitem tecto: ille cæſus ad mortem flagellis: hic fugiens decidit in acrem turbam prædonum: hic dedit nummos pro corpore: quin etiam illud accidit, ut ferrum demeteret teſtes ſalacemque caudam cuidam. omnes dicunt *jure: Galba* ſolus *negabat.*

At quanto tutior eſt merx in claſſe ſecundâ! dico in claſſe *libertinarum: in quas Saluſtius*

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tion of *Horace*. He had been touched with the Grief and Repentance of this loving Father, as deſcribed by *Terence*. In Reality, a Man muſt be inſenſible to read the Father's Character in the Play, and not be moved with it. If he is not, he may depend on it he has nothing human in him; for it is tender Nature delineated.

24. *Stulti.*] The *Stoics* called Fools all that followed not the Precepts of Virtue.

24. *Malthinus.*] The *Latins* called thoſe *Malthas*, who were lewd and effeminate: This is viſibly derived from the *Greek* Word, μαλθακὸς ſoft, effeminate. But it was likewiſe a common *Roman* Name; for I can never perſuade myſelf with ſome Commentators, that *Horace*, under a fictitious Name, would make his Court to *Auguſtus* in this Satire at the Expence of his generous Friend *Mæcenas*, by rallying him for his effeminate Air and Dreſs, I rather think he deſigned to mark ſome ridiculous Imitation of him, and at the ſame Time, perhaps give a Hint to his Patron, that he was not entirely free from the ſame Impropriety.

25. *Tunicis demiſſis*] Flowing Robes. A cumberſome flowing Dreſs has always been looked upon as a Symptom of Effeminacy, and a manly free one of Boldneſs and Activity.

26. *Eſt qui inguen ad obſcœnum ſubductis*] Here are Extremes: *Malthinus* had his Gown flowing behind him, and another raiſed his ſo high that he made the Paſſengers laugh at him. In ſhort, the Medium was to raiſe the Veſt ſo that it fell a little below the Knee; and it was thus the *Romans* uſed to manage their Dreſs. There was a very ancient Law, which was thought to have been made by *Romulus*, *Quiſquis demiſſam ad talos togam in urbe habeto.* Let every one in the City wear his Gown hanging to his feet. *Auguſtus* was the firſt who conſulted the public Conveniency, by preſcribing a proper Mean in Dreſs. For *Suetonius* ſays of him, *togis neque reſtrictis, neque fuſis*, his Gowns were neither too ſhort, nor too long. And *Horace* would not loſe this Opportunity of making his Addreſs to *Cæſar*.

27. *Paſtillos Ruſillus olet.*] It was a ſhame for a *Roman* to be perfumed, as being a Sign of Effeminacy. The ſtory of *Veſpaſian* is well known by all Scholars; who after having given a Poſt to ſome young Man, revok'd it, becauſe he came into his Preſence, in order to return him Thanks perfumed with Eſſences. *Maluiſſem allium oboluiſſes.* I had rather, ſaid the Emperor with Diſdain, you had ſmelt of Garlick.

27. *Gorgonius hircum.*] Here is the other Extremity of Naſtineſs and bad Smell. The Medium,

Audire eſt operæ pretium, procedere recte
Qui mœchis non vultis, ut omni parte laborent;
Utque illis multo corrupta dolore voluptas,
Atquæ hæc rara, cadat dura inter ſæpe periclâ.
Hic ſe præcipitem tecto dedit: ille flagellis
Ad mortem cæſus: fugiens hic decidit acrem
Prædonum in turbam: dedit hic pro corpore nummos:
Hunc preminxerunt calones: quin etiam illud
Accidit, ut cuidam teſtes caudamque ſalacem
Demeteret ferrum. jure omnes: Galba negabat.
Tutior at quanto merx eſt in claſſe ſecundâ!
Libertinarum dico: Salluſtius in quas

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Medium conſiſts in Cleanlineſs and ſmelling of nothing. Theſe Verſes gave no ſmall Offence, and got *Horace* ſeveral Enemies, as will be ſeen by Satire the 4th. *Ruſillus* and *Gorgonius* were without Doubt, Perſons either conſiderable by Birth, or Employment.

28. *Nil medium eſt.*] This is reſuming again the Subject of the Satire. There is no Moderation in vicious Men. *Ruſillus* and *Gorgonius* wou'd ſooner exchange Extremities, than come to a Medium. And ſo it is in Morals: A Prodigal will ſooner commence Miſer, than come to a Medium of Generoſity and good Oeconomy.

29. *Quarum ſubſutâ talos tegat inſtita veſte.*] *Inſtita* was a Border of Purple which covered the *Roman* Ladies feet. *Ovid* in the firſt Book of his Art of Love ſays,

Quæque tegit medios inſtita longa pedes.

This Border was joined to thoſe Robes which were called *Stolæ*, and *inſtita longa* is poetically taken in *Ovid* for the whole Veſt.

31. *Quidam notus homo.*] *Notus* is here put for *diſtinguiſh'd*, that is, a Man of Condition, a conſiderable Perſon. It is oppoſed to *novus*.

37. *Audire eſt operæ pretium.*] This is an humorous Imitation of *Ennius*, who had thoſe Lines in the firſt Book of his Annals:

Audire eſt operæ pretium procedere recte
Qui rem Romanam, Latiumque augeſcere vultis.

"You who wiſh Succeſs to the *Romans*, "and deſire to ſee the Empire flouriſhing, "will find your Account in this Poem." It gives therefore a pleaſant Surprize to find *Horace* adapting the ſame Expreſſion to ſuch a ludicrous Subject.

39. *Utque illis multo corrupta dolore voluptas.*] When Men cannot be deterr'd from Adultery conſidering the Enormity of the Crime, we muſt endeavour to deter them by its dangerous Conſequences. 'Tis what *Horace* does here; and it is without Reaſon ſome have ſaid, he diſſwaded from Adultery, like *Epicurus*, not by repreſenting it in the true Colours of an enormous Crime, but of a perilous Action, and ſuch as he ſhould not have been unwilling to commit, might he but have done it with Security. The Averſion of *Horace* to this Villainy is too well known to let his Character ſuffer by ſuch a Suſpicion: Beſides, the Method of his Reaſoning is the very ſame with that of *Solomon* in his Proverbs. This great and wiſe Monarch does not only diſſwade Mankind from evil Actions, upon Account of their being Offences againſt God, and Violations of moral Rectitude, but likewiſe from the Anguiſh of Mind, and frightful Puniſhments they are oftentimes attended with, even in this Life. But the Calamities which *Horace* confines to Adultery, *Solomon* extends to all Lewdneſs. One need only read the 5th Chapter to ſee this: It is an admirable Preſervative againſt Licentiouſneſs.

48. *Salluſtius.*] This was not *Salluſt* the Hiſtorian, but the Grandſon of his Siſter, and the Perſon whom *Horace* addreſſed the 2d Ode of his 2d Book to. For all that *Horace* ſays here of his Prodigality, very well agrees with his Character.

50.

Non minùs inſanit quàm qui mœchatur. at hic ſi,
Quà res, quà ratio ſuaderet, quàque modeſtè
Munifico eſſe licet, vellet bonus atque benignus
Eſſe; daret quantum ſatis eſſet, nec ſibi damno
Dedecorique foret. verùm hoc ſe amplectitur uno;
Hoc amat, & laudat: Matronam nullam ego tango.
Ut quondam Marſæus amator Originis; ille,
Qui patrium mimæ donat fundumque laremque,
Nil fuerit mî, inquit, cum uxoribus unquam alienis.
Verùm eſt cum mimis, eſt cum meretricibus: unde
Fama malum gravius, quàm res, trahit. an tibi abundè
Perſonam ſatis eſt, non illud, quidquid ubique
Officit, evitare? bonam deperdere famam,
Rem patris oblimare, malum eſt ubicunque. quid inter-
eſt in matronâ, ancillâ, peccesve togatâ?
   Villius in Fauſtâ Sullæ gener (hoc miſer uno
Nomine deceptus) pœnas dedit uſque ſuperque
Quàm ſatis eſt, pugnis cæſus, ferroque petitus,

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Non minùs inſanit quàm qui mœchatur. At hic ſi, vellet eſſe bonus atque benignus quà res, quà ratio ſuaderit, quàque licet ille *eſſe modeſtè munifico, daret quantum eſſet ſatis; nec foret ſibi damno dedecorique: verum amplectitur ſe hoc uno; amat, & laudat hoc; ego tango nullam Matronam. Ut quondam Marſæus amator Originis; ille qui donat patriumque fundum laremque mimæ; nil unquam fuerit mî, inquit, cum uxoribus alienis. Verum eſt* illi *cum mimis, eſt cum meretricibus: unde fama trahit gravius malum, quàm res. An evitare perſonam eſt ſatis abunde tibi,* & *non illud quidquid ubique officit? deperdere bonam famam, oblimare rem patris, eſt malum ubicunque. Quid intereſt peccesve in matronâ, ancillâ,* an *togatâ.*

*Villius gener Sullæ, miſer deceptus hoc uno nomine, uſque ſuperque quàm ſatis eſt, dedit pœnas in Fauſtâ; cæſus pugnis petituſque ferro, excluſus fore, cum Longarenus foret intus. Si animus diceret hæc huic verbis mutonis videntis tanta mala: Quid vis tibi? nunquid ego depoſco à te cunnum, prognatum magno conſule, velatumque ſtolâ, cum meâ ira conferbuit? quid reſponderet? Puella nata eſt magno patre. At quanto meliora pugnantiaque iſtis natura dives ſuæ opis monet! ſi tu modo velis diſpenſare rectè, ac non immiſcere fugienda petendis. Putas nil referre laboreſne tuo vitio, aut pe*nuriâ *rerum? quare deſine ſectarier matronas ne pœniteat te: haurire unde eſt plus mali laboris, quàm fructûs decerpere ex re. Nec eſt huic femur magis tenerum aut crus rectius inter niveos viridesque lapillos, O Cerinthe licet hoc ſit tuum; atque etiam femur togatæ eſt perſæpe melius. Adde huc, quod geſtat mercem ſine fucis; apertè oſtendit quod habet venale; nec ſi quid honeſti eſt, jactat habetque palam,* vel *quærit quo celet turpia. Hic mos eſt regibus; ubi mercantur equos, inſpiciunt opertos: ne, facies decora ſi fulta eſt molli pede ut ſæpe* fit, *inducat emtorem hiantem, quòd clunes* ſunt *pulchræ, quòd caput* eſt *breve, & cervix ardua. Illi* faciunt *hoc rectè. Ne contemplere optima corporis lynceis oculis;* neu *Cæcior Hypſæa ſpectes illaque ſunt mala. O crus, ô brachia!*

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50. *Quà res, quà ratio.*] *Res* ſignifies Ability, *ratio*, good Senſe. Thoſe two ſhould certainly regulate our Conduct.

51. *Bonus, atque benignus.*] *Benignus* is of a more extenſive Signification in this Place than *bonus*. This latter ſignifies a Man that oftner gives too little than too much, whereas *benignus* means a Perſon who gives

always

Excluſus fore, cùm Longarenus foret intùs.
Huic ſi mutonis verbis mala tanta videntis
Diceret hæc animus: Quid vis tibi? nunquid ego à te
Magno prognatum depoſco conſule cunnum,
Velatumque ſtolâ, mea cùm conferbuit ira?
Quid reſponderet? Magno patre nata puella eſt.
At quanto meliora monet, pugnantiaque iſtis
Dives opis natura ſuæ! tu ſi modò rectè
Diſpenſare velis, ac non fugienda petendis
Immiſcere, tuo vitio, rerumne labores,
Nil referre putas? quare, ne pœniteat te,
Deſine matronas ſectarier: unde laboris
Plus haurire mali eſt, quàm ex re decerpere fructûs.
Nec magìs huic inter niveos virideſque lapillos
(Sit licet hoc, Cerinthe, tuum) tenerum eſt femur, aut crus
Rectius; atque etiam melius perſæpe togatæ.
Adde huc, quòd mercem ſine fucis geſtat; apertè
Quod venale habet, oſtendit; nec, ſi quid honeſti eſt,
Jactat, habetque palàm, quærit quo turpia celet.
Regibus hic mos eſt; ubi equos mercantur, opertos
Inſpiciunt: ne, ſi facies (ut ſæpe) decora
Mollì fulta pede eſt, emtorem inducat hiantem,
Quòd pulchræ clunes, breve quòd caput, ardua cervix.
Hoc illi rectè. ne corporis optima lynceis
Contemplere oculis, Hypſæâ cæcior, illa
Quæ mala ſunt, ſpectes. O crus, ô brachia! Verùm

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always as much as is neceſſary, and often more.

52. *Nec ſibi damno, dedecoriq.e foret.*] *Damno* becauſe he ſquanders away his Eſtate; *dedecori*, becauſe he loſes his Reputation into the Bargain. For none were more hiſſed at and deſpiſed in *Rome*, than thoſe who had ſquandered away their Eſtates on Proſtitutes.

56 *Fundumque laremque.*] *Fundus* ſignifies his Lands, and *Lar*, his paternal Seat, where the Houſhold-Gods were worſhipped.

58. *Unde fama malum gravius*] The Loſs of an Eſtate is ſooner made up, than the Loſs of Reputation and Honour. A Man's Induſtry or Friends may retrieve his Condition in the firſt Reſpect, but it ſeldom happens, that a loſt Reputation is ever recovered.

71. *Velatumque ſtolâ.*] The *ſtola* was the uſual Dreſs of married Women, and Ladies of Quality.

76. *Tuo vitio, rerumne labores.*] He that has all he can in Reaſon juſtly deſire, and ſtill hankers after other Things, either out of Vanity or Caprice, ſuch a one *laborat suo vitio*: 'Tis his Fault; for it is in his Power to be content. But he, who has not what is neceſſary, he *laborat vitio rerum* His Uneaſineſs proceeds from the Defect of Things; and his Caſe is very different. Wherefore one of the greateſt Secrets of Happineſs is to examine well the Cauſes of our Uneaſineſs, to find whether it proceeds from ſome real Want of what is neceſſary to our Well-being, or from our own Caprice, Reſtleſneſs, indulged Spleen, and diſorderly Appetites

86. *Regibus hic mos eſt.*] *Reges* here ſignifies Perſons of Fortune, rich Men, and

Depygis, naſuta, brevi latere, ac pede longo eſt.
Matronæ, præter faciem, nil cernere poſſis,
Cætera, ni Catia eſt, demiſſa veſte tegentis.
Si interdicta petes, vallo circumdata, (nam te
Hoc facit inſanum) multæ tibi tum officient res;
Cuſtodes, lectica, ciniflones, paraſitæ,
Ad talos ſtola demiſſa, & circumdata pallâ;
Plurima, quæ invideant purè apparere tibi rem.
Altera nil obſtat: Cois tibi penè videre eſt
Ut nudam; ne crure malo, ne ſit pede turpi:
Metiri poſſis oculo latus, an tibi mavis
Inſidias fieri, pretiumque avellier, antè
Quàm mercem oſtendi? Leporem venator ut altâ
In nive ſectatur, poſitum ſic tangere nolit:
(Cantat, & apponit) meus eſt amor huic ſimilis: nam
Tranſvolat in medio poſita, & fugientia captat.
Hiſcene verſiculis ſperas tibi poſſe dolores,

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verum eſt depygis, naſuta, brevi latere, ac pede longo. Poſſis cernere nil præter faciem Matronæ, tegentis cætera demiſſa veſte, ni Catia eſt. Si petes interdicta, circumdata vallo, nam hoc facit te inſanum, multæ res officient tibi; cuſtodes, lecticæ, ciniflones, paraſitæ. ſtola demiſſa ad talos, & circumdata pallâ; plurima ſunt quæ invideant rem purè apparere tibi. Altera nil obſtat; eſt tibi *videre* illam *penè ut nudam cois* veſtibus, *ſit ne malo crure, turpi ne pede: poſſis metiri latus oculo. An mavis inſidias fieri tibi, pretiumque avellier, antè quàm mercem oſtendi? Ut venator ſectatur leporem in alta nive, poſitum* autem *ſic, nolit tangere: cantat, & apponit, meus amor eſt ſimilis huic: nam tranſvolat poſita in medio, & captat fugientia. Speras ne tibi dolores, atque æſtus curaſque graves poſſe pelli è pectore hiſque verſiculis? Nonne natura ſtatuit modum cupidinibus, quem plus prodeſt quærere quid natura ſibi, quid negatum dolitura ſit, & abſcindere inane ſolido? Num, cum ſitis urit fauces tibi, quæris aurea pocula? Num eſuriens faſtidis omnia præter pavonem rhombumque? cùm inguina tument tibi, malis rumpi tentigine, ſi ancilla, aut verna puer eſt præſto, in quem impetus continuo fiat? Non ego: namque amo parabilem faciliemque venerem. Sed paulo poſt,* amo *illum pluris, ſi vir exierit: Philodemus ait hanc* reliquendam *Gallis* eam vero *ſibi, quæ neque ſtet magno pretio, neque cunctetur venire cum eſt juſſa.* Illa *ſit candida rectaque hactenus munda, ut neque velit videri magis longa, nec alba quàm natura det. Ubi hæc ſuppoſuit lævum corpus mihi dextro;* illa *eſt Ilia & Egeria: do quodlibet nomen illi. Nec vereor, dum futuo, ne, vir recurrat rure; Janua frangatur; canis latret; domus pulſa undique reſonet magno ſtrepitu; pallidave mulier deſiliat lecto; conſcia clamet ſe miſeram: hæc deprenſa metuat cruribus & doti, egomet me*tuo *mi. Fugiendum eſt diſcinctâ tunicâ ac nudo pede; ne nummi pereant aut pyga aut denique fama. Deprendi eſt miſerum: vincam vel Fabio judice.*

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Nobles; for Kings alone do not purchaſe Horſes.

98. *Paraſitæ.*] Ladies had their Flatterers, that is, Gentlewomen, or Favourites who gained a Living under them by entertaining them with the general Admiration others had of their Beauty, their Wit, Genteelneſs, and a thouſand Falſhoods, mix'd, to be ſure, with a little Defamation and Whiſpering.

99. *Ad talos ſtola demiſſa, et circumdata pallâ.*] We have ſaid before that the *ſtola* was the Dreſs of the Ladies. We muſt further add, it was their ordinary Dreſs when

Atque æſtus, curaſque graves è pectore pelli?
Nonne cupidinibus ſtatuit natura modum, quem,
Quid latura ſibi, quid ſit dolitura negatum.
Quærere plùs prodeſt, & inane abſcindere ſoldó?
Num, tibi cùm fauces urit ſitis, aurea quæris
Pocula? num eſuriens faſtidis omnia præter
Pavonem rhombumque? tument tibi cùm inguina, num, ſi
Ancilla, aut verna eſt præſtò puer, impetus in quem
Continùò fiat, malis tentigine rumpi?
Non ego: namque parabilem àmo venerem, facilemque.
Illam, Poſt paulò; ſed pluris; ſi exierit vir;
Gallis hanc, Philodemus ait; ſibi, quæ neque magno
Stet pretio, neque cunctetur, cùm eſt juſſa, venire.
Candida rectaque ſit, munda hactenus, ut neque longa,
Nec magìs alba velit, quàm det natura, videri.
Hæc ubi ſuppoſuit dextro corpus mihi lævum;
Ilia & Egeria eſt: do nomen quodlibet illi.
Nec vereor, ne, dum futuo, vir rure recurrat;
Janua frangatur; latret canis; undique magno
Pulſa domus ſtrepitu reſonet; vepallida lecto
Deſiliat mulier; miſeram ſe conſcia clamet;
Cruribus hæc metuat, doti deprenſa, egomet mî.
Diſcinctà tunicâ fugiendum eſt, ac pede nudo;
Ne nummi pereant, aut pyga, aut denique fama.
Deprêndi miſerum eſt: Fabio vel judice vincam.

NOTES.

when they were at Home: For, when they went abroad, or received Viſitors, they always threw over the *Stola* the *Palla*, or looſe Gown. *Virgil* ſpeaks thus of the Habit of *Camilla*.

Pro crinali auro, pro longæ tegmine pallæ
Tigridis exuviæ per dorſum a vertice pendent.

" A Tiger's Skin, which hangs behind
" from her Head to her Feet, ſupplies the
" Place of Gold intermixt with her Hair,
" and the long Gown."

113. *Inane abſcindere ſoldo.*] To ſeparate the ſuperfluous from the neceſſary. For Example, when one is violently thirſty, ſome proper Liquor is the Thing neceſſary: but a Chryſtal or Gold Cup is not ſo. Nature does not exact this; but is content with what is clean and wholeſome.

116. *Pavonem.*] The Peacock was a favourite Diſh of the *Romans*, from the Time that the Orator *Hortenſius* had it ſerved up in a magnificent Repaſt he entertained the Gentry with when he was created *Augur*. *M. Aufidius Lurco* brought up ſuch great Flocks of them, that he drew yearly near two thouſand five hundred Crowns for them; and they became ſo dear in a ſhort Time, that they were ſold for five Crowns a-piece, and one of their Eggs for a hundred Pence.

116. *Rhombumque.*] The Turbot. This Fiſh was particularly eſteemed by the *Romans*. The beſt came from *Ravenna*.

134. *Fabio vel judice vincam.*] The Poet ends with one of the ſharpeſt Strokes of Satire: For this *Fabius* was a famous Lawyer in thoſe Times, and, being catch'd in Adultery, narrowly eſcaped being treated according to his Deſerts.

SATIRA III.

Horace *was extremely exact in the Performance of all the Duties of Friendſhip. One may ſee what warm Sentiments he had in this Reſpect, by theſe Proofs of his ſincere Affections he has given* Virgil *in his Odes. In this Satire he indirectly defends him againſt ſome Railleries vented againſt him in the Preſence of* Auguſtus Cæſar *and* Mæcenas, *as a timorous, ſloven'y and ruſtic Perſon, who was no ways fit for the Politeneſs of a Court. This is the true Subject of this Satire, in which* Horace *finely touches upon the common Vice of Court-Detraction. In the Purſuit of his Subject, he attacks the extravagant Doctrine of the Stoics, who maintained that all*

OMNIBUS hoc vitium eſt cantoribus, inter amicos
Ut nunquàm inducant animum cantare rogati;
Injuſſi nunquàm deſiſtant. Sardus habebat
Ille Tigellius hoc. Cæſar, qui cogere poſſet,
Si peteret per amicitiam patris, atque ſuam; non
Quidquam proficeret: ſi collibuiſſet, ab ovo
Uſque ad mala citaret, Io Bacche, modò ſummâ
Voce, modo hâc, reſonat quæ chordis quatuor ima.
Nil æquale homini fuit illi: ſæpè velut qui
Currebat fugiens hoſtem; perſæpè velut qui
Junonis ſacra ferret: habebat ſæpè ducentos,

ORDO.

Hoc vitium eſt omnibus cantoribus inter amicos, ut rogati nunquam inducant animum cantare; injuſſi nunquam deſiſtant. Tigellius ille Sardus habebat hoc vitium. *Cæſar, qui poſſet cogere, non quidquam proficeret, ſi peteret per ſuam atque amicitiam patris: ſi collibuiſſet, citaret Io Bacche, ab ovo uſque ad mala, modo ſummâ voce, modo hac, quæ reſonat ima quatuor chordis. Nil fuit æquale illi homini: ſæpe currebat velut unus qui fugiens hoſtem; perſæpe velut* ſacerdos *qui ferret ſacra Junonis: ſæpe habebat ducentos & ſæpe decem ſervos: modo loquens reges at-*

NOTES.

1. *Omnibus hoc vitium eſt cantoribus.*] It has been always remark'd that there is not a more whimſical Set of Men upon Earth than Muſicians, and the Reaſon is, without Doubt, that there are none who are greater Admirers of themſelves. To theſe we may juſtly add the Poets and Painters. For Imagination is the principal Quality in theſe three Arts, and nothing is more difficult than to govern an indulged Imagination: Tho' if Reaſon be ſtrong enough, and ſufficiently on its Guard to do this, a well regulated Imagination becomes the Source of our fineſt Pleaſures. It animates all the Productions of Wit, and gives thoſe Graces, that Vivacity, thoſe inexpreſſible Charms, which do not only pleaſe, but exalt, raviſh, and fill the Mind with Admiration.

3. *Sardus habebat ille Tigellius hoc.*] Tigellius, in whoſe Perſon the Character of a moſt fantaſtical Fellow is here deſcribed, is the famous *Tigellius*, who was ſpoke of in the foregoing Satire, and has injudiciouſly been confounded with *Hermogenes Tigellius*, whom mention will be made of hereafter. We muſt remember that this *Tigellius* was dead when this Satire was compoſed, but *Hermogenes* alive, as may be evidently proved.

4. *Cæſar qui cogere poſſet.*] We muſt not

SATIRE III.

Crimes were equal, and would have the ſlighteſt Treſpaſs puniſhed with the ſame Severity as the greateſt. I am never weary with reading this Satire. I am charmed with the Wit of his Railleries, the Beauty of his Precepts, and the Maxims of his refined Morality. In ſhort, I admire that eaſy and polite Manner, which Genius alone can never give; but muſt come from a long Commerce with the greateſt Wits, and beſt bred Perſons of the Age one lives in. This Satire was compoſed ſome Time after the preceding, and as we ſhall ſee by the Notes, while Horace *was yet in his Vigour.*

THIS Fault is common to all Singers, when in Company with their Friends, that they never *will* oblige them with a Song when aſk'd; but if *they begin to ſing* undeſired they never deſiſt. Tigellius the *fine* Sardinian *Voice* had this Fault *to a very great Degree:* For had Cæſar, who could have compelled him, aſk'd him *to ſing both* for his Father's and his own Sake, he would not have prevailed; *but*, if the Fit *once* took him, he would ſing Io Bacche in Time *of Supper* from * the firſt Courſe to the laſt, ſometimes with a high Voice, ſometimes with as low a Voice as he ſings in Concert with his Violin. This Man never did any Thing of a Piece. One while he would run as if he was flying from an Enemy, at other times he would walk with as ſolemn a Pace as he who carries a Sacrifice to Juno. Sometimes he had two hundred Servants, ſometimes *only* ten. Now he would

* *An Egg even to Apples.*

NOTES.

not underſtand in this Place *Julius Cæſar*, but *Auguſtus*, who was *Tigellius*'s Maſter and Sovereign, and by Conſequence could have forced him; but he only uſed Entreaties, and left him at his full Liberty.

5. *Per amicitiam patris.*] Of his adoptive Father *Julius Cæſar*, who had been very generous to *Tigellius*. This Expreſſion proves that *Horace* ſpoke not in the preceding Verſe of *Julius Cæſar*, but of *Auguſtus*.

6. *Ab ovo uſque ad mala.*] The *Romans* begun their Repaſts with Eggs, which were ſerved up as ſoon as they came out of the Baths, and they finiſhed them with Apples, which were mix'd with other Fruits.

7. *Citaret.*] *Citare* is here put for *canere*, to repeat a Song; that is, he would entertain the Company, when he pleaſed, with a hundred Songs.

7. *Io Bacche.*] Was the Beginning of a Song, probably compoſed by *Tigellius* himſelf, and was well known at that Time. By theſe two Words *Horace* means the whole Song, which is a common Manner of Expreſſion even now.

11. *Junonis ſacra ferret.*] In thoſe Proceſſions they made in Honour of the Gods on their Feſtivals, the Virgins carried Baſkets on their Heads with the ſacred Things in them, and thoſe, who bore the Baſkets, walked with a very ſlow ſolemn Pace.

Sæpè decem ſervos: modò reges atque tetrarchas,
Omnia magna loquens; modo, Sit mihi menſa tripes, &
Concha ſalis puri, & toga, quæ defendere frigus,
Quamvìs craſſa, queat. Decies centena dediſſes
Huic parco, paucis contento; quinque diebus
Nîl erat in loculis. noctes vigilabat ad ipſum
Manè; diem totum ſtertebat. nil fuit unquàm
Sic impar ſibi. nunc aliquis dicat mihi, Quid tu?
Nullane habes vitia? Imò alia, & fortaſſe minora.
Mænius abſentem Novium cùm carperet: Heus tu,
(Quidam ait) ignoras te? an ut ignotum dare nobis
Verba putas? Egomet mî ignoſco, Mænius inquit.
Stultus & imprŏbus hic amor eſt, dignuſque notari.
Cùm tua prævideas oculis mala lippus inunctis;
Cur in amicorum vitiis tam cernis acutùm,
Quàm aut aquila, aut ſerpens Epidaurius? at tibi contra
Evenit, inquirant vitia ut tua rurſus & illi.
Iracundior eſt paulò, minus aptus acutis
Naribus horum hominum: rideri poſſit, eò quòd
Ruſticiùs tonſo toga defluit, & malè laxus

ORDO.

que tetrarchas, & omnia magna; modo diceret *tripes menſa ſit mihi, & concha puri ſalis, & toga quamvis craſſa quæ queat defendere frigus. Dediſſes decies centena* ſeſtertia *huic parco, contento paucis; quinque diebus nil erat in loculis. Vigilabat noctes ad ipſum manè, ſtertebat diem totum. Nil unquam fuit ſic impar ſibi. Nunc aliquis dicat mihi, Quid tu? Habeſne nulla vitia? Imò* habeo *alia, & fortaſſe minora.*

Mænius cum carperet Novium abſentem: Heus tu, quidam ait, ignoras te? an putas te *dare verba nobis ut ignotum? Mænius inquit, egomet ignoſco mî. Hic amor eſt ſtultus & improbus, dignuſque notari. Cùm lippus inunctis oculis prævideas tua mala; cur cernis tam acutùm, quàm aut aquila, aut ſerpens Epidaurius in vitiis amicorum? At contra evenit tibi, ut & illi rurſus inquirant vitia tua. Eſt paulò iracundior,* dicis, *hic minus aptus acutis naribus horum hominum: poſſit rideri, eò quòd toga defluit ruſticius tonſo,*

NOTES.

12 *Modo reges atque tetrarchas*] Tetrarchs were properly Governors of a Fourth Part of the Kingdom, which had been divided by Order of the *Romans*. *Tigellius* often was in Company with Kings and Tetrarchs, and took Occaſion, upon this Account, to pretend he was intimate with them

13. *Sit mihi menſa tripes.*] Before the *Aſiatic* Luxury had corrupted the *Romans*, they had only Tables with three Feet, but after that, they were ſo deſpiſed that none but the ordinary People would make uſe of them. The others had ſplendid Tables ſupported by four Feet, as we have. It is with Alluſion to the ancient Frugality, *Tigellius* ſays, he is contented with a Table of three Feet.

14. *Concha ſalis puri.*] The Superſtition of the Ancients would have thought it a *Piaculum*, or Crime againſt Religion, to have ſpoke of the Table without Salt. But *Tigellius*, inſtead of *Salillum*, ſays *Concha ſalis puri*, to ſhew his greater Love of Frugality, as if he could be contented with a Shell to put his Salt in, as well as the very meaneſt of People. One certainly could not make a more ſparing Meal than on Bread and Salt alone.

17. *Noctes vigilabat ad ipſum manè.*] Seneca

talk of Kings and Tetrarchs, and every Thing great; now *he would ſay*, I deſire *no more than* a three-footed Table, a little clean Salt, and a Gown, I don't mind how coarſe to defend the Cold. Had you given this fine Manager a thouſand *Seſterces*, who was as well ſatisfied with a few, in five Days *Time* his Pockets would be empty. He ſate up a Nights to the very Morning, and ſnored *in Bed* all Day. There never was any Thing ſo inconſiſtent with itſelf: Should one now ſay to me, *Pray* what are you, *Sir?* Have you no Faults? Yes, *I have* other Faults, but perhaps not quite ſo great.

Menius making too free with the Character of Novius in his Abſence: Hark ye, ſays one *who heard him*, Don't you know your own Faults? Or do you think to impoſe upon us as if we did not know them? I ſpare myſelf, ſays Menius. *But* this *Self*-love is fooliſh, unreaſonable, and deſerves to be cenſured. When you look into your own Faults ſo ſlightly, and with a careleſs eye, why do you look into thoſe of your Friends as ſharp as an Eagle, or Epidaurian Snake? But, on the other Hand, you'll find that your Friends will, in their Turn, inquire into your Faults. This Man, *you ſay*, is too peviſh, and can't bear the Sneers of Wits: Beſides, he's a fit Subject for Ridicule, as his Hair hangs like a Clown's, and his Gown like a Sloven's, his Shoes too are monſtrouſly wide.

N O T E S.

neca has written againſt this Diſorder a whole Epiſtle. 'Tis the 123d in which he ſays: *Sunt quidam in eâdem urbe Antipodes, qui ut Marcus Cato ait, nec orientem ſolem unquam viderunt, nec occidentem.* 'We 'have in this City, a Sort of *Antipodes*, who, 'according to *Cato*'s Expreſſion, have never 'ſeen the Riſing or Setting Sun.' And in the Concluſion he wittily compares theſe Perſons to the Dead, that are ſurrounded with Torches till they are interred.

18. *Diem totum ſtertebat*] Tiberius ſpoke a witty Thing on a like Occaſion; when *Atylius Butas*, who had led the Life deſcribed here by *Horace*, and ſpent his whole Eſtate, complained to *Tiberius* of his extreme Poverty; this Prince ſaid to him with an unconcerned Air, You have awaked very late.

29. *Iracundior eſt paulo.*] The ancient Commentator has preſerved for us a very valuable Tradition; for he informs us the ſix following Verſes are a Deſcription of *Virgil*, whom *Horace* endeavours to defend againſt the unjuſt Railleries of his Cotemporaries. What makes this Tradition very probable is, that the Picture, *Horace* draws in this Place, is acknowledged by all to reſemble *Virgil* very much: For he was negligent of his Dreſs, and had a clowniſh Air. He that has writ his Life ſays of him: *Corpore et ſtatura fuit grandis, aquilo colore, facie ruſticana.* He adds, he was of ſuch a baſhful timorous Nature, that, as he was walking along the Streets, if he obſerved others take Notice of him, and follow him out of Curioſity, he would take Refuge in the firſt Houſe he ſaw open.

31. *Ruſticiùs tonſo toga defluit.*] Virgil had commonly his Hair neglected, and his Gown put on careleſly. *Defluit* ſignifies to hang lower on one Side than another; or to touch the Ground on one Side, and fall a little below the Knee on the other. This is what *Plautus* expreſſes by *trahit*, and the *Greeks* by σύρεσθαι.

31. *Et male laxus in pede calceus.*] Theophraſtus reckons amongſt the Signs of Ruſticity μείζω τοῦ ποδὸς τὰ ὑποδήματα φορεῖν, to wear Shoes too large for the Foot.

Hæc res & jungit, junctos & ſervat amicos.
At nos virtutes ipſas invertimus, atque
Sincerum cupimus vas incruſtare. probus quis
Nobiſcum vivit? multùm demiſſus homo: illi
Tardo, cognomen pingui damus: hic fugit omnes
Inſidias, nullique malo latus obdit apertum?
(Cùm genus hoc inter vitæ verſetur, ubì acris
Invidia, atque vigent ubi crimina) pro benè ſano
Ac non incauto, fictum aſtutùmque vocamus.
Simplicior quis & eſt; (qualem me ſæpè libentèr
Obtulerim tibi, Mæcenas) ut fortè legentem
Aut tacitum impellat, quovis ſermone moleſtus?
Communi ſenſu planè caret, inquimus. eheu
Quàm temerè in noſmet legem ſancimus iniquam!
Nam vitiis nemò ſine naſcitur: optimus ille eſt,
Qui minimis urgetur. amicus dulcis, ut æquum eſt,
Cùm mea compenſet vitiis bona; pluribus hiſce
(Si modò plura mihi bona ſunt) inclinet, amari
Si volet: hâc lege, in trutinâ ponetur eâdem.
Qui ne tuberibus propriis offendat amicum
Poſtulat; ignoſcat verrucis illius. æquum eſt
Peccatis veniam poſcentem, reddere rurſùs.
  Deniquè, quatenus excîdi penitùs vitium iræ,
Cætera item nequeunt ſtultis hærentia; cur non
Ponderibus moduliſque ſuis ratio utitur? ac, res
Ut quæque eſt, ità ſuppliciis delicta coercet?
Si quis eum ſervum, patinam qui tollere juſſus
Semeſos piſces tepidùmque ligurrierit jus,
In cruce ſuffigat; Labeone inſanior inter
Sanos dicatur. quanto hoc furioſius atque
Majus peccatum eſt? paulùm deliquit amicus;

ORDO.

Opinor, hæc res jungit & ſervat amicos junctos. At nos invertimus ipſas virtutes amicorum, *atque cupimus incruſtare vas ſincerum. Quis probus vivit nobiſcum?* habetur *homo multum demiſſus: damus cognomen pingui illi tardo: hic fugit omnes inſidias, obditque apertum latus nulli malo? Cum verſetur inter hoc genus vitæ, ubi acris invidia atque ubi crimina vigent, vocamus fictum aſtutumque pro bene ſano ac non incauto. Et ſi quis eſt ſimplicior; (qualem ſæpe, Mæcenas, libenter obtulerim me tibi,) ut, moleſtus quovis ſermone, impellat fortè legentem aut tacitum? inquimus planè caret ſenſu communi. Eheu quam temere ſancimus legem iniquam in noſmet! Nam nemo naſcitur ſine vitiis: ille eſt optimus qui urgetur minimis. Dulcis amicus, ut æquum eſt, compenſet mea bona vitiis: ſi modo plura bona ſunt mihi, inclinet hiſce pluribus, ſi volet amari: hac lege, ponetur in eâdem trutinâ. Qui poſtulat ne offendat amicum propriis tuberibus; ignoſcat verrucis illius. Eſt æquum,* te *poſcentem veniam peccatis, rurſus reddere* veniam.

Denique, quatenus vitium iræ nequit *penitus excîdi, item cætera* vitia *hærentia ſtultis nequeunt;*

This Method, in my Opinion, would both make Friends and keep them ſuch. But we invert *the* real Virtues *of our Friends into Vices*, and do all we can * to ſully their moſt innocent Actions, by ſetting them in a bad Light. Have we for a Neighbour a *plain* honeſt Man, we look on him as a mean-ſpirited Fellow? *Or* another that's *a little* ſlow, we call him heavy-headed. Does another avoid every Snare, and lays himſelf open to no evil Deſign againſt him? (as he lives among a Set of Folks where reign the rankeſt Envy and *fouleſt* Crimes) in Place of a prudent cautious Man, we call him a ſly deſigning *Knave*. Is there any ſo impertinent (ſuch as you have often found me, Mæcenas) as to interrupt one with his trifling Talk, while he is reading or muſing? We ſay, 'tis plain he is void of common Senſe. Alas! how ready are we, without Thought, to make a Law to hurt ourſelves! For, *as* no Man is born without *his* Faults, he is the beſt who has the feweſt. When my good-natur'd Friend, as it is but reaſonable, weighs my good Actions with my † bad ones, if he expects my Favour, he ought to give the Turn of the Balance to the good ones, if they are the greater Number; and on theſe Terms he ſhall be weighed in the ſame Balance. Who would not have his Friend take Offence at the Bump on his own Back muſt overlook his Friend's Warts. 'Tis but reaſonable that he, who aſks Forgiveneſs for his own Faults, ſhould pardon thoſe of another. In fine, as the Vice of Paſſion, and all other Vices that weak Men are prone to, can't be entirely rooted out; why don't our Reaſon make uſe of its ‡ Juſtice and Equity, and puniſh every Fault in Proportion to its Guilt? Should a Man hang his Servant, becauſe, when he was ordered to take away a Diſh, he ate up what was left of the Fiſh and hot Sauce; would not he be reckon'd by *all* wiſe Men to be madder than *Labeo?* How much more heinous and greater is your Crime, when, if your Friend has offended you in ſome Trifle or other, you won't pardon him; and therefore art *juſtly* reckoned a rigorous ſe-

* *To varniſh a neat Veſſel.* † *Vices.* ‡ *Weights and Meaſures.*

ORDO.

nequeunt; cur non ratio utitur ſuis ponderibus moduliſque? ac ita coercet delicta ſuppliciis ut quæque res eſt? Si quis ſuffigat eum ſervum in cruce, qui juſſus tollere patinam quod *ligurrierit ſemeſos piſces tepidumque jus; dicatur inſanior Labeone inter ſanos. Quanto hoc peccatum eſt furioſius atque majus? ami-*

NOTES.

59. *Latus obdit.*] That is, he covers his Side, which he leaves expoſed to no Danger. A Metaphor taken from Fencers.

82. *Labeone inſanior.*] Horace ſpeaks not here of *Labeo* the Senator, but ſome other *Labeo*. For there were doubtleſs many Families at *Rome* that had that Name; and probably ſome particular Perſon of them had

 committed

Quod niſi concedas, habeare inſuavis, acerbus :
Odiſti, & fugis, ut Druſonem debitor æris ;
Qui, niſi cùm triſtes miſero venêre Calendæ,
Mercedem, aut nummos unde extricat, amaras,
Porrecto jugulo, hiſtorias, captivus ut, audit.
Comminxit lectum potus, menſâve catillum
Evandri manibus tritum dejecit : ob hanc rem,
Aut poſitum antè meâ quia pullum in parte catini
Suſtulit eſuriens, minùs hoc jucundus amicus
Sit mihi ? quid faciam, ſi furtum fecerit, aut ſi
Prodiderit commiſſa fide, ſponſumve negârit ?
Queis paria eſſe ferè placuit peccata, laborant,
Cùm ventum ad verum eſt ; ſenſus moreſque repugnant,
Atque ipſa utilitas, juſti prope mater & æqui.
  Cùm prorepſerunt primis animalia terris,
Mutum & turpe pecus, glandem atque cubilia propter
Unguibus & pugnis, dein fuſtibus, atque ita porrò
Pugnabant armis, quæ pòſt fabricaverat uſus :
Donec verba, quibus voces ſenſuſque notarent,
Nominaque invenere : dehinc abſiſtere bello,
Oppida cœperunt munire, & ponere leges ;
Ne quis fur eſſet, neu latro, neu quis adulter.
Nam fuit ante Helenam cunnus teterrima belli
Cauſa ; ſed ignotis perierunt mortibus illi,

ORDO.

tus paulum deliquit ; quod niſi concedas, habeare inſuavis, & acerbus, eoque majus quando *odiſti, & fugis, ut debitor æris* fugit *Druſonem ; Qui, cùm triſtes Calendæ venere miſero, niſi unde extricat mercedem, aut nummos, porrecto jugulo, ut captivus, audit hiſtorias amaras. Potus comminxit lectum, dejecitve catullum tritum manibus Evandri : ob hanc rem, aut quia eſuriens ante ſuſtulit pullum poſitum in mea parte catini, ſit amicus minus jucundus hoc ? Quid faciam, fecerit furtum, aut ſi prodiderit commiſſa fide, negaritve ſponſum ? Queis placuit peccata eſſe fere paria, laborant, cùm ventum eſt ad verum ; ſenſus moreſque repugnant atque ipſa utilitas, prope mater juſti & æqui.*

Cum animalia prorepſerunt primis terris, mutum & turpe pecus, propter glandem atque cubilia, pugnabant unguibus & pugnis, dein fuſtibus, atque ita porrò armis, quæ uſus pòſt fabricaverat : donec invenere verba, nominaque quibus voces ſenſuſque notarent : dehinc cœperunt abſiſtere bello, munire oppida, & ponere leges ; ne quis fur, neu quis *latro, neu quis adulter eſſet. Nam ante Helenam cunnus fuit teterrima cauſa belli ; ſed illi perierunt*

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committed a Folly reſembling that Extravagance ridiculed here.

86. *Druſonem.*] This *Druſo* was a famous Uſurer, and a wretched Hiſtorian.

87. *Qui, niſi cum triſtes miſero venere Calendæ.* This Verſe elegantly expreſſes the Uneaſineſs of a Man in narrow Circumſtances, when the Time is come in which he is to pay the Principal and Intereſt of what he borrowed. The Poet therefore calls it *triſte*, melancholy.

89. *Porrecto jugulo, hiſtorias, captivus ut, audit.*] This *Druſo* was exactly of the Temper of the rich Uſurer, mentioned by Phi-

vere Man, *and the more ſo*, as you hate him, and ſhun him as a Debtor does his Creditor *Druſo*, who, when the melancholy Calends are come upon the poor Wretch, if he does not bring him Intereſt or Principal, no Matter how he comes by either, he is obliged, like a Slave, with his Neck ſtretch'd out, to lend a *patient* Ear to his wretched Hiſtories.

Suppoſe my Friend, when fuddled, hath piſs'd the Couch on which he ſat, or thrown down a Cup *curiouſly* carv'd by Evander: For this, or for ſnatching a Chicken from my Plate when *exceſſively* hungry, am I to reckon him the leſs agreeable? *If ſo*, what ſhould I do, had he ſtole from me, betray'd my Secret, or broke his Word? Thoſe who maintain that all Crimes are alike, are nonplus'd when they attempt to make it agreeable to Truth: For *common* Senſe, *the* Cuſtom *of the World*, the Intereſt of Society itſelf, which may be ſaid to be the Source of Juſtice and Equity, *all* ſhew the contrary.

When * the firſt Men ſprung from the Boſom of the Earth, the dumb and dirty Herd fought for † their Food and Dens, *firſt* with their Nails and Fiſts, then with Clubs, and at length with Arms, the Uſe of which Neceſſity had taught them: Until they invented Words and Names, whereby they aſcertained their Expreſſions and Meaning. Then they deſiſted from War, began to fortify Towns, and to make Laws, that none might *dare to* become a Thief, Robber, or Adulterer: For *long* before Helen, Woman was the moſt diſmal Cauſe of *many bloody* Wars; but ‡ theſe *Heroes* were

* *Animals ſprung from the firſt Earths.* † *The Acorn.*
‡ *They periſhed by unknown Deaths.*

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Philoſtratus, who always added this Clauſe to his Bonds upon lending a Sum of Money, τὸ καὶ μελετῶντ⊙ ἀκροάσασθαι, 'that the 'Creditor was to hear him declame,' and if any one failed, he never failed to proſecute him. *Druſo* therefore obliged all his Creditors, who were not in a Condition to pay his Demands, to be preſent while he read over ſome hiſtorical Works he had compoſed, and upon theſe Terms he allowed them ſome further Reſpite. *Horace* adds, that theſe miſerable Wretches held out their Necks to make an Appearance of liſtening more diligently. For this is uſually the Poſture of thoſe that are very attentive.

89. *Captivus ut.*] Thoſe two Words *captivus ut* were added by *Horace* on Account of *porrecto jugulo*: For this is not only a Sign of Attention, but likewiſe of Fear and Servility, ſuch as that of Slaves, when they offered their Neck to the Chain.

90. *Comminxit lectum*; that is, the Couch: For the Antients made uſe of Couches at their Repaſts.

107. *Nam fuit ante Helenam.*] Mankind had, by long Experience, been convinced of the fatal Diſorders of Love: For long before the famous Siege of *Troy* Love had cauſed Wars and Diviſions, becauſe every one was apt to employ Force and Violence to content his Paſſions; and therefore *Lucretius* ſays:

Conciliabat enim vel mutua quamque voluptas,
Vel violenta viri vis.

"For either mutual Pleaſure inclined "Women to love, or Men, by ſuperior "Strength, gained their Ends."

Quos, venerem incertam rapientes, more ferarum,
Viribus editior cædebat, ut in grege taurus.
Jura inventa metu injuſti fateare neceſſe eſt,
Tempora ſi faſtoſque velis evolvere mundi.
Nec natura poteſt juſto ſecernere iniquum,
Dividit ut bona diverſis, fugienda petendis:
Nec vincet ratio hoc, tantundem ut peccet, idemque,
Qui teneros caules alieni fregerit horti,
Et qui nocturnus Divûm ſacra legerit. adſit
Regula, peccatis quæ pœnas irroget æquas:
Ne ſcuticâ dignum horribili ſectere flagello.
Nam ut ferulâ cædas meritum majora ſubire
Verbera, non vereor, cùm dicas eſſe pares res
Furta latrociniis, & magnis parva mineris
Falce reciſurum ſimili te, ſi tibi regnum
Permittant homines. ſi dives, qui ſapiens eſt,
Et ſutor bonus, & ſolus formoſus, & eſt rex;
Cur optas quod habes? Non nôſti quid pater (inquis)
Chryſippus dicat: "Sapiens crepidas ſibi nunquàm
Nec ſoleas fecit: ſutor tamen eſt ſapiens." Quò?
Ut, quamvìs tacet Hermogenes, cantor tamen atque
Optimus eſt modulator: ut Alfenus vafer, omni

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ignotis mortibus; quos, more ferarum, rapientes incertam venerem editior viribus cædebat, ut taurus in grege. Neceſſe eſt ut fateare jura inventa metu injuſti, ſi velis evolvere tempora faſtoſque mundi. Nec natura poteſt ſecernere iniquum juſto, ut dividit bona diverſis, fugienda petendis: nec ratio vincet hoc, ut peccet tantundem, idemque, qui fregerit teneros caules alieni horti, & qui nocturnus legerit ſacra Divûm. Regula adſit, quæ irroget pœnas æquas peccatis; ne ſectere illum *horribili flagello dignum ſcuticâ. Nam non vereor, ut cædas ferulâ meritum ſubire majora verbera; cum dicas furta eſſe res pares latrociniis, & mineris te reciſurum ſimili falce parva magnis, ſi homines permittant regnum tibi. Si qui ſapiens eſt dives, & bonus ſutor, & ſolus formoſus, & eſt rex; cur optas quod habes? Non, noſti, inquis, quid pater Chryſippus dicat: Sapiens nunquam fecit crepidas nec ſoleas ſibi; tamen ſapiens eſt* bonus *ſutor. Quo? ut, quamvis Hermogenes tacet, tamen eſt optimus cantor atque modulator: ut vafer Alfenus erat tonſor*

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115. *Nec vincet ratio.*] Corrupted Nature underſtands Juſtice or Injuſtice only by the Law, and Reaſon will not let us believe, that a ſmall Theft, that does another but little Prejudice, deſerves as great a Puniſhment as the moſt heinous one, or even Sacrilege.

123. *Si tibi regnum permittant homines.*] Theſe Words give Occaſion to the Pleaſantry that follows afterwards, and very agreeably ends the Satire. *Horace* takes an Opportunity of rallying the *Stoics* upon the pretended Royalty, they attributed to their wiſe Men; and he introduces this Gaiety very ſeaſonably to divert his Reader's Mind, that begun to be weary of ſo long a Reaſoning.

126. *Non noſti, quid pater, inquis, Cryſippus dicat.*] Cryſippus was the firſt who began to explicate the Doctrine of *Zeno* in a groſs ſhocking Manner, by the Help of his Sophiſtry and Syllogiſtic Quibbles and

viſionary

buried in Oblivion, who, like Brutes ſatisfying their Paſſion without Diſtinction, were ſubdu'd by thoſe of ſuperior Force, as a Bull lords it over a Herd of Cattle. Conſult but the *Hiſtory of former* Times and Annals of the World, and you muſt own that Laws were made to prevent Injuſtice *and Oppreſſion*: For Nature cannot exactly diſtinguiſh what's unjuſt from what is juſt, as ſhe diſtinguiſhes Good from Evil, *and* what we are to avoid from what we are to deſire: Nor will Reaſon *ever* convince *Men*, that he is guilty of as great a Crime, who robs his Neighbour's Garden of a few Colworts, as he who in the Night robs a Church. There muſt therefore be a Rule fix'd to inflict Puniſhments adequate to the Crimes, that you may not puniſh him too ſeverely who deſerves to be *but* ſlightly whipp'd: For I don't fear you'll order any one to be ſlightly puniſhed, who deſerves to be ſeverely laſh'd, when you maintain that *petty* Thefts, and *notorious* Robberies are the ſame, and threaten to extirpate Crimes ſmall and great, by puniſhing them equally, * ſhould you ever *chance to* be choſe a King. If he that's wiſe is rich, is a good Cobler, is very handſome, and is a King; why do you wiſh to be what you are already?

You don't comprehend, ſay you *to me*, the Meaning of Father Chryſippus's Saying: "A wiſe Man never made either Slippers or Shoes for himſelf, yet a wiſe Man is a good Cobler." How? Why, tho' Hermogenes does not ſing one Note, may he for all that be reckoned a good Singer and good Muſician? Or tho' ſubtile

* *If Men confer a Kingdom on you.*

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viſionary Diſtinctions. And upon this Account he paſſed with ignorant *Stoics* for the Founder of their Sect.

127. *Sapiens crepidas ſibi nunquam.*] This is an Inſtance of the ridiculous Explications of *Chryſippus*, on Occaſion of having ſaid, That the wiſe Man was all. The *Sage*, inferred *Cryſippus*, is a good Shoemaker, he has the Theory, tho' he does not make Shoes, and it depends only on himſelf to put it in Practice. What a Delirium is this! inſtead of putting in a clearer Light what *Zeno* meant by theſe Words, which was, that Virtue ought to be preferred before every Thing elſe by Mankind, and that it is only ſhe can make them truly and laſtingly happy.

127. *Ut quamvis tacet Hermogenes*] Hermogenes Tigellius, one of *Auguſtus*'s Muſicians. Some have erroneouſly ſuppoſed this was the ſame as *Tigellius Sardus*. But there needs no more than this Paſſage to undeceive them: For 'tis clear this *Hermogenes* was ſtill alive when *Horace* wrote this Satire, and the other dead. But to convince us more fully, we need only compare the IId Satire with the Beginning of this. It often happens that Men, otherwiſe learned, make Miſtakes about proper Names of Perſons that are not clearly diſtinguiſhed in Hiſtory, as happens in this Place. Of one Man, they have often made two, and of two but one. The *French* Tranſlators are particularly faulty, according to Mr. *Dacier*'s own Confeſſion, in this Reſpect; but I am inclined to think thoſe of ſome other Nations are no leſs ſo.

130. *Ut Alfenus vafer.*] This *Alfenus Varus* was a Barber of *Cremona*, who, taking a Diſguſt at his Buſineſs, went to *Rome*, ſtudied the Law under *Servius Sulpitius*, a famous Lawyer, and made, in a ſhort Time,

ſuch

Abjecto inſtrumento artis, clauſâque tabernâ,
Tonſor erat: ſapiens operis ſic optimus omnis
Eſt opifex, ſic rex ſolus. Vellunt tibi barbam
Laſcivi pueri; quos tu niſi fuſte coerces,
Urgeris turbâ circùm te ſtante, miſerque
Rumperis, & latras, magnorum maxime regum:
Ne longum faciam: dum tu quadrante lavatum
Rex ibis, neque te quiſquam ſtipator, ineptum
Præter Criſpinum, ſectabitur; & mihi dulces
Ignoſcent, ſi quid peccavero ſtultus, amici,
Inque vicem illorum patiar delicta libentèr;
Privatuſque magìs vivam te rege beatus.

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abjecto omni inſtrumento artis, clauſaque tabernâ: ſic omnis ſapiens eſt optimus opifex, artis, *ſic ſolus rex. Laſcivi pueri vellunt barbam tibi; quos niſi tu coerces fuſte, urgeris turbâ ſtante circum te, miſerque rumperis & latras, o maximè magnorum regum. Ne faciam longum: dum tu rex ibis lavatum quadrante, neque quiſquam ſtipator ſectabitur te præter* ſtultum *Criſpinum; & dulces amici ignoſcent mihi, ſi quid ſtultus peccavero, inque vicem libenter patiar delicta illorum; privatuſque vivam magis beatus te rege.*

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ſuch a Progreſs, that he merited to be made Conſul. 'Tis of him there is ſuch frequent mention in the Pandects. He was one of the intimate Friends of *Catullus*, who yet complains of him in the 27th Ode which begins *Alfene immemor*. He was likewiſe one of the intimate Friends of *Virgil*, and did him ſignal Service, when he was charged with the Commiſſion of inſpecting the Diviſion of the *Mantuan* Lands among the Soldiers; for he particularly recommended him to *Auguſtus* and *Mecenas*. *Virgil* in his Turn, did not forget his Benefactor; for 'tis he whom he ſings in his 9th Eclogue under the Name of *Varus*, *Vare tuum nomen*, &c. *Servius* ſays *Alfenus* likewiſe

compoſed

Alfenus has laid aſide every Tool of his Trade, and ſhut up his Shop, may he be ſtill accounted a Barber? At this Rate a wiſe Man is a compleat Maſter of every Trade, and alſo a King. *Should you reaſon thus*, the roguiſh Boys will pull you by the Beard; and if you do not keep them at a Diſtance with your Staff, you'll ſoon have a Mob around you, and then, greateſt of all Kings, in vain will you roar and bellow.

But in ſhort; ſo long as your Majeſty ſhall go, and *meanly* bathe for a Farthing without any Attendant, ſave impertinent Criſpin; and my Friends ſhall have the Goodneſs to pardon my Failings, and I, on my Part, bear chearfully with theirs, I ſhall live more happy as a private Man, than you as a King.

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compoſed ſeveral Poems. *Vafer* is here put by *Horace* to intimate his great Dexterity in the Subtleties of the Law.

133. *Vellunt tibi barbam*] The *Stoics* were ſo hated at *Rome*, that, when they walked out, they were frequently followed by a Crowd of Boys, who, made their Game of them, and often pulled them by the Beard, which they wore very long.

134. *Quos tu niſi fuſte coerces.*] The Philoſophers always carried a Stick in their Hand, and they had often great Need of it to free themſelves from the Inſults of Youth.

139. *Ineptum prœter Criſpinum*] This was the ſore-ey'd Philoſopher ſpoken of in the firſt Satire. He was a *Stoic*, and had put all the Maxims of that Sect into Verſe.

130. *Et mihi dulces ignoſcent, ſi quid peccavero.*] He returns to his firſt Subject, and ſays, that the Indulgence his Friends will have for his Blemiſhes, and that which he ſhall have for theirs, will make him happier than all their pompous Pretenſions will ever make the *Stoics*. *Horace* did well to ridicule the ſottiſh Pride of ſome affected *Stoics*; but we muſt not imagine there were not Men of excellent Senſe of this Sect: For we need only look into the Writings of *Epictetus* to be convinced of this.

SATIRA IV.

Horace, *in this Satire, anſwers ſome Perſons who had found Fault with the Liberty he took in his Writings, and had been offended with this Verſe in his ſecond Satire:*

Paſtillos Rufillus olet, Gorgonius hircum.

Rufillus *ſmells of Perfumes, and* Gorgonius *is as nauſeous as a Goat.*

Upon this Account they cried him down every where as a dangerous Perſon, who violated the ſtricteſt Laws of Society, nor ſpared in his Rage the Characters of his beſt Friends. He apologiſes for himſelf againſt this Calumny, by ſhewing the Difference there is betwixt his Writings and Lucilius'*s, who had mixt in all his Writings the Virulency of the ancient Comedy. He next defines what a dangerous malevolent Nature is, and by the Definition demonſtrates this Character not to belong to him; and that*

EUPOLIS, atque Cratinus, Ariſtophaneſque poetæ,
Atque alii, quorum comœdia priſca virorum eſt,
Si quis erat dignus deſcribi, quòd malus, aut fur,
Quòd mœchus foret, aut ſicarius, aut alioqui
Famoſus; multâ cum libertate notabant.
Hinc omnis pendet Lucilius, hoſce ſecutus,
Mutatis tantùm pedibus numeriſque; facetus
Emunctæ naris, durus componere verſus:
Nam fuit hoc vitioſus; in horâ ſæpè ducentos,
Ut magnum, verſus dictabat ſtans pede in uno,
Cùm flueret lutulentus, erat quod tollere velles:
Garrulus, atque piger ſcribendi ferre laborem;

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Eupolis, atque Cratinus, Ariſtophaneſque atque alii poetæ, quorum virorum priſca comœdia eſt, notabant cum multâ libertate, ſi quis erat dignus deſcribi, quòd malus, aut fur, quòd mœchus, aut ſicarius, aut alioqui famoſus foret. Lucilius pendet omnis hinc, ſecutus hoſce, mutatus tantùm pedibus numeriſque; facetus, emunctæ naris, aſt *durus componere verſus: Nam fuit vitioſus* in *hoc; in una horâ ſtans pede ſæpe dictabat ducentos verſus,* quod jactabat *ut magnum. Cùm flueret lutulentus, erat quod velles tollere;* erat *garrulus, atque piger ferre laborem ſcribendi;* aio *ſcri-*

NOTES.

2. *Comœdia priſca.*] It was ſo called on Account of the Change that happened in this Kind of Poetry afterwards, and cauſed a threefold Diſtinction of the old, the intermediate, and the new. The ancient Comedy had nothing fictitious in it, either in Reſpect of the Subject or Actors. The intermediate had always a true Hiſtory for its Subject, but fictitious Names for the Actors. And in fine, the new had nothing but what was imaginary in it; for the Poets invented both the Subjects and Names of the Actors.

7. *Mutatis tantùm pedibus.*] For the Verſes of the comic Poets were generally Iambics, and *Lucilius* choſe Hexameters for

Satire IV.

what he is accuſed of is nothing in Compariſon of what is daily practiſed in Converſation, in which falſe Friends, under Praiſe by artful Inuendoes and Exceptions, ſtab, as it were with a Dagger, the Perſons they would ſeem to praiſe. But, if he ſhould happen to ſpeak a little more freely than he ought, he hopes for Pardon, as a Fault which he imbibed in his Education: For his Father had the Cuſtom of always enforcing his Precepts by Examples. He finiſhes the Satire by an Examination of himſelf, which he uſed to make every Day, and ought to be imitated by every one who would avoid falling twice into the ſame Fault. This Satire is admirable, and full of fine Pieces of Raillery. It was compoſed a little Time after the ſecond, and before the Tenth.

EUPOLIS, and Cratinus, and Ariſtophanes, and other Poets, who wrote ancient Comedy, cenſured with a great deal of Freedom any one who deſerved to be pointed out as a Rogue, Thief, an Adulterer, Aſſaſſin, or a Perſon of any other infamous Character. In this lay Lucilius's great Talent, who imitated theſe *Greek Poets*, differing from them only in the Feet and Meaſure *of his Verſe*; otherwiſe very facetious and dextrous at Raillery, but harſh in his Compoſitions: For in this he was *extremely* faulty: He would, in one Hour, * without changing his Poſture, dictate two hundred Verſes, *and boaſt of it* as a mighty Matter. When he was moſt ready in his Compoſition, it was ſo incorrect that there was Room for cancelling. He had a great Flow of Words, and could not bear the Toil of Writing, *I ſay* of writing correctly; for as to writing

* *Standing on one Foot.*

NOTES.

his Satires. It is true, he had likewiſe compoſed ſome in Iambic and Trochaic Verſes; but of thirty Satires which he wrote above twenty of them were in Hexameters, and *Horace* had in View the greater Number.

11. *Cum flueret lentulentus erat quod tollere velles.*] Lucilius, ſays *Horace*, wrote in ſuch a prodigious Hurry, that it is but natural to ſuppoſe many Things muſt have eſcaped him, that ought to be cancelled, this is the true Meaning of the Words, and not as ſome would have it, that the moſt careleſs Verſes of *Lucilius* have ſomething ſo good in them, that they deſerve to be preſerved. Nor does the Paſſage of the 10th Satire at all make for thoſe of this Opinion.

At dixi fluere hunc lutulentum, ſæpe ferentem
Plura quidem tollenda relinquendis.

"But I ſaid, that when he was moſt ready "in his Compoſitions, he was ſo incorrect, "that he often wrote a great many Things "that ought indeed to be retrenched from "the reſt." By this natural Explanation of the Words, it appears, that *relinquendis* does not depend on the Word *plura*, as ſome wou'd have it, but on a Prepoſition underſtood.

12. *Garrulus.*] Garrulus here ſignifies an Author of a diffuſe Stile, who uſes a great many Words to expreſs a few Things. 'Tis

G 2

Scribendi rectè: nam ut multum, nil moror. ecce
Criſpinus minimo me provocat: Accipe, ſi vis,
Accipiam tabulas: detur nobis locus, hora,
Cuſtodes: videamus uter plùs ſcribere poſſit.
Dî benè fecerunt, inopis me quòdque puſilli
Finxerunt animi, rarò & perpauca loquentis:
At tu conclusas hircinis follibus auras,
Uſque laborantes dum ferrum molliat ignis,
Ut mavis, imitare. beatus Fannius, ultrò
Delatis capſis & imagine: cùm mea nemo
Scripta legat, vulgo recitare timentis, ob hanc rem,
Quòd ſunt quos genus hoc minime juvat; utpote plures
Culpari dignos, quem vis mediâ erue turbâ;
Aut ob avaritiam, aut miſerâ ambitione laborat.
Hic nuptarum inſanit amoribus, hic puerorum:
Hunc capit argenti ſplendor: ſtupet Albius ære:
Hic mutat merces ſurgente à ſole, ad eum quo
Veſpertina tepet regio: quin per mala præceps
Fertur, uti pulvis collectis turbine: ne quid
Summâ deperdat metuens, aut ampliet ut rem.
Omnes hi metuunt verſus, odere poetas.
Fœnum habet in cornu: longè fuge: dummodò riſum

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bendi rectè: nam ut ſcribens *multum, nil moror.* Ecce *Criſpinus provocat me minimo* digito: *Accipe, ſi vis, accipiam tabulas: locus detur nobis, hora, cuſtodes: videamus uter poſſit ſcribere plus. Dî bene fecerunt, quod finxerunt me inopis puſilli que animi, loquentis rara & perpauca: At tu* Criſpine, *ut mavis, imitare auras concluſas follibus hircinis, uſque laborantes dum ignis molliat ferrum. Beatus Fannius, capſis & imagine ultro delatis: cùm nemo legat mea ſcripta, timentis recitare vulgo, ob hanc rem quod ſunt, quos hoc genus minimè juvat, utpote plures dignos culpari: erue quem vis mediâ turbâ; aut laborant ob avaritiam aut miſera ambitione. Hic inſanit amoribus nuptarum, hic* amoribus *puerorum: ſplendor argenti capit hunc: Albius ſtupet ære: hic mutat merces à ſurgente ſole, ad eum* ſolem *quo veſpertina regio tepet: quin fertur præceps per mala, uti pulvis collectus turbine; metuens nec deperdat quid ſummâ aut ut ampliet rem. Omnes hi metuunt verſus, odere poetas.* Aiunt, *habet fœnum in cornu; longè fuge:*

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a Metaphor taken from the common Fault of talkative Perſons.

13. *Nil moror*] I do not heed or eſteem this: For this Rapidity of Expreſſion produces nothing but incorrect Pieces that ſeldom are read long. *Euripides* one Day was complaining to another Poet, that he had been able all that Day to compoſe only three Verſes, and theſe with great Difficulty; the other replied he had made a hundred, and with all the Eaſe imaginable. But he was checked in his imaginary Triumph by theſe Words of *Euripides*: *I do not wonder at it; for yours will laſt but three Days, but mine to lateſt Poſterity.*

14. *Minimo me provocat.*] We muſt underſtand *pignore* or *pretio*. A Man, that is certain of the Truth of what he aſſerts, is ready to bet a hundred or any unequal Sum to one; and this is the Senſe of *Horace* by *minimo provocare*.

16. *Cuſtodes* here ſignifies Guards, or Perſons

much I don't mind it. Lo Criſpin, *who piques himſelf on this*, challenges me very haughtily. Come, ſays he, take Paper if you dare; appoint a Place, a Time, and Perſons to watch us; let us ſee which of us can write moſt. * Thanks to the Gods who have not given me an aſpiring Genius, and an Inclination to ſpeak but ſeldom, and *then but* very little. But do you, Criſpin, imitate, as much as you pleaſe, the Wind contained in the Bellows, which never ceaſes *blowing* till the Fire hath ſoftened the Iron. Happy Fannius! who of himſelf preſented his Works and Statue *to the Senate*. Whereas nobody reads my Poems; nay I'm afraid to repeat them in Public, for this *manifeſt* Reaſon, becauſe there are many who don't like † Satire, as they know they deſerve to be ſeverely cenſur'd. Pitch on any one from among the Crowd, *you'll find* he is either *exceedingly* covetous, or vaſtly ambitious. This Man gives way to *vicious* Deſires of one Sort, that to thoſe of another. One is taken with the Beauty of Silver, and Albius admires that of Braſs: Another extends his Trade from the Sun-riſing to where he diſplays his ſetting Beams, and, like Duſt before the Wind, is hurried violently on thro' the *utmoſt* Dangers; *and all* out of Fear of diminiſhing his Fortune, or a Deſire to increaſe it. All theſe are afraid of ‡ Satire, and *of Courſe* hate Poets. ‖ That is a dangerous Man, *ſay they*, don't go

* *The Gods did well.* † *This Kind.* ‡ *Verſes* ‖ *He hath Hay on his Horn.*

N O T E S.

ſons to watch that neither uſed Books or any other Helps, but each wrote off hand from his own Stock and Invention.

19. *At tu concluſas hircinis follibus auras.*] He addreſſes himſelf in this Place to *Criſpinus*, whom he compares to the Bellows of a Forge, and his Works to the Wind that comes from them. As the Bellows are always ready to blow as long as one pleaſes, and need no Preparation, ſo *Criſpinus*, and ſuch eaſy Writers, are ever diſpoſed to pour out upon Paper their crude Thoughts and Imaginations in like Manner. They want no Books, or previous Meditation, becauſe their Labours have nothing in them. They are like Puffs of Wind that paſs and leave no Mark behind them of their having ever been. This Compariſon is ſtill more beautiful: For as much as it hints at the Pedants' and Scriblers', *Vanity*, which blows them up like a Pair of Bellows with Wind.

22. *Ultro delatis capſis, et imagine.*] When a Poet was generally eſteemed, and his Works had gained the public Approbation, one of his greateſt Recompences was to have his Writings and Statue placed in the great Library, which *Auguſtus* had dedicated to *Apollo* in his Temple on Mount *Palatine*. This *Fannius*, tho' a bad Poet, had ſo far prevailed by his Intrigues, and a Party Faction in his Favour, and by his repeating his Compoſitions to almoſt every one with whom he could get into Company, that they permitted him, contrary to all Equity, the Honour of repoſiting his Works and Statue in this famous Library. 'Tis this which *Horace* ſo finely laughs at in this Place.

34. *Fœnum habet in cornu.*] A certain Perſon called *Sicinnius*, who made it his Employment at *Rome* to plague and torment all who were in the Government, being aſked once why he did not attack the Orator *Craſſus*, anſwered, *Fœnum habet in cornu*, " He has Hay upon his Horn." This Anſwer, which conveyed a natural and agreeable Idea, paſſed into a Proverb to ſignify a

Excutiat ſibi, non hic cuiquam parcet amico:
Et quodcunque ſemèl chartis illeverit, omnes
Geſtiet à furno redeuntes ſcire, lacuque,
Et pueros & anus. Agedùm, pauca accipe contrà.
  Primùm ego me illorum, dederim quibus eſſe poetas,
Excerpam numero: neque enim concludere verſum
Dixeris eſſe ſatìs; neque ſi quis ſcribat, utì nos,
Sermoni propiora, putes hunc eſſe poetam.
Ingenium cui ſit, cui mens divinior, atque os
Magna ſonaturum, des nominis hujus honorem.
Idcircò quidam comœdia, necne, poema
Eſſet, quæſivere: quòd acer ſpiritus ac vis
Nec verbis nec rebus ineſt; niſi quòd pede certo
Differt ſermoni, ſermo merus. At pater ardens
Sævit, quòd meretrice nepos inſanus amicâ
Filius, uxorem grandi cum dote recuſet;
Ebrius & (magnum quod dedecus) ambulet ante
Noctem cum facibus. Numquid Pomponius iſtis
Audiret leviora, pater ſi viveret? ergo
Non ſatìs eſt puris verſum perſcribere verbis;
Quem ſi diſſolvas, quivis ſtomachetur eodem
Quo perſonatus pacto pater. his, ego quæ nunc,
Olim quæ ſcripſit Lucilius, eripias ſi
Tempora certa, modoſque, &, quod prius ordine verbum eſt,

ORDO.

dummodo hic excutiat riſum ſibi, non parcet cuiquam amico: & quodcunque ſemel illeverit chartis, geſtiet omnes pueros & anus, redeuntes à furno lacuque ſcire. Agedum, accipe pauca contrà.

Primùm ego excerpam me numero illorum quibus dederim eſſe poetas: neque enim dixeris concludere verſum eſſe ſatis; neque ſi quis ſcribat poemata propiora ſermoni, uti nos, putes hunc eſſe poetam. Nequaquam. *Des honorem hujus nominis cui ingenium, cui mens divinior ſit, atque os ſonaturum magna. Idcirco quidam quæſivere* utrum *comœdia, eſſet poema, necne; quòd acer ſpiritus ac vis nec ineſt verbis nec rebus; merus ſermo eſt, niſi quòd certo pede differt ſermoni.* At dices contrarium veluti cum *pater ardens ſævit, quòd nepos filius, inſanus meretrice amica, recuſet uxorem cum grandi dote; & ebrius ambulet ante noctem cum facibus, quod* erat *magnum dedecus. Numquid Pomponius audiret* verba *leviora iſtis ſi viveret? ergo non eſt ſatis preſcribere verſum puris verbis, quem ſi diſſolvas quivis* pater *ſtomachetur eodem pacto quo pater perſonatus. Si eripias his* poematibus *quæ ergo nunc ſcribo, & illis quæ Lucilius olim ſcripſit, certa tempora modoſque, & facias verbum poſterius quod eſt*

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a cholerick and revengeful Perſon. This Metaphor was at firſt taken from the Cuſtom of Ruſtics, who had Cattle that would run at Perſons, which they uſed to diſtinguiſh by tying Hay upon their Horns to warn People, and avoid the Penalties otherwiſe inflicted by the Law of the Twelve Tables, if vicious Oxen did any Damage: For the Law ordained that either the Owner ſhould make good the Harm, or deliver the Ox to him that had ſuffered any Loſs by him. But the Law, which God gave the *Iſraelites*, was much more ſevere: For, if a *Jew* let an Ox go looſe, which he knew to be miſchievous,

near him: If he can but have his Laugh, he'll not ſpare any Friend he has: and whatever he has once wrote he takes a Pleaſure to recite to the very Boys and old Women, returning *with Bread* from the Baker's, or *Water* from the Lake.

But come, *Sir*, hear what may be ſaid on the other Hand. And firſt, as to myſelf, I diſclaim being of the Number of thoſe I allow to be Poets; for I hope you'll not grant, that to compoſe the Numbers of a Verſe is ſufficient, nor if one writes, as I commonly do, Poems bordering on Proſe, will you reckon him a Poet? *No.* Him *only* honour with this *great* Name, who has *a fruitful* Invention, a ſublime Genius, and ſings of grand *and noble Subjects*. Wherefore ſome have doubted whether Comedy be a Poem or not, as neither its Stile nor Subject require that Sublimity of Spirit, and Strength of Expreſſion, *which are the Characteriſtics of Poetry*; Nor is it any more than mere Proſe, ſave that it differs from it in conſiſting of a ſtated Number of Feet. But *you'll alledge that in Comedy a more majeſtic Stile is ſometimes requiſite*; *as when* a Father *introduced* in the utmoſt Rage and Fury with his diſſolute Son, that he ſhould be ſo exceſſively fond of a Whore, and refuſe a Wife with a large Fortune, and ſhould be *ſeen* drunk (to his great Diſgrace) rambling about *the Streets* with Flambeaux, before it is dark. Could Pomponius *expect to* hear ſofter Words than theſe were his Father alive? Is it not therefore ſufficient to compoſe a Verſe of choice Words, which, if you take to Pieces, *it will appear that* any Father in a Paſſion may expreſs his Reſentment in the ſame Terms as *Demeas* the Father *of Pomponius*, is repreſented *to have done in the Play*. If you take from theſe Verſes I write now, and from thoſe Lucilius wrote ſometime ago, certain Times and *certain*

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chievous, and the Ox killed any one, the Law appointed both the Maſter and the Ox to be ſtoned.

45. *Idcirco quidam comœdia, necne, poema eſſet.* The Reaſon why ſome have doubted whether Comedy was Poetry, or not, is, that the Comic Writers have ſo very much neglected Numbers and Meaſures, that their Verſes have more of Proſe than Poetry in them. But this Doubt vaniſhes, when we conſider that even *Ariſtotle* himſelf, in his Treatiſe of Poetry, reckons in the Catalogue of Poems, the Dialogues of *Socrates*, and acknowledges that *Epic* Poetry might make its Narration in Proſe as well as in Verſe. It is therefore certain, in his Way of Reaſoning, that Comedy and Satire, tho' in a Stile not very remote from Proſe, are not leſs Poems than the Iliad and Æneid: for there are different Kinds of Poets, as well as of Orators.

46. *Quò acer ſpiritus ac vis.*] Is an Imitation of the ordinary Actions of human Life, and by Conſequence cannot reaſonably have that Elevation and Strength of Thought and Expreſſion, which is to be found in Tragedy, where all Things having an Air of Majeſty and Grandeur, there Sublime muſt exert itſelf in exciting all the Emotions of Terror and Compaſſion. But this Difference is no Reaſon why Comedy ſhould be excluded its Rank in Poetry.

51. *Ambulet ante noctem cum facibus.*] For young Debauchees went maſqued in open Day along the Streets with Chaplets and Flambeaus. *Ante noctem* is here put

Poſterius facias, præponens ultima primis;
Non, ut ſi ſolvas, *Poſtquam diſcordia tetra*
Belli ferratos poſtes portaſque refregit;
Invenias etiam disjecti membra poetæ.
Hactenùs hæc: alià, juſtum ſit necne poema:
Nunc illud tantùm quæram; meritòne tibi ſit
Suſpectum genus hoc ſcribendi. Sulcius acer
Ambulat, & Caprius, rauci malè, cumque libellis;
Magnus uterque timor latronibus: at benè ſi quis
Et puris vivat manibus; contemnat utrumque.
Ut ſis tu ſimilis Cœlî Byrrhîque latronum;
Non ego ſim Caprî neque Sulcî: cur metuas me
Nulla taberna meos habeat neque pila libellos,
Queis manus inſudet vulgi, Hermogeniſque Tigellî.
Non recito cuiquam, niſi amicis, idque coactus;
Non ubivís, coramve quibuſlibet. in medio qui
Scripta foro recitent, ſunt multi; quique lavantes:
Suave locus voci reſonat concluſus. inanes
Hoc juvat, haud illud quærentes, num ſine ſenſu,

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prius ordine, præponens ultima pluris; *non* fuerint ſicuti poemata Ennii. *Ut ſi ſolvas*; Poſtquam tetra diſcordia belli refregit ferratos poſtes portaſque; *etiam invenias membra poetæ disjecti.*

Hactenus hæc; *aliàs*, diſcutiam *an* Comedia *ſit juſtum poema necne*: *Nunc quæram illud tantùm*; *meritone hoc genus ſcribendi ſit ſuſpectum tibi.* Quum *acer Sulcius ambulat*, *& Caprius, malè rauci, cum libellis*; *uterque magnus timor latronibus*; *at ſi quis vivat bene & puris manibus contemnat utrumque. Ut tu ſis ſimilis Cœî Byrrhîque latronum*; *ego non ſim* ſimilis *Caprï atque Sulci*: *cur metuas me? nulla taberna neque pila habet meos libellos. Queis manus vulgi, Hermogeniſque Tigellî inſudet*: *Nec recito cuiquam, niſi amicis, idque coactus*; *non ubivis, coramve quibuſlibet. Multi ſunt, qui recitent ſcripta in medio foro*; *quique* inter *lavantes*: quia *locus concluſus ſuave reſonat voci. Hoc juvat inanes, haud quærentes illud, num ſa-*

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to ſet the Debauchery of the Son in a ſtronger Light, and ſhew the Juſtice of the Anger of the Father.

60. *Non, ut ſi ſolvas.*] We muſt join *non* with *invenias*, and make the Conſtruction run thus, *Non invenias membra disjecti poetæ, ut ſi ſolvas.* Horace ſays, that if we diſſolve the Numbers of his Satires, and thoſe of *Lucilius*, by changing the Order of Words, and throwing them out of Verſe, we ſhall not find the Parts of an anatomiſed Poet, as we ſhall by making the ſame Experiment on theſe Words of *Ennius*:

Poſtquam diſcordia tetra
Belli ferratos poſtes, portaſque refregit.

For place the Words which compoſe theſe Verſes in what Order you pleaſe, you will always perceive in them both Poetry and Elevation: They glow with poetical Inſpiration.

62. *Disjecti membra poetæ.*] This Compariſon is a beautiful one, *viz.* That a Poet, when his Words are ſeparated from their Numbers, is like a human Body divided into all its Parts. In this Condition of poetical Anatomy every Part ought to be like the Head of *Orpheus*, which being torn from his Body, and floating down the River, ſtill retained its muſical Quality, and ſent forth a plaintive melodious Sound.

63. *Aliàs, juſtum ſit necne poema.*] What

Horace

Meaſures, and change the Order of the Words, placing thoſe firſt which are *now* laſt, you won't find them equal theſe of *Ennius:*

After black Diſcord broke
The Iron Bars and Gates of War.

Which, tho' you tranſpoſe any Way you will, you may ſtill find them the Lines of a Poet pull'd to Pieces. So much for this Subject. I ſhall at another Time examine whether Comedy be a regular Poem or not; and now only enquire into this one Thing whether you are in the right to entertain ſuch a Prejudice againſt * Satire. *When* Sulcius, *that* indefatigable *Informer*, and Caprius, exceedingly hoarſe with Pleading, go along the Streets with their Indictments; both of them are the very Terror of Thieves: But whoever lives honeſtly, and keeps his Hands unſtain'd *with Theft*, deſpiſes both one and t' other. *And* tho' you may be, *in a great Meaſure*, like Cœlus and Byrrus, *thoſe notorious* Robbers, yet I'm neither like Caprius nor Sulcius: Why then are you afraid of me? You ſee none of my Books expoſed in any *Bookſeller's* Shop or Stall, daub'd by the Hands of the Vulgar, and Hermogenes Tigellius; neither do I repeat any Poem of mine any where, or before any Perſon, but my Friends; and that only when I can't poſſibly avoid it. *Tho'* there are many who rehearſe their Poems in the Middle of the Market-place, and others while bathing, becauſe the arched Roof gives an agreeable Echoe to the Voice. This pleaſes the Fancy of weak Men, who are not at all concern'd

* *This Kind of Writing.*

NOTES.

Horace promiſes here, what he no doubt deſigned to perform: But it does not appear by any of his Works that he performed it, but probably deferred it ſo long, till he was taken off by Death.

65. *Sulcius acer ambulat & Caprius.*] *Sulcius* and *Caprius* were two famous Accuſers, who in walking the Streets uſed to carry under their Arms the Informations they had taken down in Writing againſt thoſe they deſigned to accuſe.

66. *Cumque libellis.*] Libelli were Tablets wherein were written down Informations and Particularities of Crimes againſt the Perſons that were to be brought to Juſtice. They gave in theſe Informations to the Pretor or Judge, who obliged them to ſign them with their own Hand. After the Death of *Caligula*, there was found in his Cabinet two Papers, which *Protegenes* had furniſhed him with; one of which was called the Sword, and the other the Poignard, becauſe they were both filled with the Names of Perſons whom he deſigned to put to Death one of theſe two Ways.

69. *Ut ſis tu ſimilis Cœli Byrrbique.*] *Cœlius* and *Byrrhus* were two famous Debauchees, who had committed all Manner of Crimes in their Extravagancies.

72. *Hermogeniſque Tigelli.*] This is the ſame who was called ſimply *Hermogenes* in the Concluſion of the preceding Satire; but he is different from *Tigellius Sardus*, as I have ſaid elſewhere. This *Hermogenes* was perhaps the Son or Brother of the other. They were both celebrated Muſicians.

H 79.

Tempore num faciant alieno. Lædere gaudes,
(Inquis) & hoc ſtudio pravus facis. Undè petitum
Hoc in me jacis? eſt auctor quis denique eorum
Vixi cum quibus? abſentem qui rodit amicum;
Qui non defendit, alio culpante.; ſolutos
Qui captat riſus hominum, famamque dicacis;
Fingere qui non viſa poteſt; commiſſa tacere
Qui nequit; hic niger eſt: hunc tu, Romane, caveto.
Sæpè tribus lectis videas cœnare quaternos;
E quibus unus avet quâvis aſpergere cunctos,
Præter eum qui præbet aquam; pòſt, hunc quoque potus,
Condita cùm verax aperit præcordia Liber.
Hic tibi comis, & urbanus, liberque videtur,
Infeſto nigris: ego, ſi riſi, quòd ineptus
Paſtillos Rufillus olet, Gorgonius hircum,
Lividus & mordax videor tibi. mentio ſi qua
Di Capitolini furtis injecta Petillî
Te coram fuerit; defendas, ut tuus eſt mos:
Me Capitolinus convictore uſus amicoque
A puero eſt, cauſâque meâ permulta rogatus
Fecit; & incolumis lætor quòd vivit in Urbe:

ORDO.

ciam ſine ſenſu, num tempore alieno. Gaudes lædere, inquis, & pravus ſtudio facis hoc. Unde hoc petitum quod *jacis in me? denique quos illorum cum quibus vixi, eſt auctor eorum? Qui rodit abſentem amicum; qui non defendit* eum *alio culpante; qui captat ſolutos riſus hominum famamque dicacis; quo poteſt fingere non viſa; qui nequit tacere commiſſa, hic eſt niger: Romane, tu caveto hunc. Sæpe videas quaternos cœnare tribus lectis; è quibus unus avet aſpergere cunctos quavis re, præter eum qui præbet aquam, poſt potus quoque* aſperget *hunc; cum verax Liber aperit condita præcordia. Hic videtur comis, & urbanus liberque tibi: ego videor lividus & mordax tibi ſi ineptus riſi quòd Rufillus olet paſtillos,* & *Gorgonius* olet *hircum. Si qua mentio fuerit injecta coram te de furtis Petilli Capitolini, defendas, ut mos tuus eſt: Capitolinus uſus eſt me convictore amicoque à puero, rogatuſque fecit permulta meâ causâ; & lætor quod vivit incolumis in urbe: ſed tamen ad-*

NOTES.

79. *Unde petitum.* This is *Horace*'s Anſwer, who aſks his Cenſurer from whom he learned that he was naturally given to ſpeak ill of others.

81. *Abſentem qui rodit amicum.*] Here he explains what is meant by a back-biting ſlandering Perſon; and he makes this odious Character conſiſt in ſpeaking of one's beſt Friends with diſreſpect and ſecret Accuſation. But this is but to define the moſt odious kind of this Vice: For the Vice of ſpeaking ill of others comprehends a Diſpoſition to ſpeak diſadvantageouſly of all. There are ſome admirable precepts in theſe four or five Lines.

82. *Qui non defendit, alio culpante.*] It is not enough for us not to ſpeak Evil of our Friends, we ought to defend their Reputations when others endeavour to blacken them, as *Horace* defended the Character of *Virgil* againſt thoſe who endeavoured, by ill-natur'd Reflections, to leſſen it.

85. *Hic niger eſt.*] Niger, black, that is, full of Rancour and Malice; in ſhort, deteſtable, and unlucky to meet, for black amongſt the *Romans* was eſteemed a Colour of

bad

whether what they repeat be to the Purpoſe, or well-tim'd. *But* ſay you, *Sir*, you take Pleaſure to rail at *Men*, and being *natuturally* perverſe, you do it to indulge that Inclination. From whom *pray* have you this *bad Character* you would fix on me? Did any of my intimate Acquaintance *ever* ſay ſo of me? *No*. He that calumniates his Friend, when abſent, *nay* who does not ſtand up in his Defence when his Character is attack'd by another, who ſtudies to raiſe a groundleſs *ſilly* Laugh *at his Expence*, and *affects* the Name of a Wit, who makes no ſcruple of advancing Falſities *for real Facts*, who can't conceal what's committed to him with the utmoſt Secreſy, he's a dangerous Man, of him *I adviſe you and every* Roman *to* beware.

You often ſee where there are twelve Perſons on three Couches at Supper *round a Table*, that one of them takes Pleaſure to find Fault with all *the reſt*, except the Maſter of the Feaſt; and him too a ſhort Time after, when Bacchus, who loves Truth, draws the Secrets of his Heart from him. Yet you, who are an Enemy to Railers, think this Man an agreeable, pleaſant, frank Companion; but if I jocoſely ſay, that Rufillus ſmells of Perfumes, and Gorgonius ſmells as ſtrong as a Goat, you *preſently* reckon me an envious ſarcaſtical Fellow.

If, in your Company, Mention is by Chance made of the Thefts of Petillus Capitolinus, you endeavour to excuſe him, in your ordinary Way. Petillus, *ſay you*, he's my intimate Friend, I was brought up with him from my Infancy, whenever I aſked him he has done me a great many kind Offices, and I am exceedingly pleaſed he can live ſafely in Town: But I'm ſurpriſed how

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bad Omen; whereas, on the contrary, white was eſteemed as portending ſome great Good. *Catullus* writes to *Cæſar*,

Nil nimium ſtudeo, Cæſar, tibi velle placere,
Nec ſcire utrum ſis albus, an ater homo.

"*Cæſar*, I don't trouble myſelf about "pleaſing you, or to be informed whether "you are white or black, *that is*, virtuous "or vitious."

86. *Sæpe tribus lectis.*] The Couches of the Ancients at Meals held commonly three Perſons, and ſometimes four.

88. *Præter eum qui præbet aquam.*] A Part is here put for the Whole. He, who gave the Treat, likewiſe furniſhed his Gueſts with the Conveniencies of the Bath.

92. *Gorgonius hircum.*] 'Twas very probably this laſt ſatirical Reflection, which had particularly ſhock'd *Horace*'s Enemies; and I do not doubt but they were the Stoics: For theſe Philoſophers had made it a Rule for their Diſciples not to be offended at thoſe who ſmelt ill.

94. *Petilli.*] Abundance of Commentators have employed their Conjectures about this *Petillus*, and the Nature of his Theft; but have left us nothing but Suppoſitions and Uncertainty. The Sirname of *Capitolinus* was common to many *Romans*.

Sed tamèn admiror, quo pacto judicium illud
Fugerit. Hic nigræ ſuccus loliginis, hæc eſt
Ærugo mera: quod vitium procul abſore chartis,
Atque animo prius, ut ſi quid promittere de me
Poſſum aliud, verè promitto, liberius ſi
Dixero quid, ſi fortè jocoſius, hoc mihi juris
Cum veniâ dabis. inſuevit pater optimus hoc me,
Ut fugerem exemplis vitiorum quæque notando.
Cùm me hortaretur, parcè, frugalitèr, atque
Viverem utì contentus eo quod mî ipſe paràſſet:
Nonne vides. Albî ut malè vivat filius? utque
Barrus inops? magnum documentum, ne patriam rem
Perdere quis velit. A turpi meretricis amore
Cùm deterreret: Sectani diſſimilis ſis.
Ne ſequerer mœchas, conceſſâ cùm venere uti
Poſſem: Deprênſi non bella eſt fama Treboni,
(Aiebat.) ſapiens, vitatu quidque petitu
Sit melius, cauſas reddat tibi: mî ſatìs eſt, ſi
Traditum ab antiquis morem ſervare, tuamque,
Dum cuſtodis egis, vitam famamque tueri.
Incolumem poſſim: ſimul ac duraverit ætas
Membra animumque tuum, nabis ſine cortice. Sic me
Formabat puerum dictis: & ſive jubebat
Ut facerem quid; Habes auctorem, quo facias hoc;

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miror quo pacto fugerit judicium illud. Hic ſuccus nigræ loliginis, hæc mera ærugo eſt: quod vitium, verè promitto, ut ſi poſſum promittere quid aliud de me, procul abſore chartis meis. *Si dixero quid liberius, ſi fortè jocoſius, cum veniâ, dabis hoc juris mihi. Optimus pater inſuevit me* ad *hoc, notando quæque vitiorum exemplis ut fugerem. Cùm hortaretur me, uti viverem parce, frugaliter, atque contentus eo quod ipſe paràſſet mî: nonne vides, ut male filius Albî vivat? utque inops Barrus* vivat? *magnum documentum, ne quis velit perdere rem patriam. Cùm deterreret à turpi amore meretricis: ſis diſſimilis Sectani. Ne ſequerer mœchas, cum poſſem uti conceſſà venere: aiebat fama Treboni deprenſi non eſt bella. Sapiens reddet cauſas tibi, quid ſit melius vitatu petituque: ſatis eſt mi, ſi poſſim ſervare morem traditum ab antiquis, tuerique vitam famamque tuam incolumem dum eges cuſtodis: ſimul ac ætas duraverit membra animumque tuum, nabis ſine cortice. Sic* pater *formabat me puerum dictis: & ſive ut jubebat facerem quid; habes aucto-*

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99. *Sed tamen admiror.*] Here's the *but* that ſpoils all; and ſuch artificial Malice is ten hundred Times more blameable than that Liberty which *Horace* took of ridiculing public Vices.

110. *Barrus inops.*] This is *Titus Veturius Barrus.* He is ſtill ſpoken of in the ſixth and ſeventh Satire. He was one who thought himſelf a Wit, and great Beauty, and put himſelf to immoderate Expences. He was at laſt ruined by having debauched a Veſtal Virgin called *Æmilia.*

114. *Deprenſi non bella eſt fama Treboni.*] This *Trebonius* had been catched in Adultery. He was therefore deſervedly expoſed to public Cenſure, and both hated and laughed at.

he got rid of that * ugly Affair. This is the very Quinteſſence of the blackeſt Envy, and the Height of Malice, a Crime which I *ſolemnly* promiſe you, if I can promiſe any Thing for myſelf, you ſhall never find, or any Thing like it, in my Writings, much leſs in my Heart. But, if I ſhall write a little freely, and perhaps, jocoſely, *I hope* you'll allow me this Liberty, as I have a Right ſo to do.

My very good Father, by making his juſt Remarks on every Vice, and ſhewing the Evil of them by Examples, uſed thus to inſtruct me how to avoid them. Would he exhort me to live ſparingly and frugally, and be contented with what he had laid up for me: Don't you ſee, ſays he, to what a miſerable State the Son of Albius, and that poor Wretch Barrus, have reduc'd themſelves? A remarkable Leſſon to *you and* every one not to ſquander away their paternal Eſtate. Would he deter me from *indulging* an infamous Paſſion for looſe Women: Follow not, ſaid he, the Example of Sectanus. Would he diſſuade me from keeping Company with other Men's Wives, when I might enjoy lawful Pleaſures; what a bad Name, ſaid he, has Trebonius got, who was ſurpriſed in Adultery? A Philoſopher will tell you *better than I* the Reaſons † why you ought to ſhun Vice, and purſue Virtue: It is enough for me if I can follow the *good* ‡ Maxims handed down to me by my Anceſtors, and preſerve your Life and Reputation untouch'd, ſo long as 'tis neceſſary for you to have a Tutor. When Age has confirm'd the Strength of your Body and Mind § you'll be able to conduct yourſelf without a Guide. Thus did my Father form me in my younger Years by his good Inſtructions. And, if he would perſuade me to do a good Action: In this, *ſaid he*,

* *Sentence.* † *What is better to be avoided, and what to be purſu'd.*
‡ *Cuſtom.* § *You will ſwim without Cork.*

NOTES.

115. *Sapiens, vitatu quidque petitu.*] The Sage, that is, the Philoſopher. It belongs to Philoſophers by Profeſſion to give the Reaſons of Things, and ſhew by Argumentation why this Action is right, and that wrong. But *Horace*'s Father, who was a plain Man, could not be ſuppoſed to have ſuch Knowledge, or enter into a Diſſertation of Morality. I am charm'd with this Propriety of Character, ſays an admirable Critic.

118. *Vitam.*] He took care of his Life, by hindering him from raſhly expoſing himſelf to thoſe Dangers which Debauchery neceſſarily brings along with it. *Famamque.* This latter ſums up the twofold Duty of a Father: For a Father ought not only to provide for the Subſiſtence or comfortable Living of his Children, but likewiſe their good Fame and Reputation. I am equally charm'd, I muſt confeſs, with the Conduct of the Father, and Prudence and Gratitude of the Son. This place muſt give an inexpreſſible Pleaſure to every ſenſible intelligent Mind.

120. *Nabis ſine cortice.*] This is a Metaphor taken from Children that are learning to ſwim, and make Uſe of Cork to bear them up.

Unum ex judicibus ſelectis objiciebat:
Sive vetabat; An hoc inhoneſtum & inutile factu,
Necne ſit, addubites, flagret rumore malo cùm
Hic atque ille? Avidos vicinum funus ut ægros
Exanimat, mortiſque metu ſibi parcere cogit:
Sic teneros animos aliena opprobria ſæpè
Abſterrent vitiis. ex hoc ego ſanus ab illis,
Perniciem quæcunque ferunt: mediocribus, & queis
Ignoſcas, vitiis teneor: fortaſſis & iſtinc
Largitèr abſtulerit longa ætas, liber amicus,
Conſilium proprium. neque enim, cùm lectulus, aut me
Porticus excepit, deſum mihi: Rectius hoc eſt:
Hoc faciens vivam meliùs: ſic dulcis amicis
Occurram: hoc quidam non bellè: numquid ego illi
Imprudens olìm faciam ſimile? Hæc ego mecum
Compreſſis agito labris, ubi quid datur otî
Illudo chartis. hoc eſt mediocribus illis
Ex vitiis unum: cui ſi concedere nolis,

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rem, aiebat, *quo facias hoc*; et *objiciebat unum ex ſelectis judicibus: ſive vetabat*; *addubites*, aiebat, *an hoc ſit inhoneſtum & inutile factu, cum hic atque ille flagret malo rumore? Ut vicinum funus exanimat avidos ægros, cogitque metu mortis parcere ſibi: ſic aliena opprobria ſæpe abſterrent teneros animos vitiis. Ex hoc ego ſanus ab illis* vitiis *quæcunque ferunt perniciem: teneor mediocribus vitiis & queis ignoſcas. Et fortaſſis longa ætas*, aut *liber amicus*, aut *proprium concilium largiter abſtulerit iſthinc. Enim cum lectulus aut porticus excepit me, neque deſum mihi: hoc eſt rectius: faciens hoc vivam melius: ſic occurram dulcis amicis: quidam non belle* fecit *hoc; numquid ego olim imprudens faciam ſimile illi? Ego agito hæc mecum compreſſis labris. Ubi quid otî datur illudo chartis. Hoc eſt unum ex illis mediocribus vitiis cui ſi nolis concedere, multa*

NOTES.

124. *Et inutile.*] Inutile here ſignifies *prejudicial*, as it does in ſeveral Places both of *Cicero* and *Livy*.

126. *Avidos vicinum funus ut ægros.*] This Compariſon has a ſingular Beauty in it: For as a ſick Perſon is diſpoſed to follow the Regimen a Phyſician preſcribes, when he hears one of his Neighbour's is dead; ſo a young Perſon, who ſees the miſerable Condition others are brought to by Debauchery and Lewdneſs, takes a much greater Care of not committing the ſame Indiſcretions.

132. *Liber amicus.* This is one of the greateſt Services our Friends can poſſibly do us; *viz.* to give us unbiaſt good Counſel. There is nothing more powerful to draw us from Vice, than the well-ſeaſoned Admonitions of a Friend. And it is upon this Account that *Horace*, to aggravate his Folly in the Article of Love, expreſſes himſelf after this Manner: Book V. Ode XI.

Unde expedire non amicorum queant
Libera conſilia, nec contumeliæ graves.

" From whoſe Chains neither the ſerious " Advice nor the ſevere Reproofs of my " Friends can diſengage me." Ah! how rare a Thing it is to find a true Friend? Such a one is all Sincerity, all Gentleneſs, all Patience. Who could reſiſt thoſe amiable Virtues ſet in the ſtrongeſt Light, by good Senſe and Knowledge of the World?

135. *Conſilium proprium.* Whilſt we are expecting the Benefit of a riper Age, we ought not to neglect the Counſels of our Friends, or be wanting to ourſelves in improving

you have a good Example to imitate; *then* inſtanc'd one of the leading Men among the Senators: Or, if he would adviſe me againſt doing an evil one; can you heſitate *one Moment, ſays he,* whether this be a diſhonourable and unworthy Action or not, when this and the other Perſon ſuffers ſo much in his Reputation for being guilty of it. As the Funeral of a Neighbour *often* frightens Men of voracious Appetites when taken ill, and obliges them, thro' Fear of Death, to live abſtemiouſly; ſo do the bad Characters others have got, *as the juſt Demerits of their bad Actions,* deter Minds, yet tender, from Vice. By this I have been kept free of all ſuch *Vices* as bring Ruin *and Deſtruction* along with them, tho' I own I am guilty of leſſer Faults, and which I know you'll be ready to pardon: And perhaps a few Years more will in a great Meaſure free me of theſe, or *the Remonſtrances of* ſome frank *ſincere* Friend, *or the Aſſiſtance of* my own Reaſon. For when in Bed, or walking in the Porticoes, * I'm not without ſuch Thoughts as theſe: This is commendable; if I do ſo I ſhall live more happily, and be agreeable to my Friends. That Man did ſuch an unworthy Action; can I be ſo imprudent as ever to be guilty of the like? Such Reflections as theſe do I mutter to myſelf. When I have a leiſure Hour, I divert myſelf with writing Verſes: This is one of thoſe leſſer Faults I am guilty of; which, if you'll not

* *I'm not wanting to myſelf.*

NOTES.

proving our Minds by the wiſeſt Authors. Is not this Doctrine of *Horace* admirable? It is ſufficient to amend the whole World.

133. *Cum lectu'us.*] Horace follows here the Precept of *Pythagoras*, who recommended to his Followers a nightly Examination of all their Actions in the preceding Day. For he ſays:

Ne prius in dulcem declinent lumina noctem
Omnia quam longi reputaveris acta Diei.

134. *Porticus.*] The *Romans* often walked in the Porticoes to take the Cool of the Air. They were generally filled on each Side with Shops, where they ſold all Sorts of Curioſities and Jewels. There were five public ones in *Horace*'s Time, beſides private ones. The public ones, were thoſe of *Pompey, Apollo, Palatin, Livy, Octavia,* and *Agrippa*.

134. *Rectius hoc eſt.*] This ſilent Converſation with one's ſelf is imagined with wonderful Delicacy and Genius. Nothing would be more effectual than this Remedy to cure us of all our Impertinencies: But Self-Love will ſeldom permit us ſuch a Familiarity with ourſelves.

138. *Ubi quid datur oti, illudo chartis.*] Horace was not a Perſon that made Poetry the only Employment of his Life. He uſed it as a Relaxation after his Application to Philoſophy, or to gratify his Friends, and recommend Virtue.

140. *Cui ſi concedere nolis.*] This is very diverting. *Horace* hopes that Time, the Counſel of his Friends, with his own Diligence, will correct his other Faults; but he deſires to be excuſed from leaving his Poetry. This Obſtinacy is very pardonable in the Poet: For it would have been a great Pity, if he had ever been cured of it.

142.

Multa poetarum veniat manus, auxilio quæ
Sit mihi: (nam multo plures ſumus) ac veluti te
Judæi, cogemus in hanc concedere turbam.

O R D O.

manus poetarum veniat, quæ ſit auxilio mibi; nam ſumus multo plures, ac veluti Judæi cogemus te concedere in hanc turbam.

N O T E S.

142. *Nam mu'to plures ſumus.*] Horace makes a Jeſt of the bad Poets of his Time, There was always a Crowd of bad Poets, but very few excellent. *Rome*, in *Horace's* Time, abounded with the former.

142. *Ac veluti te Judæi cogemus in hanc concedere*

S A T I R E V.

Horace *deſcribes in this Satire a Journey of his, when he went to meet* Mæcenas, Cocceius, *and* Capito, *who were going to* Brunduſium, *to make up ſome Differences between* Auguſtus *and* Antony. *'Twas there was ſigned the Treaty of Peace, called the Treaty of* Brunduſium, *and where* Octavia, Auguſtus's *Siſter, was promiſed to* Antony. *This happened in the Year of* Rome 713, *and the 26th of* Horace's *Life; who imitates and excels, in this Satire, the third Satire of* Lucilius, *in which that Poet deſcribes a Journey he had made to* Capua, *and from thence to the Straits of* Sicily. Octavius *and* Antony, *aſpiring equally to the So-*

EGRESSUM magnâ me excepit Aricia Româ
Hoſpitio modico: rhetor comes Heliodorus,
Græcorum longè doctiſſimus: inde Forum Appî,
Differtum nautis, cauponibus atque malignis.
Hoc iter ignavi diviſimus, altiùs ac nos.
Præcinctis unum: minùs eſt gravis Appia tardis.
Hic ego, propter aquam, quòd erat deterrima, ventri.

O R D O.

Aricia excepit me egreſſum magnâ Româ modico hoſpitio: Heliodrus rhetor longè doctiſſimus Græcorum comes: inde pervenimus *Forum Apii, differtum nautis atque malignis cauponibus. Ignavi diviſimus hoc iter unum* tantum viatoribus *altius præcinctis ac nos: Appia* via *eſt minus gravis tardis. Hic ego, indico bellum ventri propter aquam quòd erat*

N O T E S.

1. *Aricia.*] At this Day called *la Rizza*, a little Town about twenty Miles from *Rome* in the *Appian* Way. *Horace* went from *Rome* thro' the Gate *Capena* called *Triumphalis.*

3. *Forum Appi.*] About forty-ſix Miles from *Rome*, near the Marſh called *Palus Pomptina*. *Appius*, during his Conſulſhip, had cauſed a Bank or Way to be made quite

croſs

readily pardon, I'll call in a numerous Band of Poets to my Aſſiſtance; for we are more in Number than you think for, and, like the Jews, we'll compell you to come over to our Party.

NOTES.

concedere turbam. The *Jews* were always famous for their Importunity in making *Proſelytes* to their Profeſſion, not in mending others Manners, and forming their Minds by Virtue. Our Saviour himſelf reproaches them on this Head. *Horace* muſt have daily ſeen Examples; for *Rome* at that Time was full of *Jews.* This Behaviour of the *Jews,* in the Countries where they were, gave *Horace* the Hint of his Jeſt in this Place, and makes him threaten the Enemies of Poetry with Perſecution from the Numbers of Poets, if they will not accede to their Party. This Jeſt might have been taken from the Practice of ſome Chriſtians at this Day.

SATIRA V.

vereign Power, could not fail of being often at Variance. Their Reconciliation was never of any long Continuance, becauſe it was never ſincere. Amidſt the Negotiations, which were carried on to accommodate them, Mæcenas, *who was one of the Negotiators, took* Horace *along with him to one which was managed at* Brunduſium. *This Journey is the Subject of this Satire, which alone would have been a laſting Proof of our Poet's Genius for polite Satire. 'Tis a finiſh'd Piece in the humourous narrative Kind. Many ſucceeding Poets have imitated it, but perhaps none equalled it.*

HAVING ſet out from Rome *for Brunduſium,* in Company with Heliodorus the Rhetorician, who is by far the moſt learned of all the Greeks, we lay *the firſt Night* at Aricia in a very ordinary Inn. Thence, *next Day, we reached* Appii Forum, which is filled with Sailors, and ſharping Victuallers. Being but ſlow Travellers, we made two Days Journey of this, of which others, more expeditious than we, would have made but one. But the Appian Road is very convenient for * thoſe who make ſhort

* *The Slow.*

NOTES.

croſs it. And *Auguſtus* afterwards ordered a Canal to be dug from the *Forum* of *Appius* to the Temple of *Feronia.* Along the *Appian* Way, ſays *Strabo,* as one goes to *Rome,* there is a large Ditch or Canal, which is filled with marſhy and fenny Waters, on which Boats paſs particularly by Night; ſo that thoſe who go into one of the Barges in the Evening, next Morning continue their Journey on the *Appian* Way.

6. *Minus eſt gravis Appia tardis.*] Becauſe there were a great Number of Inns all along this Road, at ſmall Diſtances from one another.

7. *Propter aquam, quòd erat deterrima.*] The Water here was very bad, becauſe all the Country thereabouts was marſhy.

Indico bellum; cœnantes haud animo æquo
Expectans comites. jam nox inducere terris
Umbras, & cœlo diffundere ſigna parabat.
Tum pueri nautis, pueris convicia nautæ
Ingerere. Hùc appelle. trecentos inſeris: ohe
Jam ſatìs eſt. Dum æs exigitur, dum mula ligatur,
Tota abit hora. mali culices, ranæque paluſtres
Avertunt ſomnos. abſentem cantat amicam
Multâ prolutus vappâ nauta, atque viator
Certatìm. tandem feſſus dormire viator
Incipit; ac miſſæ paſtum retinacula mulæ
Nauta piger ſaxo religat, ſtertitque ſupinùs.
Jamque dies aderat, cùm nîl procedere lintrem
Sentimus: donèc cerebroſus proſilit unus,
Ac mulæ nautæque caput lumboſque ſaligno
Fuſte dolat, quartâ vix demùm exponimur horâ.
Ora manuſque tuâ lavimus, Feronia, lymphâ.
Milia tum pranſi tria repimus; atque ſubimus
Impoſitum ſaxis latè candentibus Anxur.
Hùc venturus erat Mæcenas optimus, atque
Cocceius, miſſi magnis de rebus uterque
Legati; averſos ſoliti componere amicos.
Hìc oculis ego nigra meis collyria lippus
Illinere. intereà Mæcenas advenit, atque
Cocceius, Capitoque ſimul Fonteius, ad unguem

ORDO.

deterrima expectans comites cœnantes haud æquo animo. Jam nox parabat inducere umbras terris, & diffundere ſigna cœlo. Tum pueri cœperunt ingerere *convicia nautæ, & nautæ* retulerunt eadem *pueris.* Vociferando *huc appelle; inſeris trecentos: Ohe jam eſt ſatis. Dùm æs exigitur, dum mula ligatur, tota hora abit. Mali culices, paluſtreſque ranæ avertunt ſomnos. Nauta prolutus multâ vappâ cantat abſentem amicam atque viator certatìm. Tandem viator feſſus incipit dormire; ac piger nautâ religat retinacula mulæ miſſæ paſtum ſaxo, ſupinuſque ſtertit. Jamque dies aderat, cum ſentimus lintrem procedere nil; donec unus cerebroſus proſilit, ac dolat caput lumboſque mulæ nautæque ſaligno fuſte. Vix demum exponimur quartâ horâ. Feronia, lavimus ora manuſque tua lymphâ. Tum pranſi repimus tria millia* paſſuum; *atque ſubimus Anxur impoſitum ſaxis latè candentibus. Optimus Mæcenas atque Cocceius venturus erat huc uterque miſſi legati de magnis*

NOTES.

12. *Huc appelle, trecentos inſeris: ohe.*] Horace expreſſes here to the Life the Confuſion and Clamour one meets with in going by Water.

13. *Dum æs exigitur.*] It was the Cuſtom for the Boatmen to aſk their Money immediately on Entrance of all their Paſſengers.

15. *Abſentem cantat amicam.*] Horace ſucceeds always in Deſcriptions of Nature. One would think they were even with him in the ſame Veſſel.

24. *Ora manuſque tuâ lavimus, Feronia, lymphâ.*] The Place where they landed was the little Village called *Feronia,* where *Juno* was worſhipped under that Name, and

had

Journeys. Here the Water being very bad, I *could not drink it, and therefore* could not eat, which made me very peeviſh while I waited till my Fellow-travellers had done Supper. Night, by this Time, began to over ſhadow the Earth, and ſtrow the Heavens with Stars. Then our Servants began to ſcold the Watermen, and the Watermen our Servants. Ho! you! *cries one*, bring the Boat to here. What do you take in ſuch a * Crowd for, ſurely you have got enough. Before we paid our Fare, and the Mule was put to the Boat, a whole Hour was gone. The troubleſome Gnats, and croaking Frogs, would not let me ſleep. Then a Sailor, who had been drinking ſomewhat freely, ſung a Song in Praiſe of his abſent Sweet-heart, and a Paſſenger ſung one, in his Turn, in Praiſe of his: At laſt, the Paſſenger giving out, fell aſleep. Upon this our lazy Boat-man faſtens the † Tackle, wherewith the Mule drew the Boat, to a Rock, and ſends the Mule a grazing; and, lying down on his Back, ſnored *aloud*. It was now Day, when we could ſee the Boat did not move; upon which, *one of the Paſſengers, who was* a bluſtering *ſurly* Fellow, jumps aſhore, and with a *good* Willow-Cudgel thwacks the Head and Sides of the Mule and Waterman heartily, yet we had enough to do to reach Feronia by ten of the Morning.

No ſooner had we got aſhore than we waſh'd our Hands and Faces in the *fine* Fountain that's there. After Breakfaſt we creep along three Miles *further*, and, *at laſt*, arrive at Anxur, ſituate on Rocks *ſo* white that they are ſeen at a great Diſtance.

Mæcenas, my *great and* good Friend, was to make this Place in his way *to Brunduſium*, as was Cocceius, both of them ſent Ambaſſadors *thither* on Affairs of great Importance, known for their Dexterity in reconciling Friends at Variance.

Having got an Inflammation in my Eyes, I was obliged to anoint them here with black Ointment, *as uſual*. In the mean Time, arrived Mæcenas and Cocceius, and with them Fonteius Capito,

* *Three hundred.* † *Tackle of the Mule ſent to feed.*

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had a Temple in a Grove, at the Entrance of which was a Fountain.

28. *Cocceius.*] This is the famous Lawyer *Marcus Cocceius Nerva*, a Friend of *Octavius* and *Antony*. He was Grand-father to the Emperor *Nerva*.

29. *Averſos ſoliti componere amicos.*] For *Mæcenas* and *Cocceius* had often been employed in reconciling *Auguſtus* and *Antony*. It is without Grounds that ſome ſuppoſe this was the firſt Time.

30. *Hic oculis ego nigra meis.*] Horace put an Ointment on his Eyes, becauſe he was troubled with a dry Soreneſs in them. The *Collyrium* was an Ointment compoſed of diſtilled Waters, and ſeveral Druggs that were good for the Eyes.

32. *Capitoque ſimul Fonteius.*] This is, in all Probability, the Father of *C. Fonteius Capito*, who was Conſul two Years before the Death of *Auguſtus*. He was Agent for

Factus homo, Antonî, non ut magìs alter, amicus.
  Fundos Aufidio Luſco prætore libentèr
Linquimus, inſani ridentes præmia ſcribæ,
Prætextam, & latum clavum, prunæque batillum.
In Mamurrarum laſſi deindè urbe manemus,
Murenâ præbente domum, Capitone culinam.
  Poſtera lux oritur multo gratiſſima: namque
Plotius & Varius Sinueſſæ, Virgiliuſque
Occurrunt; animæ, quales neque candidiores
Terra tulit, neque queis me ſit devinctior alter.
O qui complexus, & gaudia quanta fuerunt!
Nil ego contulerim jucundo ſanus amico.
Proxima Campano ponti quæ villula, tectum
Præbuit; & parochi, quæ debent, ligna ſalemque.
Hinc muli Capuæ clitellas tempore ponunt.
Luſum it Mæcenas, dormitum ego Virgiliuſque:
Namque pilâ lippis inimicum & ludere crudis.
  Hinc nos Cocceii recipit pleniſſima villa,
Quæ ſuper eſt Caudî cauponas. nunc mihi paucis

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rebus; ſoliti componere averſos amicos. Hic ego lippus cœpi *illinere nigra collyria oculis meis. Interea Mæcenas advenit, atque Cocceius, ſimulque Fonteius Capito, homo factus ad unguem, amicus Antonî, non ut alter* eſſet *magis.*

Libenter linquimus Fundos ibi *Aufidio Luſco* exiſtente *prætore, ridentes prætextam, latum clavum, batillumque prunæ, præmia inſani ſcribæ. Deinde laſſi manemus in urbe Mamurrarum Murenâ præbente domum, Capitone* præbente *culinam.*

Poſtera lux oritur multo gratiſſima; namque Plotius & Varius Sinueſſæ, Virgiliuſque occurrunt; animæ, quales candidiores neque terra tulit, queiſque ne alter ſit devinctior me. O qui complexus, & quanta gaudia fuerunt! Ego ſanus contulerim nil jucundo amico. Villula quæ poſt *præbuit tectum* eſt *proxima ponti Campano; & parochi,* præbent *ligna ſalemque quæ debent. Hinc muli ponunt clitellas Capuæ tempore. Mæcenas it luſum, ego Virgiliuſque* imus *dormitum: namque ludere pilâ* eſt *inimicum lippis & crudis.*

Hinc pleniſſima villa Cocceii recipit nos, quæ eſt ſuper cauponas Caudi. Nunc Muſa,

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Antony, as *Mæcenas* was for *Auguſtus*, *Cocceius* being a Sort of Arbitrator to ſettle all Things amicably: For he was an equal Friend of *Auguſtus* and *Antony*.

34. *Fundos Aufidio.*] Fundi was a little Town about twenty Miles from *Terracina*. It had the municipal Privileges with all its Territory, and was ſituated upon a little Gulf, or Lake of its Name.

35. *Inſani ridentes præmia ſcribæ.*] I never have known that any one has well explained this Paſſage. *Horace* calls the *Prætexta* and *Laticlavium* the *Præmia Scribæ*; becauſe in the Colonies and municipal Towns, it was often the Town-clerks that came to the Dignity of Pretors. *Mæcenas* and his Train, paſſing by *Fundi*, diverted themſelves with this ignorant Pretor *Aufidius*; becauſe he always bore about him the Marks of his Honour, as if he had been Pretor of *Rome*, or ſome magnificent City. He was arrived at this Pitch of Folly, that when he walked in Public, he made Fire and Incenſe be carried before him, as they did ſometimes before the Emperors.

38. *Murena præbente domum, Capitone culinam.*] Muræna Brother of *Licinia*, (who was afterwards married to *Mæcenas*) and

a Gentleman of fine Accompliſhments, and a very great Favourite of Marc Antony. *Our next Stage was to Fundi*, where Aufidius Luſcus is Prætor, which we quitted as ſoon as poſſible, diverting ourſelves with the *vain* Honours of that crazy Scribe, viz. The Prætexta, the Laticlave, and * perfumed Stove. At length, much tir'd *and fatigu'd*, we arrived at Formia, where we ſtaid *all Night*, Muræna complimenting us with Lodgings, and Capito treating us with Supper.

Next Day was by far the moſt pleaſant of our whole Journey: For at Sinueſſa we met Plotius, Varius, and Virgil, *three of* the moſt candid Gentlemen upon Earth, nor is there any one who has a greater Eſteem for them than I. O *with* what *endearing* Embraces, and Tranſports of Joy did we ſalute one another! While I *breath and* enjoy the Uſe of my Reaſon, I ſhall always eſteem an agreeable Friend my greateſt Happineſs.

Next Night we lodged at a little Village near the Bridge of Campania, and *here* the Commiſſaries made us the uſual Preſents of Wood and Salt. Next Day we arrived betimes at Capua, *where* Mæcenas went directly to play *at Tennis*, *but* Virgil and I went to our Repoſe; for the Tennis is hurtful to thoſe who have tender Eyes or a bad Digeſtion. Thence we came to Cocceius's *magnificent* Villa a little beyond the Inns of Caudium, where we were handſomely entertained. Now, my Muſe, I beg you wou'd aſſiſt

* *Pan of burning Coals.*

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Fonteius Capito had both of them Houſes at *Formiæ*; they therefore divided the Honour of receiving *Mæcenas* with his little Court. *Muræna* lodged them, and *Capito* found the Supper. This *Muræna* was condemned to Death for a Conſpiracy againſt *Auguſtus*, about ſixteen or ſeventeen Years afterwards.

40. *Plotius & Varius.*] What an agreeable Meeting muſt we ſuppoſe of four ſuch diſtinguiſhed Perſons, who were more united by Friendſhip than they could poſſibly be by any Chance. I am not ſurprized at the warm Tranſports *Horace* ſays there was amongſt them. May I own it, ſays an elegant *French* Author, Chriſtians as we are, Heathen *Romans* excelled us in Point of Friendſhip. We perhaps may have the Show of it, they had the Reality and Subſtance. I never, continues he, admire *Horace* more than on this Topic.

40. *Sinueſſæ.*] This Town was placed on the Sea-Coaſt, about eighteen Miles from *Formiæ*. It was called *Sinueſſæ*, becauſe it was built on the Gulph *Sinus Setinus*. Nothing but ſome Ruins remain of it at this Day.

46. *Et parochi, quæ debent, ligna ſalemque.*] The *Romans* had eſtabliſhed a Sort of Tax in all the Provinces for the Magiſtrates, Troops, and thoſe that travelled on the Emperor's Account.

51. *Caudi cauponas.*] The little City of *Caudium* was about twenty Miles from *Capua*, in the Country of the *Hirpins*: It is thought to be *Arpaia* at preſent.

51. *Nunc mihi paucis*] The little Scene, which *Horace* introduces here, is very agreeable. He makes two Blockheads fall out, and they ſpeak no one Sentence that is not big with Abſurdity. 'Tis the Characters in this Paſſage which make the Beauty; Poetry indeed adds a few Aggravations to heighten the Ridicule. The Poet invokes his Muſe, as if it was an arduous

Sarmenti ſcurræ pugnam Meſsîque Cicerri,
Muſa, velim memores, & quo patre natus uterque
Contulerit lites. Meſsî clarum genus Oſci:
Sarmenti domina exſtat. ab his majoribus orti
Ad pugnam venêre. prior Sarmentus; Equi te
Eſſe feri ſimilem dico. Ridemus: & ipſe
Meſſius, Accipio: caput & movet. O, tua cornu
Ni foret exſecto frons, inquit, quid faceres? cùm
Sic mutilus minitaris: At illi fœda cicatrix
Setoſam lævi frontem turpaverat oris.
Campanum in morbum, in faciem permulta jocatus,
Paſtorem ſaltaret utì Cyclopa, rogabat:
Nîl illi larvâ aut tragicis opus eſſe cothurnis.
Multa Cicerrus ad hæc: Donâſſet jamne catenam
Ex voto Laribus, quærebat: ſcriba quòd eſſet,
Deturius nihilo dominæ jus eſſe. rogabat
Denique, cur unquam fugiſſet; cui ſatìs una
Farris libra foret, gracili ſic, tamque puſillo
Prorſùs jucundè cœnam produximus illam.
Tendimus hinc rectâ Beneventum; ubì ſedulus hoſpes
Penè arſit, macros dum turdos verſat in igne:
Nam vaga per veterem dilapſo flamma culinam

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velim memores mihi paucis pugnam Sarmenti ſcurræ, Meſsique Cicerri, & dic quo pater uterque ſit *natus* & quid *contulerit lites. Meſsi eſt clarum genus Oſci: domina Sarmenti extat: orti ab his majoribus venere ad pugnam. Sarmentus prior; dico te eſſe ſimilem equi feri. Ridemus; & ipſe Meſſius* ait. *accipio: & movet caput* Sarmentus *inquit, O, quid faceres ni tua frons foret exſecto cornu? cùm mutilus minitaris ſic: At fœda cicatrix turpaverat illi ſetoſam frontem oris lævi. Jocatus permulta in faciem, & in campanum morbum rogabat paſtorem ut ſaltaret utì Cyclopa: nil opus eſſe illi larvâ, aut cothurnis tragicis. Cicerrus* reſpondet *multa ad hæc: Quærebat jamne donaſſet catenam Laribus ex voto, quòd eſſet ſcriba, jus dominæ eſſe nihilo deterius. Denique rogabat, cur unquam fugiſſet; cui una libra farris foret ſatis, ſic gracili tamque puſillo. Prorſus jucundè produximus illam cœnam.*

Hinc tendimus rectâ Beneventum; ubi ſedulus hoſpes penè arſit, dùm verſat turdos macros in igne: nam flamma vaga, vulcano

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duous Subject he was entering upon, and he deſcribes the Genealogies of two Coxcombs, as if they were two of the greateſt Heroes.

52. *Sarmenti ſcurræ pugnam Meſſique Cicerri.*] *Sarmentus* and *Cicerrus* were two Buffoons and Paraſites in the Court of *Auguſtus*.

55. *Sarmenti dominà exſtat.*] The Poet gives to underſtand by this, that *Sarmentus* was a run-away Slave, that had left his Miſtreſs. The Favour he found at Court by his Buffoonery and Paſſiveneſs were doubtleſs the Cauſe why he eſcaped Proſecution.

58. *Caput, et movet.*] As a Lion that rouſes himſelf, and kindles his Fury by ſhaking his Main, and beating his Sides with his Tail. This Motion of *Meſſius* expoſes him to the Jeſt of *Sarmentus*.

58. *Accipio.*] I receive your Challenge.

63. *Paſtorem ſaltaret uti Cyclopa, rogabat.*] As *Meſſius* had a large Scar in his Forehead,

me to recite in a few Words, the *Circumſtances of the* Scuffle between the Scoundrel Sarmentus and Meſſius Cicerrus. Say from what *great* Sire theſe Champions were deſcended, and what gave riſe to the Contention. Meſſius was of the infamous Oſcian breed; Sarmentus a Slave, whoſe Miſtreſs is ſtill living. From theſe *noble* Anceſtors deſcended, they engag'd. And firſt, ſays Sarmentus, your Face, Meſſius, is like that of a wild Horſe. *At which* we *all* fell a laughing. Meſſius anſwers, I accept your Challenge, and ſhakes his monſtrous Head. Then ſays Sarmentus, what would you *not* do, had you ſtill that Horn in your Fore-head that was lately cut off on't, when you threaten ſo hard without it? for *Meſſius* had an ugly Scar *of a Wen* over his left Eye, which had quite diſfigured his Face. Sarmentus having rallied him ſufficiently on his Face, and the Diſtemper *common to thoſe* of his Country; *at laſt* intreated him to dance the Cyclop, for *ſuch a frightful Fellow as* he had no Occaſion for either Maſk or Buſkins *to diſguiſe himſelf*. Meſſius did not let theſe *Compliments* paſs, without a great many ſmart Reparteees; and aſked *Sarmentus*, if he had yet offered his Chain to the houſhold Gods according to his Vow. And tho' he was now a Scribe, his Miſtreſs's Property in him was not the leſs for that. At laſt he aſked him, what could tempt him to run away *from her*, when a Pound of Bread *a day* was *more than* enough for ſuch a thin puny Fellow as he. We were ſo much diverted *with this Farce*, that we ſpent more time than uſual at Supper.

From hence we make directly for Beneventum, where our buſy Landlord in roaſting a *few* lean Thruſhes had almoſt burn'd himſelf *and his Houſe too*: For the Fire falling on the rotten Kitchen Floor, the Flame *inſtantly* ſpread itſelf on all Sides, and had well nigh

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head, that reſembled in ſome Manner the Eye of the *Cyclops*, which was put out by *Ulyſſes*, and beſides was ſtrong and brawny, *Sarmentus* rallied him very a-propos, by telling him he might perſonate that Monſter without a Maſque, and eaſily paſs for *Polyphemus*.

65. *Donaſſet jamne Catenam.*] They did not chain any but the vileſt Slaves, and thoſe they apprehended would run away.

It appears by an Epigram in *Martial*, that when theſe Slaves were ſet at Liberty, they conſecrated their Chains to *Saturn*, becauſe there was no Slavery in his Reign. But we read no where that they ever conſecrated them to the *Lares*, or Houſhold Gods. When therefore *Meſſius* aſks of *Sarmentus*, if he had conſecrated his to theſe Gods, he deſigns to reproach him with being a fugitive Slave; becauſe the *Lares* were of the Number of thoſe Gods whom Travellers invoked, and were therefore called *Viales*, as appears by ancient Inſcriptions.

68. *Denique cur unquam fugiſſet.*] He reproaches him with having left his Miſtreſs, becauſe he was not well fed: Tho' the common Allowance of a Pound of Barley a Day ought to have ſufficed ſuch a ſlender diminutive Body as his.

71. *Beneventum.*] A Colony and good City in the Country of the *Hirpins*. It has been ſince made a Dukedom.

Vulcano, ſummum properabat lambere tectum.
Convivas avidos cœnam, ſervoſque timentes
Tum rapere, atque omnes reſtinguere velle videres.
Incipit ex illo montes Appulia notos
Oſtentare mihi, quos torret Atabulus; & quos
Nunquam erepſemus, niſi nos vicina Trevici
Villa recepiſſet, lacrymoſo non ſine fumo,
Udos cum foliis ramos urente camino.
Hic ego mendacem ſtultiſſimus uſque puellam.
Ad mediam noctem exſpecto: ſomnus tamèn aufert
Intentum veneri: tum immundo ſomnia viſu
Nocturnam veſtem maculant, ventremque ſupinum.
Quatuor hìnc rapimur viginti & millia rhedis,
Manſuri oppidulo, quod verſu dicere non eſt,
Signis perfacile eſt. venit viliſſima rerum
Hic aqua; ſed panis longè purcherrimus, ultra
Callidus ut ſoleat humeris portare viator;
Nam Canuſî lapidoſus: aquæ non ditior urnâ
Qui locus à forti Diomede eſt conditus olìm.
Flentibus hinc Varius diſcedit mœſtus amicis.
Indè Rubos feſſi pervenimus; utpotè longum
Carpentes iter, & factum corruptius imbri.
Poſtera tempeſtas melior, via pejor, ad uſque
Barî mœnia piſcoſi. dehinc Gnatia lymphis
Iratis exſtructa dedit riſuſque jocoſque;
Dum flammâ ſine, thura liqueſcere limine ſacro
Perſuadere cupit. credat Judæus Apella,
Non ego. namque Deos didici ſecurum agere ævum;
Nec, ſi quid miri faciat natura, Deos id
Triſtes ex alto cœli demittere tecto.
Brunduſium longæ finis chartæque viæque eſt.

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dilapſo per veterem culinam, properabat lambere tectum ſummum. Tum videres avidos convivas ſervoſque timentes rapere cœnam, atque omnes velle reſtinguere.

Ex illo Appulia cœpit *oſtentare mihi montes notos, quos Atabulus torret; & quos nunquam erepſemus, niſi vicina villa Trevici recepiſſet nos, non ſine fumo lacrymoſo. Camino urente udos ramos cum foliis. Hic ego ſtultiſſimus ex pecto mendacem puellam uſque ad mediam noctem: tamen ſomnus aufert intentum veneri: tum ſomnia maculant nocturnam veſtem ventremque ſupinum, immundo viſu.*

Hinc rapimur rhedis quatuor & viginti millia, manſuri oppidulo, quod non eſt perfacile dicere verſu aut *ſignis. Hic aqua viliſſima rerum venit; ſed panis longè pulcherrimus, ut callidus viator ſoleat portare humeris ultra; nam Canuſî* panis eſt *lapidoſus: qui locus olim eſt conditus à Diomede forti. Hinc Varius mœſtus diſcedit amicis flentibus.*

Inde feſſi pervenimus Rubos; utpote carpentes longum iter, factum corruptius imbri. Poſtera tempeſtas melior, via pejor uſque ad mœnia Bari piſcoſi. Dehinc Gnatia exſtructa, iratis lymphis dedit riſuſque jocoſque; dum cupit perſuadere thura liqueſcere in *ſacro limine ſine flammâ. Apella Judæus credat non ego. Namque didici Deos agere ævum ſecurum; nec, ſi natura faciat quid miri, triſtes Deos demittere id ex alto tecto cœli.*

Brunduſium eſt finis chartæque viæque longæ.

reach'd the Roof. You wou'd have been diverted to ſee the hungry Gueſts and Servants in their Fright; ſome endeavouring to ſave their Supper, and others to extinguiſh the Fire.

After we left Beneventum, we diſcovered the Mountains of Apulia, well known to me, which the *Wind* Atabulus ſcorches *ſo much*; that we had never got over them, had we not ſtop'd *and refreſh'd ourſelves* at a Village near by, *call'd* Trivicus, where we were very much incommoded with a wretched Smoak *occaſioned* by burning ſome green Boughs full of Leaves *****. *Next day* we travell'd twenty Miles in a Chaiſe with the utmoſt Expedition to reach a little Place which I can't name in Verſe, but can eaſily point out to you, *for* here they ſell Water, tho' the very worſt *I ever taſted*, but their Bread is ſo very fine, that a provident Traveller carries a great Quantity with him; for the Bread is ſandy, and Water is ſcarce at Canuſium, which valiant Diomedes built. Here Varius was oblig'd to part with us, for which he was very ſorry, and left us all in Tears.

Next Day we arriv'd at Rubi, *extremely* fatigu'd; for beſides that we made a long *Day's* Journey, the heavy Rains had made the Road very deep. The Day following the Weather was finer, *but* the Road worſe to the very Walls of Barus, noted for Plenty of Fiſh. Hence *we came to* Gnatia, *which ſeems to have been* built in ſpite of the Water, where we laugh'd heartily at the Inhabitants who wanted to perſuade us, that the Incenſe *they place* in the Gate of the Temple, liquifies *of itſelf*, without Fire; Apella the *credulous* Jew may believe this, I ſha'nt, for *'tis long ſince* I learn'd *of Epicurus*, that the Gods live entirely without Care, nor, if Nature works a Miracle, do I believe they concern themſelves to ſend that Power down from the high Canopy of Heaven. At laſt we arrive at Brunduſium, which puts an End to the tedious Journey, and to this long Account of it.

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91. *Nam Canuſ.*] Formerly one of the largeſt Cities of *Italy*, and at preſent one of the leaſt. It is about three Miles from the famous Village of *Cannæ*, on the River *Aufidus*.

92. *A forti Diomede eſt conditus.*] Diomed, in his Return from *Troy*, landed on the Coaſt of *Apulia*, made a Deſcent in the Country, conquered the Inhabitants, and built ſeveral Towns, viz. *Beneventum*, *Æquotutium*, *Arpi*, *Canuſium*.

97. *Dehinc Gnatia.*] Egnatia, near half the Way from *Barri* to *Brunduſium*. It was on the Sea-coaſt, as well as *Barri*.

99. *Dum flamma ſine thura liqueſcere.*] The Inhabitants of *Egnatia* ſhewed Travellers a pretended Miracle. They put upon the Threſhold of their Temple ſome Grains of Frankincenſe, and they were ſeen to melt without the Appearance of Fire. But *Horace* was not to be impoſed on by ſuch a Piece of Legerdemain. Such Tricks are only fit to amuſe the Rabble.

100. *Credat Judæus Apella.*] The *Jews* were eſteemed by the Heathens very ſuperſtitious. *Apella* was a proper Name of a *Jew* that was then well known at *Rome*, and not a compound Word made in Alluſion to their Circumciſion.

104. *Brunduſium.*] This City had formerly a Concourſe from all the *Levant*, and was forty Miles from *Egnatia*, upon the Coaſt of ancient *Calabria*, which makes at preſent the Part of the Territory of *Otranto*. *Horace* calls his Journey long, becauſe it was of three hundred and ſixty odd Miles.

SATIRA VI.

Horace, *on Account of the Railleries they made of the Meanneſs of his Birth, treats in this Satire of true Nobility, and ſhews, that it does not conſiſt in being born of an ancient diſtinguiſhed Family, but in Virtue, Probity, and Integrity of Sentiments. He afterwards makes a Jeſt of thoſe who, not being content with their own Station, aſpire after Offices above their Capacity. At length he ſpeaks of his own Birth and Education, and takes Occaſion to expreſs the moſt ardent and tender Sentiments of Gratitude to his Father, which muſt do him more Honour at this Day with all thinking Men, than the Friendſhip of* Mæcenas, *or even* Auguſtus. *This Satire is one of the fineſt and moſt difficult to underſtand well. We know not pre-*

NON, quia, Mæcenas, Lydorum quidquid Etruſcos
Incoluit fines, nemo generoſior eſt te,
Nec quòd avus tibi maternus fuit atque paternus,
Olìm qui magnis legionibus imperitârint;
Ut plerique ſolent, naſo ſuſpendis adunco
Ignotos, ut me libertino patre natum:
Cùm referre negas, quali ſit quiſque parente
Natus, dum ingenuus. perſuades hoc tibi verè,
Ante poteſtatem Tullî, atque ignobile regnum,
Multos ſæpè viros nullis majoribus ortos
Et vixiſſe probos, amplis & honoribus auctos:
Contrà, Lævinum Valerî genus, unde Superbus
Tarquinius regno pulſus fuit, unius aſſis
Non unquàm pretio pluris licuiſſe, notante
Judice, quem nôſti, populo; qui ſtultus honores
Sæpè dat indignis, & famæ ſervit ineptus;
Qui ſtupet in titulis & imaginibus. quid oportet
Vos facere, à vulgo longè latèque remotos?
Namque eſto; populus Lævino mallet honorem,
Quàm Decio mandare novo; cenſorque moveret

ORDO.

Mæcenas, non quia, nemo eſt generoſior te, quidquid Lydorum incoluit fines Etruſcos, nec quod avus paternus atque maternus fuit tibi, qui olim imperitarint legionibus magnis; non ſuſpendis naſo adunco ignotos, ut me natum patre libertino: cum negas referre, quali parente quiſque ſit natus. Verè perſuades hoc tibi, antè poteſtatem atque ignobile regnum Tulli, multos viros vixiſſe & probos & auctos amplis honoribus ſæpe ortos nullis majoribus: contra, Lævinum genus Valerî, unde Tarquinius ſuperbus fuit pulſus regno, non unquam licuiſſe pluris pretio unius aſſis, populo judice notante qui ſtultus ſæpe dat honores indignis & ineptus ſervit famæ; qui ſtupet in titulis & imaginibus. Quid oportet vos longè lateque remotos à vulgo facere? Namque eſto; populus mallet mandare honorem Lævino quam Decio novo; cenſorque Appius moveret me, ſi

SATIRE VI.

ciſely in what Time it was written; for there is nothing to warrant a Conjecture. To have a long genealogical Table, whether true or falſe, of a Series of Anceſtors; to have honourable Employments, large Revenues, and a numerous Retinue, is what, and what only the Vulgar call Nobility. But Virtue judges far otherwiſe. She conſiders the Great diveſted of the Glare of Magnificence; ſhe weighs the Man's real Merit, and regards not his Appearance; and, in fine, often perceives a mean Mind, a Knave or Villain, under the Mask of Nobility; and only acknowledges true Nobility where ſhe ſees the glorious Union of all moral Virtues.

MÆCENAS, tho' you are the moſt noble of all the Lydians that inhabit Tuſcany, and tho' your Anceſtors, both by Father and Mother, had the Command of numerous Legions, you don't, like moſt Men *of high Rank*, look down with Scorn on Perſons of obſcure Birth, ſuch as I, who am *only* the Son of a Freedman: Since you openly declare that it matters not of what Parents a Man is deſcended, if he's but honeſt *and virtuous*; for you're convinced that, before the glorious Reign of Tullius, who was the Son of a Slave, many of very obſcure Birth have liv'd with great Honour, and *by their Merit* arrived at the higheſt Dignities: On the other hand, that Lævinus, tho' deſcended of *Great* Valerius, by whom Tarquin the Proud was expelled his Kingdom, was not to be eſteemed the more for that even in the Judgment of the People, who you *very well* know, are often ſo weak as to beſtow Honours on the Unworthy, ſo fooliſh as to give blind Obedience to *common* Fame, and are taken with *ſpecious* Titles, and a long Series of Anceſtors.

What are you, Great Sir, then to do, who differ ſo very much in your Sentiments from the Vulgar? For ſuppoſe the People inclin'd to confer an honourable Title on Lævinus, *becauſe of his Birth, how unworthy ſoever of himſelf*, rather than on Decius, *a*

NOTES.

3. *Nec quod avus tibi maternus fuit atque paternus.*] Horace ſays *Mæcenas* was deſcended both on the Father and Mother's Side from thoſe that had commanded great Armies; and it is theſe Captains or Generals he elſewhere calls Kings.

20. *Cenſorque moveret Appius.*] This was *Appius Claudius Cæcus*, who was made Cenſor in the Year of *Rome* 433. This Cenſor was famous for the Severity with which he exerciſed his Cenſorſhip.

Appius, ingenuo ſi non eſſem patre natus;
Vel meritò, quoniam in propriâ non pelle quiêſſem.
Sed fulgente trahit conſtrictos gloria curru
Non minùs ignotos generoſis. quo tibi, Tulli,
Sumere depoſitum clavum, fierique tribuno?
Invidia accrevit, privato quæ minor eſſet.
Nam ut quiſque inſanus nigris medium impediit crus
Pellibus, & latum demiſit pectore clavum;
Audit continuò; Quis homo hic eſt? quo patre natus?
Ut ſi qui ægrotet quo morbo Barrus, haberi
Et cupiat formoſus; eat quâcunque, puellis
Injiciat curam quærendi ſingula; quali
Sit facie, ſurâ quali, pede, dente, capillo:
Sic qui promittit cives, Urbem ſibi curæ,
Imperium fore, & Italiam, & delubra Deorum;
Quo patre ſit natus, num ignotâ matre inhoneſtus,
Omnes mortales curare & quærere cogit.
Tune Syri, Damæ, aut Dionysî filius, audes
Dejicere è ſaxo cives, aut tradere Cadmo?
At Novius collega gradu poſt me ſedet uno:
Namque eſt ille, pater quod erat meus. Hoc tibi Paulus,
Et Meſſala videris? at hic, ſi ploſtra ducenta,

ORDO.

non eſſem natus patre ingenuo; vel merito quoniam non quieſſem in pelle propria. Sed gloria trahit fulgente curru ignotos conſtrictos non minus generoſis. Tulli, quid fuit tibi ſumere clavum depoſitum, fierique tribuno? Invidia accrevit, quæ eſſet minor privato. Nam ut quiſque inſanus impediit medium crus nigris pellibus, & demiſit latum clavum pectore; continuo audit; Quis eſt hic homo? quo patre natus? Ut ſi qui ægrotet morbo quo Barrus ægrotabat, *& cupiat haberi formoſus; quacunque eat, injiciat curam puellis quærendi ſingula; quali facie ſit, quali ſurâ pede, dente, capillo. Sic qui promittit cives, urbem, Imperium, & Italiam, & delubra Deorum, fore ſibi curæ; cogit omneq mortales curare & quærere quo patre ſit natus, num inhoneſtus ignotâ matre. Tune filius Syri, Damæ, aut Dionyſii audes dejicere cives è ſaxo, aut tradere Cadmo? At novius collega ſedet uno gradu poſt me; nam ille eſt, quod meus pater erat.* Propter *hoc videris tibi* eſſe *Paulus & Meſſala? At hic, ſi ducenta*

NOTES.

22. *In propria non pelle quiêſſem.*] This Expreſſion is taken from the Fable of *Æſop*, where the Aſs is ſaid to clothe himſelf with the Lion's Skin; but the End of one of his Ears, ſays *Fontaine*, diſcovered what he was, an Aſs ſtill.

27. *Nigris medium impediit crus.* Thoſe Shoes were called *Mulleus*, from *mullare* for *ſuere*. The Patricians and Senators had taken them from the ancient Kings of *Alba*. This kind of Shoe had the Upper-leather very high, and was tied with Straps that were croſſed over one another to the Middle of the Leg, and were faſtened with Buckles and Claſps. The Senators Shoes were made of black Leather, and ſometimes white: But the curule Magiſtrates had them of red Leather.

34. *Sic qui promittit cives, urbem.*] For the Office of Senator implied all theſe Obligations; for the Senate was, as it were, the Soul of the *Roman* Empire. And they com-

Gentleman of great Merit, but of no Family, *would either one or t'other be more or leſs valuable for this?* And *ſuppoſe I aſpir'd to be a Senator,* would not Appius the Cenſor refuſe me, as a Perſon of obſcure Birth? And he would ſerve me right, becauſe I was not contented with my Station. *Wou'd this Refuſal leſſen my Perſonal Merit? Surely not.* But Honour captivates, with its dazling Splendor, all in Purſuit of it, even thoſe of obſcure, as well as thoſe of noble Birth. What have you got, Tullius, by reſuming the Laticlave you *once* quitted, and by becoming a Tribune? You are more envied now, than if you had liv'd in a private Station. For when a Man is ſo fooliſh as to aſſume *all on a ſudden* the Buſkins of a Senator on his Feet, and the Laticlave on his Shoulder, he hears all around him whiſpering, Who is the Man? or who was his Father? Juſt ſo if a Man, who labours under the ſame Diſtemper Barrus did, ſhould place his whole Ambition in being thought handſome; wherever he goes he raiſes the Curioſity of the Ladies to examine him thoroughly, * if he has a good Face, a well-made Leg, a handſome Foot, a Sett of white Teeth, and fine flowing Hair. In the ſame Manner he who takes upon himſelf the Care of his Fellow-Citizens, of the City, of the Empire, of Italy, and of *Religion and* the Temples of the Gods; he excites the Curioſity of every one narrowly to enquire who was his Father, and if he is not ſo mean as to have † a Slave for his Mother. And could you, *Tullius,* who are the Son of a Syrus, Demetrius, or Dionyſius, have the Aſſurance to condemn a *Roman* Citizen to be thrown down from the Tarpeian Rock, or to commit him to the Cuſtody of Cadmus *the Lictor, to be ſeverely whipp'd?* But, *ſay you,* my Collegue Novius is a Degree yet lower than I, for he is only what my Father was. *What then,* can you therefore imagine yourſelf *as illuſtrious as a* Paulus *Emilius,* or a Meſſala? Beſide, ‡ No-

* *What Sort of Face, Leg, Foot, Teeth,* and *Hair he has.* † *An obſcure Mother.* ‡ *He.*

NOTES.

commonly choſe out of this illuſtrious Body the Conſuls, Prætors, Tribunes, *&c.*

38. *Tune Syri, Damæ, aut Dioniſi filius.*] This is a ſuppoſed Queſtion, made by ſome *Roman* full of Indignation to *Tullius,* who was become a Senator, tho' the Son or Grandſon of a Slave.

39. *Aut tradere Cadmo.*] This *Cadmus* was a Lictor, one of thoſe who bore the Faſces before the Conſuls and Prætors. The Criminals were delivered up to them to be whipped or beheaded.

40. *At Novius Collega.*] This is the anſwer of *Tullius,* who thinks it unreaſonable that they ſhould reproach him with his low Birth, becauſe in the Body of Senators he had Collegues that were ſtill leſs honourably born than himſelf. For *Novius* was a Freed-Man himſelf, whereas *Tullius* was only the Son of a Freed-Man. And thus *Tullius* was a Degree above him.

42. *At hic, ſi Plauſtra ducenta.*] But *Novius* has at leaſt this Quality which makes him a worthy Object of the Populace's Favour; he has a Voice of Thunder. *Horace* here finely rallies his Fellow Citizens, for

having

Concurrantque foro tria funera, magna ſonabit
Cornua quod vincatque tubas: ſaltèm tenet hoc nos.
  Nunc ad me redeo libertino patre natum;
Quem rodunt omnes libertino patre natum,
Nunc, quia, Mæcenas, tibi ſim convictor; at olìm,
Quòd mihi pareret legio Romana tribuno.
Diſſimile hoc illi eſt: quia non, ut forſit honorem
Jure mihi invideat quivis, ita te quoque amicum;
Præſertìm cautum dignos aſſumere, pravâ
Ambitione procùl. fœlicem dicere non hoc
Me poſſunt, caſu quòd te ſortitus amicum:
Nulla etenìm mihi te fors obtulit. optimus olìm
Virgilius, poſt hunc Varius, dixere quid eſſem.
Ut veni coràm, ſingulatìm pauca locutus,
(Infans namque pudor prohibebat plura profari)
Non ego me claro natum patre, non ego circùm
Me Saturejano vectari rura caballo,
Sed, quod eram, narro: reſpondes (ut tuus eſt mos)
Pauca: abeo: & revocas nono poſt menſe, jubeſque
Eſſe in amicorum numero. magnum hoc ego duco,
Quòd placui tibi, qui turpi ſecernis honeſtum,
Non patre præclaro, ſed vitâ & pectore puro.

O R D O.

ploſtra trîaque funera concurrant in foro ſonabit quod vincat magna cornua tubaſque, ſaltem hoc tenet nos.

Nunc redeo ad me natum patre libertino; quem omnes rodunt utì *natum patre libertino; nunc, quia, Mæcenas, ſim convictor tibi; at olìm, quòd legio Romana pareret mihi tribuno. Hoc eſt diſſimile illi: quia forſit ut quivis jure invideat* hunc *honorem mihi;* non *ita quoque invideat te* eſſe *amicum meum, præſertim cautum aſſumere dignos, & procul ambitione pravâ. Hinc non poſſunt dicere me fœlicem, quod caſu ſortitus ſum te amicum, etenim nulla fors obtulit te mihi. Olim optimus Virgilius, poſt hunc Varius, dixere quid eſſem. Ut veni coram, locutus pauca ſingultim, namque infans pudor prohibebat profari plura. Non ego narro me natum patre claro; non ego* narro *me circumvectari rura caballo Satureiano, ſed* narro *quod eram: reſpondes pauca ut tuus mos eſt: abeo: & nono menſe poſt revocas, jubeſque eſſe in numero amicorum. Ego duco hoc magnum quod placui tibi, qui ſecernis honeſtum turpi, non* quia natus *patre præclaro ſed* quia *vitâ & pectore puro.*

N O T E S.

having made a Man a Senator for a Quality that only entitled him to be a public Cryer.

43. *Concurrantque Foro tria Funera.*] The grand Funerals of the *Romans* commonly paſſed thro'. the Forum, and there they ſometimes made their Funeral .Panegyrics. Theſe Proceſſions were always preceded by Trumpets, Flutes, or other muſical Inſtruments.

44. *Cornua quod vincatque tubas.*] Trumpets were uſed at the Funerals of Men, and Flutes at the Funerals of Women. The twelve Tables forbad the Number to exceed ten.

51. *Dignos adſumere, &c.*] The learned Doctor *Dunſter*'s Judgment, as to the Reading and Pointing of this Paſſage, ſeems to me to be very good, which is this;

dignos

vius has a Voice ſo exceeding ſtrong, that were two hundred Drays and three Funerals to meet in the Forum, it would drown all the Horns and Trumpets *that attended them.* * This is ſurely ſome Merit to recommend him.

But to return to *what I was obſerving of* myſelf the Son of a Freed-man, which the World is always ſounding in my Ears. They now envy me, Mæcenas, that I eat at your Table; but formerly that I had the Command of a Roman Legion as a Tribune. Surely this *Cauſe of their Spleen* widely differs from † the former; for they may poſſibly have ſome Ground for envying me the Honour *of commanding a Legion*, but I know none they have for envying me the Place I have in your Friendſhip, eſpecially as you take *the utmoſt* Precaution to allow none that Honour but ſuch as are worthy of it, and even thoſe ſuch as have no ambitious and deſigning Views. They can't ſurely attribute my Happineſs of having you for my Friend to Chance; for Fortune was never ſo kind to throw me in your Way. Virgil, whoſe Memory will be ever dear to me, and after him Varius, *were they who* gave you a Character of me. When I was introduced to you, I utter'd only ‡ a few broken Words; for my natural Baſhfulneſs would not allow me to ſay more. I did not give myſelf out for a Perſon of great Parentage, nor did I boaſt that I rode about my Grounds on ‖ a fine Horſe; but told you *ingenuouſly* who I was: You anſwer me in few Words, as your Way is, *and* I retire: about nine Months after, you § order me to wait of you again, and ‖‖ are pleaſed to declare me of the Number of your Friends. §§ This I value myſelf the more highly upon, that I ſhould meet with your Approbation, who know ſo well how to diſtinguiſh a Man of Probity from one of bad Morals; *and that you do me this Honour*, not for being *deſcended* of an illuſtrious Father, but becauſe of the Innocency of my Life and Integrity of my Heart.

* *This at leaſt pleaſeth us.* † *That.* ‡ *A few Words ſobbingly.* ‖ *A Horſe of Saturum.* § *Recall me.* ‖‖ *Order me to be.* §§ *This I eſteem a great Matter.*

N O T E S.

dignos aſſumere: prava
Ambitione procul, fœlicem dicere non hoc
Me poſſum, caſu quod te ſortitus amicum:

" Without Ambition I may ſay, that it
" was not owing to meer Chance that I
" have the Happineſs of being one of your
" Friends."

And the parallel Method of Speaking made uſe of by *Horace* in *Satire* X, which the Doctor gives for an Example, muſt incline others to be of his Opinion.

Ambitione relegata, te dicere poſſum,
Pollio.

55. *Optimus olim Virgilius, poſt hunc Varius*] It is probable both *Virgil* and *Varius* were dead when *Horace* wrote this Satire.

57. *Infans namque Pudor.*] Beſides that

Horace

Atquì ſi vitiis mediocribus ac mea paucis
Mendoſa eſt natura, alioqui recta; (velùt ſi
Egregio inſperſos reprêndas corpore nævos)
Si neque avaritiam, neque ſordes, ac mala luſtra
Objiciet verè quiſquam mihi; purus & inſons,
(Ut me collaudem) ſi & vivo carus amicis;
Cauſa fuit pater his: qui macro pauper agello
Nolluit in Flavî ludum me mittere; magni
Quò pueri magnis è centurionibus orti,
Lævo ſuſpenſi loculos tabulamque lacerto,
Ibant octonis referentes Idibus æra;
Sed puerum eſt auſus Romam portare, docendum
Artes, quas doceat quivis eques atque ſenator
Semet prognatos: veſtem, ſervoſque ſequentes
In magno ut populo ſi quis vidiſſet; avitâ
Ex te præberi ſumptus mihi crederet illos.
Ipſe mihi cuſtos incorruptiſſimus omnes
Circùm doctores aderat, qui multa? pudicum
(Qui primus virtutis honos) ſervavit ab omni
Non ſolùm facto, verùm opprobrio quoque turpi:
Nec timuit ſibi ne vitio quis verteret, olìm
Si præco parvas, aut (ut fuit ipſe) coactor
Mercedes ſequerer; neque ego eſſem queſtus. ob hoc nunc
Laus illi debetur, & à me gratia major.

ORDO.

Atqui ſi mea natura eſt mendoſa vitiis mediocribus ac paucis, alioqui recta, velut ſi reprendas nævos inſperſos corpore egregio, ſi neque quiſquam vere objiciet avaritiam, neque ſordes, ac mala luſtra mihi; & vivo purus & inſons, ſi carus amicis ut collaudem me; pater fuit cauſa his: qui pauper macro agello noluit mittere me in ludum Flavî; quo magni pueri orti è magnis centurionibus ibant ſuſpenſi loculos tabulamque lævo lacerto & referentes æra octonis Idibus: ſed auſus eſt portare puerum Romam, docendum artes, quas quivis eques atque ſenator doceat prognatos ſemet; ut ſi quis vidiſſet veſtem ſervoſque ſequentes in magno populo; crederet illos ſumptus præberi mihi ex re avitâ. Ipſe incorruptiſſimus cuſtos mihi aderat circum doctores omnes. Quid loquar *multa? non ſolum ſervavit pudicum ab omni facto, qui eſt primus honos virtutis, verum quoque ab omni opprobrio turpi: nec timuit ne quis verteret vitio ſibi, ſi olim præco, aut coactor, ut ipſe fuit, ſequerer mercedes parvas; neque ego queſtus eſſem: ob hoc nunc laus debetur illi*

NOTES.

Horace was no great Talker, he was naturally very baſhful and timorous, which is a Defect to be found oftentimes in excellent Genius's.

67. *Velut ſi egregio inſperſos.*] This is the perfect Character of a polite worthy Man. His Defects ought to reſemble thoſe ſmall Blemiſhes that are ſometimes obſervable in Perſons extremely beautiful; they hinder them not from being highly amiable, but only from being abſolutely perfect.

68. *Ac mala luſtra.*] *Luſtra* properly ſignifies the Haunts of ſavage Beaſts. But it is metaphorically taken for diſhoneſt Houſes, or Places of Reſort for Debauchees; becauſe ſuch were commonly under-ground, where, like

But if my * Life is ſtained with a few inconſiderable Failings, tho' in all other Reſpects unblameable, as you ſometimes obſerve little Blemiſhes in *the* Face *of* a handſome Perſon; if nobody can juſtly reproach me with Avarice, baſe Practices, or ſcandalous Actions; if † I am unſtain'd with, and free of *the* Vices *of the Age*, to ſay ſo much in mine own Praiſe; and *in fine*, if I am ‡ belov'd by my Friends; I owe all to my *good old* Father: Who, ‖ tho' he was but in ſtrait Circumſtances, *yet* would not put me to the School of *illiterate* Flavius, where *many illuſtrious Youths*, § the Sons of great Officers, went; *whom you might ſee* with their Satchels and Books of Accounts hanging on their Left Arm, carrying Money ** every Month *to pay their Maſter*; but †† had *the Generoſity and* Spirit to carry me to *Rome* to be taught the Arts *and Sciences* which the ‡‡ Sons of *the firſt* Knights and Senators learn. Any one in ſuch a Crowd of People who obſerved my Dreſs and the *Number of* Servants that attended me, might conclude that ſuch a *prodigious* Expence muſt be ſupported by a great paternal Eſtate. He himſelf, like a *vigilant* faithful Guardian, went alſo along with me to every Maſter. In ſhort, he kept me chaſte (the firſt Principle of Virtue) and free not only of every Vice, but of all ‖‖ Reproach *or Suſpicion* of being guilty of any; nor did he at all fear being blamed, if *after all his Expence* I ſhould one Day be reduced to a common Crier, or a Collector of the petty Cuſtoms, as he himſelf was; nor ſhould I have complain'd *if I had. Yea, I am now ſenſible that* on theſe Accounts he deſerves my higheſt Praiſe and §§ utmoſt Gratitude. While I enjoy the Uſe of my Reaſon, I

* *Nature.* † *I live.* ‡ *Dear to.* ‖ *Mean,* in having only *a poor Piece of Ground.* § *Come of great Centurions.* ** *The eighth Day after the Nones.* †† *Dared.* ‡‡ *Every Knight and Senator teaches thoſe ſprung of him.* ‖‖ *Baſe Reproach.* §§ *Greater Thanks from me.*

NOTES.

like *Ulyſſes*'s Companions, Perſons were metamorphoſed into Brutes.

72. *In Flav: ludum.*] This *Flavius* was a Schoolmaſter at *Venuſium*; he taught Reading, Writing, and Accompts. Many Children of reputable Parents went to that School. The great Centurions were Captains of the firſt Companies. They were all Officers of Infantry. They were called *Primi Haſtati, Primi Principes*, or *Primipili*, according to the Troops they commanded. In ſhort, they preſided over the other Centurions. It was therefore ſhameful, that ſuch Perſons ſhould give their Children ſuch a mean Education as would only qualify them for ſome lucrative ſordid Life.

76. *Sed puerum eſt auſus Romam portare.*] This evidently proves, that *Flavius* taught not at *Rome*, but in all Appearance at *Venuſium*.

81. *Ipſe mihi cuſtos incorruptiſſimus.* They were ſo corrupt at *Rome* in *Horace*'s Time, that Youths run a great Riſque of being debauch'd, by going to School. Wherefore Perſons of Diſtinction never let them go Abroad without a Kind of Guardian or Rector with them. But becauſe it was difficult to find proper Perſons to truſt to, *Horace*'s Father himſelf would be his Tutor: Thinking, like a wiſe Man, that Science is a bad Purchaſe at the Expence of Virtue.

Nîl me pœniteat ſanum patris hujus: eóque
Non, ut magna dolo factum negat eſſe ſuo pars,
Quòd non ingenuos habeat claroſque parentes,
Sic me defendam. longè mea diſcrepat iſtis
Et vox & ratio. nam ſi natura juberet
A certis annis ævum remeare peractum,
Atque alios legere ad faſtum quoſcunque parentes
Optaret ſibi quiſque: meis contentus, honeſtos
Faſcibus & ſellis nollem mihi ſumere; demens
Judicio vulgi, ſanus fortaſsè tuo: quòd
Nollem onus, haùd unquàm ſolitus, portare moleſtum.
Nam mihi continuò major quærenda foret res,
Atque ſalutandi plures; ducendus & unus
Et comes alter, utì ne ſolus ruſve peregrève
Exirem; plures calones atque caballi
Paſcendi; ducenda petorrita. nunc mihi curto
Ire licet mulo, vel, ſi libet, uſque Tarentum;
Mantica cui lumbos onere ulceret, atque eques armos.
Objiciet nemo ſordes mihi, quas tibi, Tulli,
Cum Tiburte vià prætorem quinque ſequuntur
Te pueri, laſanum portantes œnophorumque.
Hoc ego commodiùs, quàm tu, præclare ſenator,
Millibus atque aliis vivo. quâcunque libido eſt,
Incedo ſolus: percontor quanti olus, ac far:
Fallacem Circum, veſpertinumque pererro
Sæpe forum: aſſiſto divinis: inde domum me
Ad porri & ciceris refero laganique catinum.
Cœna miniſtratur pueris tribus: & lapis albus

O R D O.

& major gratia à me. Nil pœniteat me ſanum hujus patris: eoque non ſic defendam me, ut magna pars negat factum dolo ſuo, quod non habeat ingenuos, claroſque parentes. Et mea vox & ratio longè diſcrepat iſtis. Nam ſi natura juberet remeare peractum ævum à certis annis atque quiſque optaret ſibi legere alios quoſcunque parentes ad faſtum: contentus meis, nollem ſumere mihi honeſtos faſcibus & ſellis; demens judicio vulgi, ſanus fortaſſe tuo; quod nollem portare onus moleſtum haud unquam ſolitus. Nam res major foret continuò quærenda mihi, atque plures ſalutandi unus & alter comes ducendus, uti ne exirem ſolus ruſve peregreve; plures calones atque caballi paſcendi; petorrita ducenda. Nunc licet mi-
bi ire vel, ſi libet, uſque Tarentum; cur-
mulo cui mantica ulceret lumbos onere atq-
eques ulceret armos, Tulli, nemo objiciet ſord-
mihi quas objiciunt tibi: cum quinque puer-
portantes laſanum œnophorumque ſequuntur
prætorem in Tiburte viâ. Hoc, præclare ſ-
nator, ego vivo commodiùs quàm tu, atq-
millibus aliis. Solus incedo quacunque lib-
eſt; percontor quanti olus, ac far conſt-
Sæpe pererro fallacem Circum, veſpertinum-
que forum: aſſiſto divinis: inde refero me d-
mum ad catinum porri, ciceris laganiqu-
Cœna miniſtratur tribus pueris; & albus l-

ſhall never be aſhamed of ſuch a Father, nor ſhall I ever vindicate my Faults, as moſt Men do theirs, by alledging they had not been guilty of them if they had been born of diſtinguiſh'd and illuſtrious Parents. * I have quite different Sentiments from them, and ſpeak in another Strain. For would Nature allow me to run over my paſt Life again from *a* certain *Number* of Years, and leave me and every one at Liberty to chuſe whatever Parents our Pride inclined us to: Contented with my own, I would not deſire to chuſe them from among † the Conſuls and Senators.

‡ I know I ſhall be thought to have made a fooliſh Choice in the Opinion of the Vulgar, but in yours, *Sir*, I hope I ſhall be thought to have made a prudent one, in refuſing to take upon me a troubleſome Load to which I was never accuſtomed; for *if I were a Conſul's Son*, I ſhould be continually tormenting myſelf how to encreaſe my Eſtate, and be forced to make my Court to ‖ this and the other Man, be *always* obliged to carry one or two Companions with me to the Country; or going a Journey, not *daring* to go alone; to keep a greater Number of Servants, more Horſes, and alſo Coaches. *Whereas* now I can go if I pleaſe as far as Tarentum on my little cropt Mule, whoſe Flanks are gall'd with the Weight of my Wallet, and its Shoulders with the Rider. Nor will any reproach me with Covetouſneſs, as they do you, Tullius, travelling along the Tiburtin Road, attended by five young Footmen, one carrying your Wine, and another your Hamper of Proviſions, tho' a Prætor. So that, illuſtrious Senator, I live *far* more happily than you, and a thouſand others *ſuch as you*. I go by myſelf wherever I have a Mind; aſk the Price of Herbs and Barley, ſaunter ſometimes about the Circus the rendezvous of Sharpers, ſometimes about the Forum in the Duſk, and liſten to the Fortune-tellers; thence I go home to my Diſh of Leeks, Pulſe and Flour-cakes. Supper is ſerved up by three Servants. On my Marble Side-table ſtand two

* *Both my Speech and Judgment differs far from them.* † *Thoſe honour'd with the Bundles of Rods and Chairs of State.* ‡ *Mad in the Opinion of the Vulgar, of a ſound Mind perhaps in yours.* ‖ *More.*

N O T E S.

93. *Nam ſi natura juberet.*] Nothing can be more exquiſitely tender than what *Horace* here ſpeaks in the Overflowings of his Heart, concerning his Father's Care and Generoſity. And it is hard to determine, whether the Father was more generous, or the Son more grateful.

104. *Nunc mihi curto ire licet mulo.*] The Poet does not mention a Horſe, but a Mule: for the Mules were much leſs eſteem'd than Horſes, and were not what the richer Sort made Uſe of. But *Horace* found this Conveniency in his Condition, that he could ride without having Notice taken of him.

105. *Atque eques armos.*] As the Poet, according to his own Deſcription, was very fat, the Mule that carried him and his Baggage could not be much at its Eaſe.

108. *Tiburte via.*] Was one of the moſt public Roads of *Rome*. It began at the *Porta Eſquilina*, and led to *Tivoli*.

Pocula cum cyatho duo ſuſtinet: adſtat echinus
Vilis, cum paterâ guttus, Campana ſupellex.
Deindè eo dormitum; non ſolicitus, mihi quòd cras
Surgendum ſit manè, obeundus Marſya, qui ſe
Vultum ferre negat Noviorum poſſe minoris.
Ad quartam jaceo: poſt hanc vagor, aut ego, lecto
Aut ſcripto quod me tacitum juvet, ungor olivo,
Non quo fraudatis immundus Natta lucernis.
Aſt ubì me feſſum ſol acrior ire lavatum
Admonuit, fugio rabioſi tempora ſigni.
Pranſus non avidè, quantum interpellet inani
Ventre diem durare, domeſticus otior. hæc eſt
Vita ſolutorum miſerâ ambitione gravique.
His me conſolor, victurum ſuaviùs, ac ſi
Quæſtor avus, pater atque meus patruuſque fuiſſent.

ORDO.

fis ſuſtinet duo pocula cum cyatho: vilis echinus adſtat, guttus cum patera, campana ſupellex. Deinde eo dormitum; non ſolicitus, quò ſurgendum ſit mihi cras manè, obeundus Marſya, qui negat ſe poſſe ferre vultum minoris Noviorum. Jaceo ad quartam horam: *poſt hanc vagor, aut ego, lecto aut ſcripto quod juvet me tacitum, ungor olivo, non quo immundus Natta* ungitur *fraudatis lucernis. Aſt ubi acrior ſol admonuit me feſſum ire lavatum, fugio tempora ſigni rabioſi. Pranſus non avidè, quantum interpellet diem durare ventri inani: otior domeſticus. Hæc eſt vita ſolutorum miſerâ gravique ambitione.* In *his conſolor me victurum ſuaviùs, ac ſi avus* fuiſſet *quæſtor, atque pater patruuſque meus fuiſſent* quæſtores.

NOTES.

117. *Pocula cum Cyatho duo ſuſtinet.*] The Ancients always placed upon the Buffette two Cups for each Gueſt; the one for Wine, and the other for Water. And therefore tho' *Horace* was alone, he had two Cups.

11. *Campana ſupellex.*] *Campania* furniſh'd *Rome* with Earthen-ware, ſuch as our *Delft*.

120. *Obeunda Marſya.*] In the *Roman* Forum, oppoſite to the Roſtrum, was a Statue of *Marſya*, who had his Skin ſtript over his Ears for his impudent Challenge of *Apollo*. Near this the Judges, Lawyers, and Clients uſed to aſſemble. It was likewiſe the uſual Place of Bankers.

122. *Ad quartam jaceo.*] He here mentions the Time of his Riſing: but tho' it was Ten o'Clock, this is no Proof of his Idleneſs or Debauchery. This is the Cuſtom of almoſt all Poets; they riſe late,

Cups, with a Glaſs, and near them a coarſe Ewer, a Bottle, with a ſmall Bowl, all *homely* Campanian Ware. Then I go to ſleep, not at all anxious about riſing early next Morning to appear at Marſya's Statue, who by his Poſture ſeems to declare he can't *by any means* bear the Sight of young Novius. I lie in Bed till Ten, then I *dreſs me, and either* go abroad, or, having read or wrote ſomething to amuſe me, *I go to the Campus Martius, where* I'm anointed with Oil, but not with ſuch as *that* naſty *Miſer* Natta uſes, of which he robs his Lamps. When weary, and the ſcorching Heat of the Weather obliges me to bathe, I thereby avoid the violent Heat of the Dog-Star. Having eat a ſpare Dinner, not greater than will juſt ſtay my Stomach till the Evening, I enjoy the reſt of the Day at home.

This is the Life of thoſe who are entirely free of * the Anxiety and Uneaſineſs of the Ambitious. With theſe Pleaſures, I comfort myſelf, I ſhall live more happily than if my Grandfather, Uncle, and Father, had *all of them* been † Queſtors.

* *Miſerable and grievous Ambition.* † *A Quæſtor.*

NOTES.

because they often compoſe in Bed. 'Twas in Bed, according to his own Countrymens Teſtimony, the famous *Corneille* wrote thoſe admirable Plays which are ſo juſtly eſteemed by every one. 'Twas in Bed too that *La Fontaine* wrote moſt of his ingenious Fables, which will make his Name known to all Poſterity. *Horace* did the ſame, and did not doze the Mornings away, or loſe ſuch precious Time. He himſelf is his own Witneſs:

Neque enim cum Lectulus, aut me
Porticus excepit, deſum mihi——

128. *Hæc eſt vita ſolutorum.*] *Horace* has a great deal of Reaſon to boaſt of his Happineſs. What a Contraſte is here! On one Side we ſee deſcribed the perplex'd ſolicitous Life of the Great, whom Ambition drags as it were in Triumph at her Chariot-Wheels, as ſo many Slaves to Shew, Ceremonies, and ten thouſand Miſeries: On the other, the free eaſy Life of a wiſe private Perſon, who enjoys in the Golden Mean thoſe innocent pure Pleaſures that ſhun the Palaces of Kings.

130. *Hic me conſolor.*] The Poet finiſhes with what was the principal Subject of the Satire, and openly affirms, that altho' the Son of an affranchiſed Perſon, he finds himſelf a hundred Times more happy than if he had been deſcended from one of the chief Families in *Rome*. Aſſert this before Perſons of Birth and great Employments, and they'll laugh at you. But this Blindneſs of theirs in ſo obvious a Truth, is perhaps one of the greateſt Misfortunes of their Station.

SATIRA

SATIRA VII.

While Horace *was Tribune in the Army of* Brutus, *there was likewiſe in the Army one* Rupilius Rex, *who was ſo jealous of our Poet's Fortune, that he frequently call'd him the Son of a Slave.* Horace *in this Satire revenges himſelf of his Affronts, by deſcribing a Conteſt this* Rupilius *one Day had before* Brutus *with a certain Merchant who had Buſineſs in* Aſia.

PRoſcripti Regis Rupilî pus atque venenum
  Hybrida quo pacto ſit Perſius ultus, opinor
Omnibus & lippis notum & tonſoribus eſſe.
Perſius hic permagna negotia dives habebat
Clazomenis, etiam lites cum Rege moleſtas;
Durus homo, atque odio qui poſſet vincere Regem;
Confidens, tumidus, adeò ſermonis amari,
Siſennas, Barros ut equis præcurreret albis.
  Ad Regem redeo. poſtquam nihil inter utrumque
Convenit; (hoc etenim ſunt omnes jure moleſti,
Quo fortes, quibus adverſum bellum incidit. inter
Hectora Priamiden, animoſum atque inter Achillem
Ira fuit capitalis, ut ultima divideret mors;
Non aliam ob cauſam. niſi quòd virtus in utroque;
Summa fuit. duo ſi diſcordia vexet inertes;
Aut ſi diſparibus bellum incidat, ut Diomedi

ORDO.

Opinor, notum eſſe & omnibus lippis & tonſoribus, quo pacto Perſius hybrida ultus ſit pus atque venenum proſcripti Regis Rupilî. Perſius hic dives habebat permagna negotia Clazomenis, etiam moleſtas lites cum Rege; durus homo, atque qui poſſit vincere regem odio: confidens, tumidus, homo *adeo amari ſermonis, ut præcurreret Siſennas, Barroſque, equis albis.*

Redeo ad regem. Poſtquam nihil convenit inter utrumque: etenim omnes ſunt moleſti hoc jure, quo fortes, quibus adverſum bellum incidit. Ira inter Hectora Priamiden, atque inter Achillem animoſum fuit adeo capitalis, ut ultima mors divideret; non aliam cauſam, niſi quòd ſumma virtus fuit in utroque. At ſi diſcordia vexet duo inertes; aut ſi bellum incidat diſparibus, ut inciderat *Diomedi cum Lycio Glauco; pigrior diſcedat, muneribus*

NOTES.

1. *Proſcripti Regis Rupili.*] *Publius Rupilius Rex*, Native of *Præneſte*, had retired to *Brutus*'s Army, after having been proſcribed by *Auguſtus* during his Triumvirat. Being jealous of our Poet, he uſed to be not a little ſcurrilous to him; he therefore revenges himſelf of him in this Satire.

1. *Pus atque venenum.*] He calls here the Malignity and Abuſiveneſs of *Rupilius*, *Pus atque venenum.*

2. *Hybrida Perſius.*] Perſins was a *Grecian* by his Father, and an *Italian* by his Mother: And this is the Reaſon the Poet calls him *Hybrida*, or Mongrel

3. *Lippis & tonſoribus.* 'Tis Matter of Fact, and I have obſerved it a hundred Times,

SATIRE VII.

He makes the Narration more pleaſant, by beginning it with a grave Tone, and giving it the Air of a grand Conteſt betwixt Achilles *and* Hector. *This is a great deal of Probability that this Satire was one of the firſt Compoſitions of* Horace, *who wrote it, without doubt, either in the Army, or a little while after his Return.*

I Believe every blind Man and Barber *about Town* has heard how the Mongrel Perſius revenged the * malicious Invectives of outlaw'd Rupilius, *ſirnamed* the King. This Perſius *was* rich, *and* carried on a great Trade to Clazomene; he was alſo engaged in *ſeveral* troubleſome Law-ſuits with the King; an obſtinate Man, and one that carried his Hatred to a greater Height, *if poſſible*, than the King; aſſuming, haughty, and ſo abuſive in his Language, that † the Siſennæ *or* Barri had no manner of Chance with him.

But to return to the King. When this Difference between him and Perſius could not poſſibly be made up (for in this all litigious Perſons reſemble brave Men, who have declared War againſt one another; *for inſtance*, The Enmity between Hector, the Son of Priam, and brave Achilles, was ſo great, that nothing but the Death *of one or t'other* could put an End to it; and the Reaſon was, both were Men of conſummate Valour. But it is far otherwiſe if a Difference happens between two Cowards, or a War between two Generals of unequal *Bravery*, as between Diomedes and Glaucus

* *Matter and Poiſon.* † *He outrun the Siſennæ* or *Barri with white Horſes.*

NOTES.

Times, that none are more curious and inquiſitive than thoſe who have bad Sight; they will needs know every thing that paſſes, and even fatigue their Acquaintance with impertinent Queſtions: as if Nature, who is always induſtrious to compenſate her Loſſes, employed the Succour of the Ears to repair the Defect of Sight. Barbers are likewiſe reckoned amongſt thoſe who are addicted to Inquiſitiveneſs, becauſe their Shops receive a Variety of People at their moſt vacant Hours, and therefore muſt be ſuppoſed to be filled with News and flying Reports.

5. *Clazomenis.*] This City was in the Peninſula of *Ionia*, called *Myonneſus*, at the Foot of Mount *Coricus*.

8. *Siſennas, Barros.*] They were the two moſt famous acrimonious Speakers in that Age. Mention has been already made of *Barrus*. As for *Siſenna*, I believe it is the ſame with *Cornelius Siſenna* mention'd in *Dion*, who has preſerved an extreme ſharp Reflexion he caſt upon *Auguſtus* himſelf in open Senate. For ſome in the City reproaching him with the Diſorders of his Wife, he boldly replied, *Gentlemen, I married her at the Requeſt of* Auguſtus; intimating, *Auguſtus* had forced him to marry her, that he might have a freer Commerce with her.

8. *Ut equis præcurreret albis.*] This was a Proverbial Saying, grounded upon a Notion, that white Horſes were the ſwifteſt.

8 17.

Cum Lycio Glauco; diſcedat pigrior, ultrò
Muneribus miſſis) Bruto prætore tenente
Ditem Aſiam, Rupilî & Perſi par pugnat; uti non
Compoſitus meliùs cum Bitho Bacchius. in jus
Acres procurrunt; magnum ſpectaculum uterque.
Perſius exponit cauſam; ridetur ob omni
Conventu; laudat Brutum, laudatque cohortem;
Solem Aſiæ Brutum appellat, ſtellaſque ſalubres
Appellat comites, excepto Rege: Canem illum,
Inviſum Agricolis ſidus, veniſſe: ruebat
Flumen ut hybernum, fertur quò rara ſecuris.
Tum Præneſtinus ſalſo multùmque fluenti
Expreſſa arbuſto regerit convicia, durus
Vindemiator, & invictus, cui ſæpè viator
Ceſſiſſet, magnâ compellans voce cuculum.
At Græcus, poſtquam eſt Italo profuſus aceto,
Perſius exclamat: Per magnos, Brute, Deos te
Oro, qui reges conſueris tollere, cur non
Hunc Regem jugulas? operum hoc, mihi crede, tuorum eſt.

ORDO.

ultro miſſis. Bruto prætore tenente ditem Aſiam, par Rupilî & Perſi pugnat; uti Bacchus non meliùs compoſitus cum Bitho. Acres procurrunt in jus; uterque magnum ſpectaculum.

Perſius exponit cauſam; ridetur ab omni conventu; laudat Brutum, laudatque cohortem; appellat Brutum ſolem Aſiæ, appellatque comites ſalubres ſtellas, excepto Rege: illum velut canem, veniſſe ſidus inviſum agricolis; ruebat ut flumen hybernum, quò rara ſecuris fertur.

Tum Præneſtinus regerit convicia expreſſa arbuſto ſalſo multùmque fluenti, durus ut vindemiator, & invictus, cui ſæpe viator ceſſiſſet, compellans cuculum magnâ voce.

At Perſius Græcus poſtquam eſt perfuſus Italo aceto exclamat: Brute, oro te, per Deos magnos, qui conſueris tollere reges, cur non jugulas Regem hunc? crede mihi, hoc eſt operum tuorum.

NOTES.

17. *Cum Lycio Glauco.*] Homer deſcribes, in the fourth Book of his *Iliad*, the Meeting of *Glaucus* and *Diomede*, who rencountering with one another, in the Confuſion, inſtead of Fighting, enquire into one another's Pedigree, the Amity their Parents had contracted, and, in fine, retire very good Friends, after having interchanged Preſents. *Diomede* gave *Glaucus* his Arms of Braſs; and *Glaucus* gave *Diomede* his of Gold. *Horace* reports this mutual Exchange of Arms betwixt *Glaucus* and *Diomede*, without

King of Lycia. The Weaker ſubmits, * ſends Preſents, *and ſues for Peace.) It happen'd that* Rupilius and Perſius, two as well match'd as ever Bacchius was with Bithus, enter'd the Liſts in the Preſence of Brutus the Prætor, who then ruled wealthy Aſia. Warm with Reſentment, away they go to the Court, both of them making a very ridiculous Figure.

Perſius opens the Cauſe, *and* is laugh'd at by the whole Court: He praiſes Brutus and his Army *in a very extravagant Manner.* † The Prætor he calls the Son of Aſia, and all his Attendants Salutary Stars, except the King, who he ſaid appear'd *among the reſt like* the Dog-ſtar, that Conſtellation ſo fatal to Huſbandmen. *Thus did* he run on like a Winter Torrent, *which carries all before it*; where the Axe is ſeldom felt.

To theſe Invectives ‡ the Præneſtin returns moſt cutting and ready Anſwers ‖ in the Terms of Vinedreſſers, *for he was as* ſurly *as any* Vinedreſſer *himſelf,* and *had* never *been* defeated *at Raillery,* to whom § Paſſengers had often been obliged to ſubmit, *and go off,* ** giving him ſcurrilous Names.

At laſt, †† the Greek, not a little nettled at the Italian's Invectives, cry'd out *vehemently,* Brutus, I obteſt you by the great Gods, who haſt taken off Kings e'er now, ‡‡ to diſpatch this *Mock*-King. Believe me, ‖‖ this will crown all your former glorious Actions.

* *Preſents being ſent.* † *Brutus.* ‡ *Then the.* ‖ *Reproaches taken from the Vineyard.* § *The Paſſenger.* ** *Calling him Cuckow with a high Voice.* †† *The Grecian Perſius wetted all over with Italian Vinegar.* ‡‡ *Why don't you ſtrangle.* ‖‖ *This belongs to your Works.*

NOTES.

out taking any Notice of what *Homer* ſays in the ſame Place, to remove the Imputation of Cowardice from *Glaucus, viz.* That *Jupiter* exalted this Prince's Mind, and warm'd his Temper, with a Diſpoſition not to be exceeded in Generoſity. *Bellerophon,* Son of *Glaucus,* and Grandſon of *Siſyphus,* had been ſent into *Lycia,* and married there the Daughter of King *Iobates,* whom he ſucceeded, and had by his Wife *Hippolochus,* who was the Father of this *Glaucus* mentioned here, that headed the *Lycians* in the War of *Troy.*

20. *Compoſitus cum Bitho Bacchius.*] The Poet ſays this Couple were ſo equally match'd, that the two Gladiators *Bithus* and *Bacchius* were not better paired. And here the Ridicule ingeniouſly falls on *Rupilius,* who thought himſelf a Perſon of Importance. This Stroke of Satire is very ſharp.

31. *Magna compellans voce cuculum.*] *Cuculus,* the Cuckow, was a Word of Opprobry amongſt the ancient *Romans,* as well as amongſt us at preſent; and was what Ruſtics uſed to return one another very liberally.

SATIRA VIII.

Mæcenas had made Gardens in the Eſquiliæ, *which before had been a Place almoſt uninhabitable, by reaſon of it's Unwholeſomneſs, cauſed by the Tombs which were there, and the Bones and Remains of human Bodies that covered it.* Horace *was glad of an Opportunity to ſpeak of theſe Gardens, and the Pleaſure they gave the Public; and at the ſame Time he deſcribes the Sorceries of* Canidia *and* Sagana, *divulging the nocturnal Ceremonies they uſed in theſe Gardens. But this was not all the Aim of* Ho-

OLIM truncus eram ficulnus, inutile lignum:
Cùm faber incertus ſcamnum faceretne Priapum,
Maluit eſſe Deum. Deus inde ego, furum aviumque
Maxima formido: nam fures dextra coercet,
Obſcœnoque ruber porrectus ab inguine palus:
Aſt importunas vólucres in vertice arundo
Terret fixa, vetatque novis conſidere in hortis.
Hùc priùs anguſtis ejecta cadavera cellis
Conſervus vili portandá locabat in arcâ.
Hoc miſeræ plebi ſtabat commune ſepulchrum,
Pantolabo ſcurræ, Nomentanoque nepoti.
Mille pedes in fronte, trecentos cippus in agrum

ORDO.

Olim eram ficulnus truncus, inutile lignum; cùm faber incertus faceret ſcamnum, Priapumne, tandem *maluit* me *eſſe Deum. Inde ego Deus* fio, *maxima formido furum aviumque: nam dextra ruberque palus porrectus ab obſcœno inguine coercet fures. Aſt arundo fixa in vertice terret importunas volucres, vetatque conſidere in novis hortis. Huc priùs conſervus locabat cadavera ejecta anguſtis cellis portanda in vili arcâ. Hoc ſtabat commune ſepulchrum miſeræ plebi,* nempe *Pantolabo ſcurræ, Nomentanoque nepoti. Hic cippus dabat mille pedes in fronte, trecentos in agrum*

NOTES.

1. *Olim truncus eram.*] The Ancients placed Statues of the God *Priapus* in their Gardens, Vineyards, and, in ſhort, in all Places where Thieves might ſteal any thing in Fields. *Mæcenas,* in compliance with this Cuſtom, had placed a *Priapus* in his Gardens in the *Eſquiliæ:* and it is this *Priapus Horace* makes tell the following ridiculous Story. The marvellous Part muſt certainly gain Credit when a God is the Voucher.

Id. *Inutile lignum.*] The Fig tree is almoſt entirely uſeleſs for any Service, on Account of its great Fragility: Wherefore the *Greeks* have a Proverb to this Purpoſe; *As brittle as a Support made of Fig-tree*; which is equivalent to ours, of *Leaning on a broken Reed.* Now after the Workman had puzzled his Head what to do with the Block, he reſolved at laſt to make an Idol of it. It is *Horace* that introduces the Workman in this Doubt and Perplexity, for the Fig-tree was uſually employ'd in ſuch Sort of Workmanſhip. What compleats the Burleſque is, that *Horace* makes this ſorry Deity relate the Circumſtances of his own Deification.

SATIRE VIII.

race, who had further in View, to laugh at the ridiculous Superſtition of the Romans, *and the Worſhip they paid to their Idols, which they worſhipped as ſo many true Deities. A God and a Witch are the chief Perſons of this Satire.* Canidia *had been ſurprized, while ſhe had been performing her Incantations in or near theſe Gardens.* Priapus *relates the Adventure, and by the witty Turn* Horace *gives the Narration, he equally ridicules both.*

I Was ſome time ago the Trunk of a Fig-tree, an uſeleſs Piece of Wood; when the Carpenter, *after* heſitating *ſome Time* whether to make a Bench of me or a Priapus, reſolved *at laſt* to make me a God. From that Time, I, a God, became the great Terror of Thieves and Birds: For *the Batton I hold in* my Right Hand reſtrains Thieves *from doing Miſchief*; and the Reed fix'd on the Top of my Head, frightens bold Birds, and hinders them from ſettling in theſe new Gardens. Hither, not long ago, the Slaves uſed to carry the Corpſe of one another in a mean Coffin, and interr them when they were thrown out of their dark Cells. This ſerved alſo for a common Burying-ground to the meaner Sort of People, ſuch as that Scoundrel Pantolabus and Nomentanus the Debauchee. It is a thouſand Feet in Breadth, and three hundred * in Length,

* *Towards the Field.*

NOTES.

7. *Novis conſidere in hortis.*] Octavius having a mind to remove the Infection of the *Mons Eſquilinus*, which was a Receptacle for all the Ordure in *Rome*, and ſerved for a Burying-ground of the meaneſt People, had Leave from the *Roman* Senate to give a large Portion of it to *Mæcenas*, who built a magnificent Houſe on it, with Gardens of a vaſt Extent. *Mæcenas* had alſo a great Reſervoir made there, where warm Water was let in whenever he had a mind to bathe and ſwim. *Dion* ſpeaks of this in his fifty-fifth Book.

8. *Anguſtis ejecta cadavera cellis.*] *Anguſtæ cellæ* were thoſe ſmall Lodgings which the Ancients had for their Slaves and Servants.

10. *Hoc miſeræ plebi ſtabat commune ſepulchrum.*] The *Eſquiliæ* was the Cimetery of the Poor, becauſe others had each his own ſeparate Tomb.

11. *Pantalabo ſurræ.*] This ſatyrical Reflexion is very ſharp. Thoſe two Perſons were ſtill alive, but as they had waſted their Subſtance, *Horace* aſſigns them before-hand a Burying-place amongſt the meaneſt of the People.

12. *Mille pedes in fronte.*] *Horace* here gives a particular Deſcription of this Burying-place for the Poor, and marks out it's Extent by an Inſcription upon a Stone or Pillar in it. *Mille pedes in Fronte*, that is, a thouſand Feet towards the high Road; *trecentos pedes in Agrum*, that is, three hundred Feet towards the Fields. And they always added this Clauſe *H. M. H. N. S. Hoc Monumentum Hæredes non ſequitur.*

Hic dabat; heredes monumentum ne ſequeretur.
Nunc licet Eſquiliis habitare ſalubribus, atque
Aggere in aprico ſpatiari; quo modò triſtes
Albis informem ſpectabant oſſibus agrum:
Cùm mihi non tantùm fureſque, feræque süetæ
Hunc vexare locum, curæ ſunt atque labori,
Quantùm carminibus quæ verſant atque venenis
Humanos animos. has nullo perdere poſſum
Nec prohibere modo, ſimùl ac vaga luna decorum
Protulit os, quin oſſa legant, herbaſque nocentes.
Vidi egomet nigrâ ſuccinctam vadere pallâ
Canidiam, pedibus nudis, paſſoque capillo,
Cum Saganâ majore ululantem. pallor utraſque
Fecerat horrendas aſpectu. ſcalpere terram
Unguibus, & pullam divellere mordicus agnam
Cœperunt. cruor in foſſam confuſus, ut inde
Manes elicerent, animas reſponſa daturas.
Lanea & effigies erat, altera cerea: major
Lanea, quæ pœnis compeſceret inferiorem.
Cerea ſuppliciter ſtabat, ſervilibus, utque
Jam peritura, modis. Hecaten vocat altera, ſævam
Altera Tiſiphonen. ſerpentes, atque videres
Infernas errare canes; lunamque rubentem,
Ne foret his teſtis, poſt magna latere ſepulcra.
Mentior at ſi quid, merdis caput inquiner albis
Corvorum; atque in me veniant mictum atque cacatum
Julius, & fragilis Pediatia, furque Voranus.

ORDO.

ne monumentum ſequeretur hæredes. Nunc licet habitare in *Eſquiliis ſalubribus, atque ſpatiari in aprico aggere; quo modo triſtes ſpectabant agrum informem albis oſſibus. Cum fureſque feræque ſuetæ vexare hunc locum non ſunt tantùm mihi curæ atque labori, quantùm quæ verſant animos humanos carminibus atque venenis. Nec poſſum perderi, nec prohibere has nullo modo quin legant oſſa herbaſque nocentes ſimul ac luna protulit os decorum.*

Egomet vidi Canidiam ſuccinctam pallâ nigrâ, vadere nudis pedibus, capilloque paſſo, ululantem cum majore Saganâ. Pallor fecerat utraſque horrendas aſpectu. Cœperunt ſcalpere terram unguibus, & mordicus divellere pullam agnam. Cruor confuſus in foſſam, ut inde elicerent manos, animas daturas reſponſa. Lanea effigies erat & iis, altera cerea: Lanea erat *major, quæ compeſceret inferiorem pœnis. Cerea ſtabat ſuppliciter, utque jam peritura ſervilibus modis. Altera vocat ſævam Hecaten, altera* vocat *Teſiphonen. Videres ſerpentes, atque infernas canes errare, rubentemque lunam latere poſt ſepulchra magna ne foret his teſtis. At mentior quid, inquiner caput albis merdis Corvorum; atque Julius, fragilis Bedatia, furque Vora-*

NOTES.

27. *Pullam agnam.* They always ſacrificed to the infernal Gods black Cattle. *Medea in Ovid.*

Cultroſque in guttura velleris atri
Conjicit——

as appears by the Column there, the Inſcription *on which* ſhews the Heirs *of the Teſtator*, could lay no Claim to it.

Now the Eſquiliæ is become a *pleaſant* healthful Habitation, and you may walk *with Pleaſure* on this airy little Mount, where but very lately * nothing preſented to your View but the frightful Sight of dead Mens Bones: Tho' neither the Thieves nor wild Birds that uſed to haunt this Place, give me half the Anxiety and Uneaſineſs as *thoſe Sorcereſſes*, who by their *curſed Charms* and Enchantments turn the Minds of Men *which Way they will*. Theſe I can neither deſtroy nor hinder from gathering Bones and poiſonous Herbs, as ſoon as the Moon in her Courſe ſhews her glorious Face.

I myſelf have ſeen *that Hag* Canidia go *and come* tuck'd up in a black Robe, with Feet bare and Hair diſhevell'd, making a frightful Howling with *that* old *Witch* Sagana. A *livid* Paleneſs *ſat upon their Cheeks*, which made both frightful to behold. They firſt ſet about digging a Hole in the Earth with their Nails; *this done*, they began to tear a black Lamb in Pieces with their Teeth. Its Blood *they* pour'd into the Hole, thereby to raiſe the Manes, thoſe Spirits that were to reſolve their Queſtions. They had alſo *with them* one Image of Wool and another of Wax; *but* that of Wool was the greater, deſign'd to inflict ſome Puniſhment or other on the leaſt. That of Wax ſtood in a very humble Poſture, like a Slave, expecting nothing but Death. One of the Sorcereſſes invokes Hecate, and the other cruel Tiſiphone, *which they had no ſooner done*, than you could ſee Serpents and infernal Dogs running about; and the Moon, aſhamed to be a Witneſs to theſe *abominable Incantations*, retire behind the lofty Tombs.

If I tell a Lye, may the Crows bedaub my Head with their Dung, and may Julius, effeminate Pediatia, and the Thief Voranus,

* *The Melancholy ſaw the Ground diſagreeable with white Bones.*

NOTES.

29. *Ut inde manes elicerent.*] There was nothing Ghoſts had ſuch a Longing for as Blood. In *Homer*, *Ulyſſes* is obliged to draw his Sword to hinder the Ghoſts from crowding in, and drinking up the Blood before *Tireſias* came.

31. *Major lanea, quæ Pœnis compeſceret.*] This Figure of Wool repreſented the Perſon whom theſe Sorcereſſes deſigned ſhould ſurvive that which was repreſented by the Figure in Wax. Wherefore theſe Figures were commonly of a different Subſtance, that they might have a different Fate. The little Figure, probably, was to repreſent that *Varus* who had left *Canidia*. See Book V. Ode V.

33. *Hecaten vocat altera.*] *Hecate*, who was the ſame as *Diana*, was always invoked in Inchantments.

34. *Altera Tiſiphonen.*] *Tiſiphone*, one of the Furies, and ſhe that revenged Murders.

34. *Serpentes atque videres infernas errare canes.*] Serpents ſhew'd the coming of *Tiſiphone*, and Dogs the coming of *Hecate*.

37. *Mentior ac ſi quid.*] This is very humorous; as if a God could lye.

Singula quid memorem? quo pacto alterna loquentes
Umbræ cum Saganâ reſonarent triſte & acutum?
Utque lupi barbam variæ cum dente colubræ.
Abdiderint furtim terris, & imagine cereâ
Largior arſerit ignis? & ut non teſtis inultus
Horruerim voces Furiarum & facta duarum?
Nam, diſploſa ſonat quantum veſica, pepedi
Diffiſſâ nate ficus. at illæ currere in Urbem:
Canidiæ dentes, altum Saganæ caliendrum
Excidere, atque herbas, atque incantata lacertis
Vincula, cum magno riſuque jocoque videres.

ORDO.

nus, veniant mictum atque cacatum in me. Quid memorem ſingula? quo pacto umbræ cum Saganâ loquentes alterna reſonarent triſte & acutum? Utque abdiderint furtim terris barbam lupi, cum dente variæ colubræ; & largior ignis arſerit cereâ imagine? & ut teſtis non inultus horruerim voces, & facta duarum furiarum? Nam ego ficus diffiſſâ nate, pepedi quantum ſonat diſploſa veſica. At illæ cœperunt *currere in urbem: cumque magno riſu jocoque videres dentes Canidiæ, & altum caliendrum Saganæ excidere, atque herbas atque vincula incantata lacertis.*

NOTES.

37. *Merdis Caput inquiner.*] *Priapus* mentions this, becauſe it was a common Accident to him. For Birds that perch'd upon him, often left Dirt behind them.

44. *Et ut non teſtis inultus horruerim.*] To hear *Priapus* talk in this Manner, one would judge theſe two Sorcereſſes were going to be blaſted with Lightning by this angry

SATIRA IX.

Horace's *Deſign in theſe Satires is to lay down Precepts for the better Regulation of Human Life. But as it is almoſt impoſſible to communicate a Series of Precepts, without Dryneſs, and a Diſguſt of the Reader,* Horace *deſigns to inſtruct by drawing Characters, which certainly is the fineſt Addreſs of Philoſophy to improve the Minds of its Diſciples. For there is nothing more difficult or beneficial at the ſame Time, than by propoſing Pictures and Paintings as it were to the Eye, the more powerfully to work upon the Heart and Affections. In ſhort, nothing can more efficaciouſly inſpire us with the Love of Virtue, and Deteſtation of Vice.* Theophraſtus *was the firſt Inventor of characteriſing Virtue and Vice; or rather, he only copied* Homer, *whoſe Writings are full of admirable Characters. However this be, he is the firſt who has left Rules of this Method, in a little Book, or rather Fragment, which he has left us, of Characters. This ſmall Book is a Treaſure. But whatever Care* Theophraſtus *took in drawing his Characters, or how extenſive ſoever his Genius might be, we may juſtly ſay, without derogating from his Fame, that* Horace, *in this Piece,*

ſerve me not only ſo, but alſo piſs upon me. What need I mention every Particular? How the Spirits and Sagana diſcourſed in diſmal and piercing Shrieks? How the two Sorcereſſes hid with great Secreſy in the Earth a Wolf's Beard with the Teeth of a ſpeckled Snake? How * the Image of Wax ſeem'd to flame with great Violence; and how I ſhew'd my Deteſtation and avenged me of the *hideous* Yellings and *vile* Practices of theſe two Furies, to which I was an *Eye*-witneſs; for I let a bouncing Fart, that gave a Crack like a burſten Bladder: Upon which, they *both* made the beſt of their Way to the City; † nor could you have help'd laughing heartily to ſee Canidia, *in her Fright*, drop her *artificial* Teeth, and Sagana her *falſe* Hair, and the Herbs and enchanting Fillets ſhe had under her Arms.

* *A larger Fire flamed with the Waxen Image.* † *You would have ſeen with great Laughter and Sport.*

NOTES.

angry God. But there is not much to be apprehended from a Wooden Divinity. All theſe Menaces end in a Crack the green Wood makes, as is uſual in ſuch Caſes. There is ſomething very diverting and ridiculous in this.

46. *Pepedi.*] The Wood which *Priapus* was made of ſplit aſunder. The Witches took the Alarm at ſuch an unexpected Noiſe; and the God in Triumph boaſts of this Accident as a glorious Victory over the Sorcereſſes. The Ridicule here falls both on *Priapus*, and the Witches.

49. *Atque incantata lacertis vincula.*] Thoſe were the enchanted Ribbands or Fillets they made Uſe of to bind the Hearts of their Lovers, as they ſuppoſed.

SATIRE IX.

Piece, ſurpaſſes him in the Picture he draws of an impertinent Fop and Poetaſter. One can add nothing to this Portrait, either in regard of the Livelineſs of the Colouring or Likeneſs of the Features.

And as Impertinents were at all Times one of the greateſt Plagues of Human Life, Horace *here expoſes a remarkable one in the ſtrongeſt Point of Light. A great many are impertinent without knowing it; but this whom* Horace *mentions is an eminent Coxcomb, who will, if poſſible, ennoble his Impertinence. Never was there any one who more richly deſerved the Character of Impertinent, which the Poet gives him. Satire, as well as the Theatre, is in full Right of ſometimes magnifying Objects. In Poetry, bold Strokes make a ſtronger Impreſſion, as well as in Painting; and the Vulgar muſt have their Imagination powerfully acted on, to give them that Abhorrence of Vice we aim at. The Adventure, which is the Subject of this Satire, is very diverting in itſelf; but doubly ſo, by the Manner in which it is told.*

IBAM forte viâ Sacrâ, ſicut meus eſt mos,
Neſcio quid meditans nugarum, & totus in illis:
Accurrit quidam notus mihi nomine tantùm;
Arreptâque manu, Quid agis, dulciſſime rerum?
Suavitèr, ut nunc eſt, inquam; & cupio omnia quæ vis.
Cùm aſſectaretur; Numquid vis? occupo. at ille,
Nôris nos, inquit: docti ſumus. Hìc ego, Pluris
Hoc, inquam, mihi eris. Miſerè diſcedere quærens,
Ire modò ociùs, interdùm conſiſtere, in aurem
Dicere neſcio quid puero. cùm ſudor ad imos
Manaret talos; O te, Bollane, cerebri
Fœlicem, aiebam tacitus. cùm quidlibet ille
Garriret, vicos, urbem laudaret; ut illi
Nîl reſpondebam; Miſerè cupis, inquit, abire:
Jamdudùm video: ſed nîl agis: uſque tenebo:
Perſequar. hinc quò nunc iter eſt tibi? Nîl opus eſt te
Circûmagi: quendam volo viſere non tibi notum:
Trans Tiberim longè cubat is, prope Cæſaris hortos.
Nîl habeo quod agam, & non ſum piger; uſque ſequar te.
Demitto auriculas, ut iniquæ mentis aſellus,
Cùm gravius dorſo ſubiit onus. incipit ille:
Si benè me novi, non Viſcum pluris amicum,

ORDO.

Ibam fortè via ſacra, ſicut mos meus eſt, meditans neſcio quid nugarum; & totus in illis. Quidam notus mihi tantum nomine accurrit; arreptaque manu, ait, quid agis dulciſſimè rerum? Inquam, ſuaviter, ut nunc eſt; & cupio omnia quæ vis. Cum aſſectaretur, nunquid vis; occupo. At ille inquit, noris nos: docti ſumus. Hic ego inquam, eris pluris mihi hoc. Miſere quærens diſcedere, cœpi modo ire ocius, interdum conſiſtere, & dicere puero neſcio quid in aurem. Cum ſudo manaret ad imos talos; Bollane, O te felicem cerebri, aiebam tacitus. Cum ille garriret quidlibet, laudaret vicos, urbemve; ut reſpondebam nil illi; inquit, jamdudum video, miſere cupis abire: ſed agis nil; uſque tenebo: perſequar. Hinc quo iter eſt tibi nunc? Nil opus eſt te circumagi: volo viſere quendam non notum tibi: is cubat longè trans Tiberim, prope hortos Cæſaris. Habeo nil quod agam, & non ſum piger; uſque ſequar te. Demitto auriculas ut aſellus mentis iniquæ, cum gravius onus ſubiit dorſo. Ille incipit: ſi bene novi me non facies Viſcum amicum, non Va-

NOTES.

4. *Arreptaque manu.*] This is one of the firſt Marks of a bold Impertinent, to catch Hold of the Hand of one who knows little or nothing of him.

5. *Et cupio omnia quæ vis.*] This was the uſual Compliment, and was equivalent to our, *I am at your Service*, &c.

6. *Numquid vis.*] This was the uſual Civility at parting, or when they had other Buſineſs and Affairs which called upon them.

9. *Ire modo ocius.*] Horace uſed all Methods to get quit of this Impertinent. He ſometimes ſtops, ſometimes walks ſwiftly, &c. *Ariſtotle* having one Day met with a Perſon of this Character, who aſked of him after ſome Story, if the Thing did not appear wonderful to him? No, replied *Ariſtotle*

bu

AS I was taking a Turn *the other Day* along the Via Sacra, according to Cuſtom, muſing on I don't know what Trifles, which *however* had engroſs'd all my Thoughts; up comes one to me whom I only knew by Name, taking me *familiarly* by the Hand; "How do you do, * my dear Friend?" *ſays he.* I anſwer, Pretty well as Times go, and † at your Service. When *I found* he continued to follow me, Sir, ſay I, have you any thing *elſe* to ſay to me? To which he replies, "I'm worthy your Acquain-" tance, *Horace, for* I'm a Man of Letters." I ſhall value you the more for that, ſay I. Wanting ſadly to get rid of him, ſometimes I walk'd a great Pace, ſometimes I ſtood ſtill, then I whiſper'd ‡ ſomething or other into my Boy's Ear: *But* when I found the Sweat run down to my very Ankles, O how happy are you, Bolanus, ſay I to myſelf, in being bleſs'd with a Head *that can bear ſuch inſipid Stuff!* While he ſtill run on, ſometimes commending the Streets, ſometimes the City, and found I made him no Anſwer; "I have perceived, ſays he, for ſome time you want to be gone; "but ‖ 'tis to no Purpoſe: I'll keep cloſe to you, and follow you "*wherever you go.* But pray which Way do you ſteer your Courſe "now?" *Sir,* § I would not have you go out of your Way; for I'm going to viſit one who is an entire Stranger to you, and lives a great way off, on the other Side of the Tiber, near Cæſar's Gardens. "I'm at leiſure, *Horace, at preſent,* and * can walk very "well; I'll *even* go along with you." *At this,* I hang my Ears like a ſurly Aſs when overloaded. *Upon which,* † my officious Companion thus harangues me: "If I know myſelf, *Horace,* "you'll not find it turn more to your Account, to make either

* *Deareſt of Things.* † *Deſire* to do *what you will.* ‡ *I don't know what.* ‖ *You do nothing.* § *There's no Reaſon for you to be carried about.* * *Am not ſlow.* † *He begins.*

NOTES.

but it is wonderful to me, that any one ſhould have the Patience to hear your Impertinence, that has Legs to walk off with.

11. *O te Bolane cerebri felicem.*] Horace here gives *Bolanus,* whoever he was, a Blow by the by, who could reliſh the inſipid Diſcourſe of an Impertinent.

15. *Nil agis, uſque tenebo.*] Was there ever greater Impudence, in regard of common Civility? which requires us never to force our Company upon thoſe we find otherwiſe engaged; and yet this Coxcomb both perceives it, and perſiſts in his Rudeneſs.

19. *Nil habeo quod agam.*] We ſhall ſoon ſee he had urgent buſineſs: but he perceived *Horace* was weary of him, and was reſolved to give him Uneaſineſs.

22. *Si bene me novi.*] This *ſi* does not ſo much expreſs a Doubt, as an Affirmation, *Horace* copies Nature in this Deſcription of an impertinent Perſon, who was impudent, a great Talker, and ſelf-opiniated, as is uſual for ſuch Perſons to be.

Non Varium facies: nam quis me ſcribere plures
Aut citiùs poſſit verſus? quis membra movere
Molliùs? invideat quod & Hermogenes, ego canto.
  Interpellandi locus hìc erat: Eſt tibi mater,
Cognati, queis te ſalvo eſt opus? Haùd mihi quiſquam:
Omnes compoſui. Fælices! nunc ego reſto:
Confice: namque inſtat fatum mihi triſte, Sabella
Quod puero cecinit divinâ mota anus urnâ:
Hunc neque dira venena, nec hoſticus auferet enſis,
Nec laterum dolor, aut tuſſis, nec tarda podagra;
Garrulus hunc quandò conſumet cunque: loquaces,
Si ſapiat, vitet, ſimùl atque adoleverit ætas.
  Ventum erat ad Veſtæ, quartâ jam parte diei
Præteritâ: & caſu tunc reſpondere vadato
Debebat; quod nî feciſſet, perdere litem.
Si me amas, inquit, paulùm hìc ades. Inteream, ſi
Aut valeo ſtare, aut novi civilia jura:
Et propero quò ſcis. Dubius ſum, quid faciam, inquit;
Tene relinquam, an rem. Me ſodes. Non faciam, ille;
Et præcedere cœpit. ego (ut contendere durum eſt
Cum victore) ſequor. Mæcenas quomodò tecum?
Hinc repetit. Paucorum hominum, & mentis bene ſanæ.
Nemo dexteriùs fortunâ eſt uſus. haberes

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rium pluris: nam quis poſſit ſcribere plures verſus aut citius me? quis poſſit *movere membra mollius? Et ego canto quod Hermogenes invideat*

Hic erat locus interpellandi: Mater eſt tibi, aut cognati queis opus eſt te ſalvo? Haud quiſquam eſt *mihi: compoſui omnes. Fælices! nunc ego reſto: confice; namque triſte fatum inſtat mihi, quod anus Sabella cecinit puero mota divina urna: neque venena dira, nec enſis hoſticus, nec dolor laterum, aut tuſſis, nec podagra tarda auferet hunc:* ſed *garrulus quandocunque conſumet hunc: ſi ſapiat, vitet loquaces, ſimul atque ætas adoleverit.*

Ventum erat ad templum *Veſtæ, quartâ parte diei præteritâ: & tunc debebat reſpondere vadato caſu; quod ni feciſſet* oporteat *perdere litem. Si amas me, inquit, paulùm hìc ades. Inteream ſi aut valeo ſtare, aut novi civilia jura; & propero quo ſcis. Sum dubius, inquit, quid faciam; relinquamne te an rem.* Relinquas *me ſodes. Non faciam, ille* ait, *& cœpit præcedere. Ego ſequor, ut contendere cum victore eſt durum. Hinc repetit, Mæcenas tecum?* Reſpondeo, eſt *Paucorum hominum, & mentis bene ſanæ. Nemo dexterius uſus eſt fortunâ: ſi velles tradere hunc hominem, haberes magnum adjutorem qui poſſet ſecundas: diſperеam, ni ſummoviſſes omnes. Non vivimus iſto modo illic, quo tu reris;*

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30. *Divina mota anus urna.*] The Poet here ſpeaks of Divination by an Urn, and Lots. It was practiſed in this Manner: There was in the Urn a Multiplicity either of Letters or Words. When they were well mixed together, they poured them out; and what Hazard produced thoſe Letters or Words, paſſed for a Prediction.

35. *Quarta jam parte diei.*] That is, about Nine o' Clock; for the *Romans* begun their Day at Six o' the Morning.

" Viſcus or Varius your Friend, *than me.* For where is the Man " can write more Verſes, or with greater Expedition, than I? " Who can dance more gracefully? And I ſing ſo *well*, as to raiſe " the Envy of Hermogenes *himſelf*."

Here I had an Opportunity of interrupting him: Have you a Mother, *or* Relations, that are intereſted in your Safety? " Not " one: I have bury'd them all." Happy they, *ſay I to myſelf*, I only remain now: Diſpatch me *too*, for the * fatal Moment's at hand which the old Sabine Sorcereſs foretold me, when a Boy, after ſhe had *heartily* ſhaked her magic Urn. Neither deſtructive Poiſon, *ſaid ſhe*, nor the Sword of an Enemy, nor † Pleuriſy, nor Cough, nor ſlow Gout, ſhall carry off this Boy; *but* an eternal Talker ſhall ſome Time or other diſpatch him. Wherefore if he is wiſe, let him avoid *all* talkative Fellows when he's of Age.

‡ It was now paſt Nine o' Clock when we were got as far as the Temple of Veſta: and, ‖ as Good-luck would have it, *my troubleſome Companion* was obliged then to appear to a Law-ſuit in which he had given Bail; which if he fail'd to do, he would loſe his Cauſe. " *Horace*, if you have any Regard for me," ſays he, " pray ſtep in here a little." Let me die, *ſay I*, if I am able to ſtand, or know any thing of the § Law; beſide, I'm haſtening you know where. ** " I don't know, ſays he, which to chuſe: " leave you, *Horace*, or my Cauſe." Me, I beſeech you. " I " can't do it," ſays he, and then went on before me. *And* (as 'tis †† to no purpoſe to ſtrive with a Superior) I follow him. Then he reſumes his *impertinent* Diſcourſe, with, ‡‡ " *Pray, Sir*, on what " Terms are you with Mæcenas?" *Mæcenas, ſay I, is a Gentleman* of great Diſcernment, and ‖‖ makes himſelf intimate with *but* very few. " No man, *ſays he*, ever made a better Uſe of " Fortune's Favours *than I*, and would you but introduce me to

* *Sad Fate.* † *Pain of the Sides.* ‡ *The Fourth Part of the Day being now paſt.* ‖ *By Chance.* § *Civil Laws.* ** *I'm doubtful what I ſhall do.* †† *A hard Matter.* ‡‡ *How is Mæcenas with you?* ‖‖ *Of few Men.*

N O T E S.

44. *Paucorum hominum.*] Horace here gives the Impertinent to underſtand, that *Mæcenas* was a Perſon of more Judgment than to admit any to his Familiarity, but choice Perſons. In *Terence*, *Thraſo* ſays of the King of *Perſia*:

— *imo ſic homo eſt*
Perpaucorum hominum.

It was with Alluſion to this Expreſſion, that one ſpoke a very witty Thing to *Scipio*. For he having one Evening detained two or three of thoſe who came to ſee him, and engaged them to ſup with him, he was ſtill deſirous of detaining others, when one called *Pontius*, whiſper'd him in the Ear: *Scipio*, think what you are doing: This Fiſh is *paucorum hominum*.

45. *Nemo dexterius.*] The Impertinent certainly means himſelf in theſe Words;

Magnum adjutorem, poſſet qui ferre ſecundas,
Hunc hominem velles ſi tradere: diſpeream, nî
Summôſſes omnes. Non iſto vivimus illìc,
Quo tu rere modo: domus hac nec purior ulla eſt,
Nec magìs his aliena malis. nil mî officit unquàm,
Ditior hic, aut eſt quia doctior: eſt locus uni-
cuique ſuus. Magnum narras, vix credibile. Atquì
Sic habet. Accendis quare cupiam magìs illi
Proximus eſſe, Velis tantummodò: quæ tua virtus,
Expugnabis: & eſt qui vinci poſſit; eòque
Difficiles aditus primos habet. Haùd mihi deero:
Muneribus ſervos corrumpam; non, hodiè ſi
Excluſus fuero, deſiſtam; tempora quæram;
Occurram in triviis; deducam. nil ſine magno
Vita labore dedit mortalibus. Hæc dum agit, ecce
Fuſcus Ariſtius occurrit, mihi carus & illum
Qui pulchrè nôſſet. conſiſtimus. Unde venis? &
Quò tendis? rogat, & reſpondet. vellere cœpi,
Et prênſare manu lentiſſima brachia, nutans,
Diſtorquens oculos, ut me eriperet. malè ſalſus
Ridens diſſimulare: meum jecur urere bilis.
Certè neſcio quid ſecretò velle loqui te
Aiebas mecum. Memini benè; ſed meliori
Tempore dicam: hodiè triceſima ſabbata. vin' tu
Curtis Judæis oppedere? Nulla mihi, inquam,
Religio eſt. At mî: ſum paulo infirmior, unus

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nec ulla domus eſt purior hac, nec magis aliena his malis. Nil unquam officit mi, quia hic eſt ditior aut doctior: ſuus locus eſt unicuique. Narras magnum, vix credibile. Atqui ſic habet. Accendis quare cupiam eſſe magis proximus illi. Tantummodo velis: quæ tua virtus expugnabis: & eſt qui poſſit vinci; eoque habet primos aditus difficiles. Haud deero mihi: corrumpam ſervos muneribus; ſi hodie excluſus fuero, non deſiſtam; quæram tempora; occurram in triviis; deducam. Vita dedit nil mortalibus ſine labore magno. Dum agit hæc, ecce, Fuſcus Ariſtius occurrit, carus mihi, & qui pulchrè noſſet illum. Conſiſtimus. Unde venis? & quo tendis? rogat, & reſpondet. Cœpi vellere, & manu prenſare brachia lentiſſima nutans, diſtorquens oculos, ut eriperet me. Malè ſalſus ridens [illegible] *diſſimulare: & bilis urere meum jecur. Certè neſcio quid aiebas te velle loqui ſecretò mecum. Memini bene; ſed dicam meliori tempore: hodie triceſima ſabbata. Vin' tu oppedere curtis Judæis? Nulla religio eſt mihi, inquam. At mî* ille inquit; *ſum paulo in-*

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as appears by the Anſwer *Horace* makes him in Lines 45, 46. while he was ſtill running on in the ſame Strain.

56. *Difficiles aditus primos habet*] Friendſhip requires a Confidence without Reſerve, but it likewiſe ſuppoſes great preceding Proofs of Sincerity. *Poſt amicitiam*, ſays *Seneca*, in ſome Place, *credendum eſt; ante amicitiam judicandum*. If the Nobility followed this Maxim, they would not be ſo frequently expoſed

" this * great Perſonage, you would have a powerful Second, *and* " *one* who would † reſt *intirely* ſatisfied with being next to you in " Favour. *Nay*, I'll loſe my Life if, *by my Aſſiſtance*, you did " not throw all *your Rivals*." *Softly, Sir, ſay I*, we don't live at Mæcenas's in the Manner you imagine: for there's not a Family *in Rome* ‡ in which there's greater Harmony, or *that's* leſs converſant in theſe ‖ little Arts, *than his*. It never gives me the leaſt Uneaſineſs, that § another is richer or more learned *than I*, *for* every one has his Station *according to his Merit*. " What you tell me is " ſurprizing, *and* almoſt incredible." But ſo it is. " You in- " flame me ſtill more with ** a Deſire to get into his Favour." You need only try, *Sir: And* conſidering your great *Addreſs*, *and* Virtue, you'll *certainly* gain your Point; for Mæcenas is to be won, †† and is therefore very difficult of Acceſs at firſt. ‡‡ " I'll leave " no Stone unturn'd: I'll bribe his Servants with *rich* Preſents: If " I am deny'd Acceſs To-day, yet I'll *ſtill* perſiſt *in my Deſign*: " I'll watch *all* Opportunities: I'll throw myſelf in his ‖‖ Way " when he goes abroad, and attend him *till he returns*. §§ Men " can have nothing in Life without a great deal of Toil." While he is thus running on, who ſhould come up to us but Fuſcus Ariſtius, my intimate Friend, and *one* who knew him well; *upon which* we ſtopp'd. Whence come you? and whither go you? ſays *Ariſtius*, and anſwers *the ſame Queſtions made him by me*. I *then* began to twitch *his Sleeve*, and with my Hand take hold of his Arms, which ſeem'd altogether inſenſible, *at the ſame Time* nodding and winking to him to reſcue me. The arch Wag ſmiling, ſeem'd not to underſtand me; † which made me extremely uneaſy. *Upon which*, *ſaid I*, You told me *lately*, *Fuſcus*, that you wanted to communicate ſomething to me in private. I remember it very well, ſays he, but I'll tell it you at a more convenient Time; for this is ‡ a grand Holiday *among the Jews*: you would not ſurely

* *Man.* † *Bear with the Second Parts.* ‡ *Purer.* ‖ *Evils.* § *This Man.* ** *Why I may deſire to be next to him.* †† *And therefore has his firſt Acceſſes difficult.* ‡‡ *I'll not be wanting to myſelf.* ‖‖ *In the croſs Ways.* §§ *Life gave nothing to Men.* † *Anger burned my Liver.* ‡ *Thirtieth Sabbath.*

NOTES.

poſed to be the Dupes of worthleſs or crafty Perſons, who often exclude all Perſons of Merit from any Share in their Confidence.

61. *Ecce Fuſcus Ariſtius occurrit.*] This little Epiſode is very agreeable. *Horace* thought he was ſure of a Deliverance when he is abandoned by one of his beſt Friends, out of meer Jeſt and Roguery.

64. *Lentiſſima Brachia.*] Arms without Senſation; that were like dead, and yielded to every foreign Motion. *Fuſcus* pretends not to underſtand him, to put him out of all Patience.

Multorum. ignoſces: aliàs loquar. Huncçine ſolem
Tam nigrum ſurrexe mihi? Fugit improbus, ac me
Sub cultro linquit. caſu venit obvius illi
Adverſarius: &, Quò tu, turpiſſime? magnâ
Exclamat voce; &, Licet anteſtari? Ego verò
Oppono auriculam. rapit in jus: clamor utrinque,
Undique concurſus. ſic me ſervavit Apollo.

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firmior, unus multorum. Ignoſces: loquar aliàs. Hunccine ſolem tam nigrum ſurrexe mihi? Improbus fugit, ac linquit me ſub cultro. Caſu adverſarius venit obvius illi: & exclamat magna voce, quò tu, turpiſſime? & dixit mihi, *Licet anteſtari? Ego verò oppono auriculam; rapit in jus: clamor utrinque; concurſus undique. Sic Apollo ſervavit me.*

N O T E S.

74. *Sub cultro* is a proverbial Expreſſion familiar to the *Latins*, that ſignifies to be in the Article of greateſt Danger.

77. *Oppono auriculam.*] The Sign a Perſon was willing to ſtand Witneſs in Law was to let his Ear be touched. This was a Formality to intimate they ought diligently to remember what was then done, when they were to be called on for Witneſſes.

78. *Sic me ſervavit Apollo.*] 'Tis natural for a Poet to attribute his Delivery to *Apollo*; but his Godſhip would have done our Poet a more acceptable Piece of Service, if his Deliverance had happened ſooner.

SATIRA X.

Lucilius *had ſtill at* Rome, *in* Horace'*s Time, a great Number of extravagant Admirers: So that the Liberty* Horace *had taken in his fourth Satire, of ſaying that* Lucilius'*s Numbers were harſh, and his Stile neglected, had diſpleaſed many; for Mankind in general are not eaſily convinced of the Errors they have once embraced. This gave Occaſion to* Horace'*s Enemies to publiſh, that he had detracted from* Lucilius *out of Envy, and a Deſign of taking his Place in the Eſteem of the Publick.* Horace *being informed of this Rumour, compoſed this Satire, as a farther Proof that his Judgment of* Lucilius *did not proceed from Envy, but Truth and Reaſon: And this he performs with wonderful Wit and Dexterity. Firſt, he undeceives* Lucilius'*s Partiſans, who thought his Works muſt certainly be perfect, becauſe they ſeldom failed of exciting Laughter. And he ſhews, that a Poem which has this Quality, may notwithſtanding have a Crowd of Faults along with it. He ſhews what true Beauty and Propriety conſiſt in, and then, how a Compoſition may have neither of theſe, and yet very ſucceſsfully divert the Populace. He afterwards attacks his Adverſaries Reaſons, and proves the*

affront the Circumciſed, *by talking of Buſineſs To-day.* *Oh*, ſaid I, I have no Scruple of that Sort. But I have, ſays he, * which you may reckon a Weakneſs in me, and many others: *Wherefore I hope* you'll pardon me, I'll talk to you another Time. † And is this to be my fatal Day? *ſaid I.* Upon this, the unlucky Rogue makes off and leaves me in the Lurch. But, ‖ as Good-luck would have it, *he was ſcarcely gone, when* my officious Companion met his Antagoniſt *with whom he was at Law:* who *immediately* baul'd out, O, you notorious Rogue, where are you ſkulking to? I hope, *Sir, ſays he, turning to me,* you'll appear a Witneſs againſt him. § To which I readily conſent; *and with that,* he hauls him away to the Court, *which occaſion'd* a great Clamour on both Sides; *and alſo* a great Concourſe *of People* from all Quarters: *So I eſcaped.* Thus did *my great Friend* Apollo deliver me.

* *I am ſomewhat weaker, one of many.* † *Has this Sun aroſe ſo black to me.* ‡ *Under the Knife.* ‖ *By Chance.* § *And I offer my Ear.*

SATIRE X.

the Weakneſs of them, and Depravity of their Taſte. In ſhort, he excuſes the Liberty he had taken, not only by the Example of Lucilius, *who had found Fault with many Things in* Attius *and* Ennius; *but by the Example of others, who had even criticiſed on* Homer *himſelf, without ever deſigning to prefer themſelves to thoſe they found ſome Imperfections in. At laſt, after having done* Lucilius *all the Juſtice due to him, he adds; that had he lived in* Auguſtus's *Time, he would not have compoſed ſo negligently, nor, conſequently, with ſuch Facility. All this is ſet off with ſuch a Variety of Wit, and poetical Beauties, as make this Satire a perfect Piece. No Writing is more difficult than polite Criticiſm. A great Rhetorician calls it the laſt Effort of fine Reflection and Judgment. Yet* Horace *treats ſuch a thorny Subject with ſo much Gaiety and Wit, as plainly ſhews it was only a Diverſion to him. This Satire was probably compoſed in the Year 727, or 728; becauſe there is mention made in it of* Apollo Palatine; *and his Temple was not dedicated 'till 726.*

NEMPE

NEMPE incompoſito dixi pede currere verſus
Lucilî. quis tam Lucili fautor ineptè eſt,
Ut non hoc fateatur? at idem, quòd ſale multo
Urbem defricuit, chartâ laudatur eâdem.
Nec tamèn hoc tribuens, dederim quoque cætera: nam ſic
Et Laberi mimos, ut pulchra poemata, mirer.
Ergò non ſatìs eſt riſu diducere rictum
Auditoris: (& eſt quædam tamèn hìc quoque virtus.)
Eſt brevitate opus, ut currat ſententia, neu ſe
Impediat verbis laſſas onerantibus aures:
Et ſermone opus eſt, modò triſti, ſæpè jocoſo,
Defendente vicem modò rhetoris, atque poetæ,
Interdùm urbani parcentis viribus, atque
Extenuantis eas conſultò. ridiculum acri
Fortiùs & meliùs magnas plerumque ſecat res.
Illi, ſcripta quibus comœdia priſca viris eſt,
Hoc ſtabant, hoc ſunt imitandi: quos neque pulcher
Hermogenes unquàm legit, neque ſimius iſte.
Nîl præter Calvum & doctus cantare Catullum.

ORDO.

Nempe dixi verſus Lucilî currere pede incompoſito. Quis eſt tam ineptè fautor Lucilî, ut non hoc fateatur? at idem, laudatur eâdem chartâ, quòd defricuit urbem multo ſale. Tamen tribuens hoc, nec quoque dederim cætera: nam ſic, mirer & mimos Laberi ut pulchra poemata. Ergo non eſt ſatis diducere rictum auditoris riſu: (& tamen quædam virtus eſt quoque hic.) Opus eſt brevitate, ut ſententia currat, neu impediat ſe verbis onerantibus aures laſſas: & opus eſt modò triſti ſermone ſæpe jocoſo; modò defendente vicem rhetoris atque poetæ, interdum urbani parcentis viribus atque conſultò extenuantis eas. Ridiculum plerumque ſecat magnas res fortiùs & meliùs acri. Illi, quibus viris priſca comœdia ſcripta eſt, ſtabant hoc, ſunt imitandi hoc: quos neque pulcher Hermogenes unquam legit, neque iſte ſimius, doctus cantare nil præter Calvum & Catullum.

NOTES.

3. *Ut non hoc fateatur.*] He muſt certainly have a very bad Ear, who does not perceive the Ruggedneſs of *Lucilius*'s Verſes, by the few Remains we have left of him.

3. *At idem quod ſale multo.*] This is an Anſwer made by *Lucilius*'s Partizans, who pretend to prove *Horace* contradictory to himſelf; becauſe, after having allowed that *Lucilius*'s Writings had a great deal of Wit and Pleaſantry in them, which had not a little diverted the *Romans*; he adds, that he was harſh in his Verſification: Juſt as if theſe two Things might not meet together.

3. *Nec tamen hoc tribuens.*] This is *Horace*'s Anſwer to his Antagoniſt. He gives them to underſtand, that tho' he has allowed *Lucilius* Wit and Humour, it does not therefore follow, that *Lucilius* had all the Qualities of a Poet: And this he illuſtrates by the following Example.

6. *Nam ſic et Laberi mimos.*] If a Work deſerves the higheſt Praiſe, becauſe it is diverting and comic, we muſt of Courſe admire as finiſhed Pieces, the Farces of *Laberius*, which are fill'd with more Smartneſs and Burleſque than even the Satires of *Lucilius*; becauſe the very Deſign of Farce
is

WELL, I ſaid that Lucilius's Lines did not run ſmooth; and is there any one of his Admirers ſo weak as not *readily* to own this? But in the ſame Paper I commended him for expoſing *the Vices of* the Town with *ſo* much Wit. And tho' I * allow him this, I don't therefore ſay he has all the other *Qualifications of a great Poet:* For by the ſame Rule I ought to eſteem the Farces of Laberius as finiſh'd Poems. Wherefore it is not enough you make him laugh who hears you *rehearſe your Poems:* tho' there's ſome Art requiſite even to do this: You muſt *alſo* be conciſe, *yet ſo as* that your Sentences run *ſmooth*, and not be embarras'd with *uſeleſs* Words which ‡ fatigue the Ear: ſometimes you muſt make uſe of a ſerious, ſometimes of a jocoſe Stile; now act the Part of an Orator, at other Times that of a Poet, *and* ſometimes that of a complaiſant *facetious* Gentleman, not exerting all your Strength *of Satire*, but making a diſcreet Uſe of it: for a *well-timed* Jeſt ‖ is often of greater Uſe, and has a better Effect, even in Matters of great Importance, than ſevere *moroſe Satire.* The Writers of ancient Comedy were valuable for this; and herein *I own* they deſerve to be imitated: whom finical Hermogenes never read, nor that Buffoon *Demetrius*, who had a Taſte for nothing but *the wanton Songs* of Calvus and Catullus.

* *Allowing him this.* ‡ *Words loading the weary Ears.* ‖ *For the moſt Part decides great Matters more powerfully and better.*

NOTES.

is nothing elſe but to move Laughter. Yet no *Roman* would have ſaid that thoſe Farces were perfect Poems.

11. *Modo triſti, ſæpe jocoſo.*] That is, both the Stile and Manner ſhould be varied as much as poſſible, ſo that the Reader may be always kept attentive, by the Variety and ſolid Senſe of the Compoſition.

12. *Defendente vicem modo rhetoris atque Poetæ.*] The Stile of a true Satiriſt ought to have Energy, to perſuade and convince; Addreſs and Subtlety, to elude the Objections that may be raiſed; and, in fine, embelliſhed with all the Charms of Poetry and fineſt Raillery, both to divert and inſtruct the Reader.

13. *Interdum urbani.*] We muſt underſtand here by *urbani*, one who knows how to rally politely; *parcentis viribus* may have Reference to *rhetoris*, *poetæ*, and *urbani*. The two firſt Qualities are uſually obſerved in *Juvenal*, but the laſt is almoſt conſtantly wanting in him. He has bold Strokes of Eloquence, and beautiful ones of Poetry; but his Criticiſm is rather one continued Invective, than a Piece of Raillery. Wherefore the Character of his Satires is very different from that of *Horace*'s. One exhauſts his Spirits in the moſt paſſionate Declamation; while the other ſports his Fancy, and inſenſibly corrects our Manners.

14. *Ridiculum acri.*] Whoever has conſidered well the Nature of Mankind, has obſerved, that a witty Expreſſion, a Repartee *à propos*, or a well timed Jeſt, has often diſconcerted the moſt ſolid Reaſoning. *Riſus*, ſays *Quintilian*, *rerum ſæpe maximarum momenta vertit.* Thoſe happy Sallies depend not on Art. They riſe upon the occaſion in ingenious Minds, and the leaſt premeditated are always the beſt.

16. *Illi ſcripta quibus.*] Eupolis, *Cratinus*, *Ariſtophanes* and others mentioned in the Notes on the fourth Satire.

17. *Quos neque pulcher Hermogenes.*] Hermogenes *Tigellius*, favourite Muſician of *Auguſtus*, and a Partiſan of *Lucilius.*

At magnum fecit, quòd verbis Græca Latinis
Miſcuit. O ſeri ſtudiorum! quîne putetis
Difficile & mirum. Rhodio quod Pitholeonti
Contigit. At ſermo linguâ concinnus utrâque
Suavior, ut Chio nota ſi commiſta Falerni eſt.
Cùm verſus facias, teipſum percontor, an, & cùm
Dura tibi peragenda rei ſit cauſa Petillî,
Scilicet oblitus patriæque patriſque, Latinè
Cùm Pedius cauſas exſudet Poplicola, atque
Corvinus; patriis intermiſcere petita
Verba foris malis, Canuſini more bilinguis?
Atquì ego cùm Græcos facerem, natus mare citra,
Verſiculos; vetuit me tali voce Quirinus
Poſt mediam noctem viſus, cùm ſomnia vera:
In ſilvam non ligna feras inſaniùs, ac ſi
Magnas Græcorum malis implere catervas.
Turgidus Alpinus jugulat dum Memnona, dumque
Diffingit Rheni luteum caput, hæc ego ludo;
Quæ nec in æde ſonent certantia, judice Tarpâ,
Nec redeant iterùm atque iterùm ſpectanda theatris.

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At fecit magnum, quòd miſcuit Græca verbis Latinis. O ſeri ſtudiorum! quine putetis difficile & mirum, quod contigit Pitholeonti Rhodio. At ſermo concinnus utraque linguâ currit *ſuavior, ut ſi nota Falerni commiſta eſt Chio. Percontor teipſum, cum facias verſus; & cum dura cauſa rei Petillî ſi peragenda tibi, ſcilicet oblitus patriæque patriſque, an malis intermiſcere verba petita foris patriis, more Canuſini bilinguis; cum Pedius Poplicola atque Corvinus exſudet cauſas Latinè? At ego natus citra mare cùm facerem verſic[...] Græcos, Quirinus viſus poſt medium no[...] cùm ſomnia* ſint *vera vetuit me tali voce:* [...] *inſanius feras ligna in ſilvam, ac ſi malis* [...] *plere magnos catervas Græcorum.*

Turgidus Alpinus dum jugulat Memnona, du[...]*que diffingit luteum caput Rheni, ego ludo ha*[...] *quæ* velut *certantia nec ſonet in æde, Tar*[...] *judice, nec redeant iterum atque iterum ſp*[...]

NOTES.

25. *Te ipſum percontor.*] Horace here gives two Reaſons againſt the preceding Objection. This Mixture of *Greek* and *Latin* is intolerable in Proſe; but is much more inſupportable in Verſe, becauſe a Native of *Rome* would be ridiculous by writing even in *Greek* entirely; which would certainly be more excuſable.

26. *Dura tibi peragenda.*] Horace calls the Cauſe difficult, becauſe it was a very hard Matter to plead ſo in his Favour, as to bring him off. He finely inſinuates here, that *Petillius* was guilty.

28. *Pedius.*] He was, without Doubt, that *Q. Pedius*, whom *Julius Cæſar* made Heir to the fourth Part of his Riches, and was Conſul along with *Auguſtus*, inſtead [...] *Hirtius* and *Panſa*.

29. *Corvinus.*] It was *Meſſala Corvin*[...] no leſs famous by his Eloquence, than no[...] Extraction.

32. *Vetuit me tali voce Quirinus.*] Th[...] was *Romulus*, who muſt be ſuppoſed mo[...] zealous for the Glory of his own Tongu[...] There is a great deal of poetical Beauty [...] this Fiction.

33. *Quam ſomnia vera.*] Apolloni[...] ſays, the Interpreters of Dreams would n[...] pretend to explain any, 'till they had e[...]quired the Hour when they happened. [...] it was the Morning, they concluded t[...] Dreams were true; becauſe the Soul w[...]

th

* " But *Lucilius* had the great Art of mixing Greek Words with " Latin ones." † Ignorant Wretches, can you think it difficult and wonderful ‡ to do what Pitholeon of Rhodes has done *as well as Lucilius*. But, *ſay you*, a Poem compoſed of both Languages runs more ſmoothly, as Falernian Wine drinks better *when* mix'd with Chian. Were you to write a Poem, I appeal to yourſelf, or to plead the intricate Cauſe of Petillus the Criminal, wou'd you ſo far forget your Country and Kindred as to blend Words borrow'd from ‖ foreign Languages, with § the Roman; like a Canuſian, who * can't ſpeak otherwiſe: eſpecially † if you were to anſwer the elaborate Charges of Pedius Poplicola and Corvinus, *ſet off with all the Ornaments and Graces of the Roman Tongue.* I alſo, tho' born in Italy, once attempted to make ſome Greek Verſes, *but* Romulus appear'd to me after Midnight, when all Dreams are true, *and* rebuked me *ſeverely* in *ſome* ſuch Words *as theſe*: " You " would not be guilty of greater Folly in carrying Wood to a Fo- " reſt, than in thinking to add to the great Crowds of Greek " Poets:"

In Obedience to his Commands, while Alpin in lofty Strains deſcribes the bloody Death of Memnon, and paints the muddy Source of the Rhine, I amuſe myſelf with writing theſe *Poems, which I have* not *the Vanity to think are ſo exact* that they may be recited for a Prize in the Temple *of Apollo, where* Trapa *ſits* Judge; nor are they deſign'd for being ‡ acted again and again in the Theatre.

* *But he did a mighty Matter.* † *O ye ſlow of Studies.* ‡ *What happened to Pitholeon of Rhodes.* ‖ *Abroad.* § *Theſe of your own Country.* * *That ſpeaks two Languages.* † *When Pedius Poplicola, and Corvinus, were to plead with all their Skill againſt you in Latin.* ‡ *Seen.*

NOTES.

then clear of all the Fumes of Indigeſtion. *Hero* expreſſes herſelf to *Leander*, in *Ovid*, in this Manner.

> *Jamque ſub Aurora, jam dormitante Lucerna,*
> *Tempore quo cerni ſomnia vera ſolent.*

" Before the riſing of the Sun, when my " Lamp was nigh extinguiſhed, at that " Time when Dreams are true."

36. *Turgidus Alpinus jugulat dum Memnona.*] Horace, in this Line, deſignedly imitates the Stile of *Alpinus*, who had compoſed a Tragedy called *Memnon*, in Imitation of the *Memnon* of *Eſchilus*; but it was filled with ſuch Bombaſt, and was ſo extravagant, and rough in the Verſification, that *Horace* ſays, *Memnon* expired under the Hand of ſuch a rude Poet, without waiting the Spear of *Achilles*.

37. *Diffingit Rheni luteum caput.*] Alpinus was not content with being a Tragic Poet; he had likewiſe compoſed an Heroic Poem on the *German* Wars. There was in this Poem a Deſcription of the *Rhine*, but ſo ill done, that one could not diſtinguiſh the Original.

38. *Quæ nec in æde ſonent.*] In the Temple of *Apollo*, which *Auguſtus* had dedicated in the Palace, with the Addition of a fine Library. The Poets uſed to aſſemble in this Temple, when they publickly read their Works.

38. *Judice Tarpa.*] Metius Tarpa, one of the five Judges appointed to examine the Writings of Authors. More mention will be made of him in the Art of Poetry, v. 386.

Argutâ meretrice potes, Davoque Chremeta
Eludente ſenem, comis garrire libellos,
Unus vivorum, Fundani: Pollio regum
Facta canit pede ter percuſſo: fortè epos acer,
Ut nemo, Varius ducit: molle atque facetum
Virgilio annuerunt gaudentes rure Camenæ.
Hoc erat, experto fruſtrà Varrone Attacino,
Atque quibuſdam aliis, meliùs quod ſcribere poſſem;
Inventore minor: neque ego illi detrahere auſim
Hærentem capiti multâ cum laude coronam.
  At dixi fluere hunc lutulentum, ſæpè ferentem
Plura quidem tollenda relinquendis. age, quæſo,
Tu nihil in magno doctus reprendis Homero?
Nil comis tragici mutat Lucilius Attî?
Non ridet verſus Ennî gravitate minores,
Cùm de ſe loquitur, non ut majore reprenſis?
Quid vetat & noſmet Lucilî ſcripta legentes,
Quærere num illius, num rerum dura negârit
Verſiculos natura magìs factos, & euntes
Mollius? ac ſi quis pedibus quid claudere ſenis
Hoc tantùm contentus, amet ſcripſiſſe ducentos
Ante cibum verſus, totidè cœnatus; (Etruſci
Quale fuit Caſsî rapido ferventius amni
Ingenium; capſis quem fama eſt eſſe libriſque

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tanda theatris. Fundani, unus vivorum potes comis garrire libellos; arguta meretrice Davoque eludente ſenem Chremeta: Pollio canit facta regum pede ter percuſſo: acer Varius ducit epos forte ut nemo: Camenæ gaudentes rure annuerunt molle atque facetum Virgilio. Erat in hoc genere, Varrone Atacino experto fruſtra, atque quibuſdam aliis quod poſſem ſcribere melius; at minor inventore: neque ego auſim detrahere illi coronam hærentem capiti cum laude multâ.

At dixi hunc fluere lutulentum, ſæpe quidem ferentem plura tollenda relinquendis. Age, quæſo, tu doctus reprendis nihil in magno Homero? Comis Lucilius mutat nil Atti tragici? Non ridet verſus Enni minores gravitate; cum loquitur de ſe non ut majore reprenſis? Et quid vetat noſmet legentes ſcripta Lucili quærere num natura illius, num dura natura rerum negârit verſiculos magis factos, & euntes mollius? Ac ſi quis contentus tantum hoc, claudere quid ſenis pedibus, amet ſcripſiſſe verſus ducentos ante cibum, totidemque cœnatus; quale fuit ingenium Caſſi Etruſci, ferventius amni rapido; quem, fama eſt ambuſtum eſſe propriis capſis libriſque: Lucilius fuerit, in-

NOTES.

43. *Pede ter percuſſo.*] In **Iambic** Verſes, that were compoſed of three Meaſures, of two Feet each, and uſed to be diſtinguiſhed by a beating of the Foot.

44. *Ut nemo.*] That is, of the *Latin* Poets. ***Virgil's*** **Æneid** had not yet appeared.

44. *Ductu molle atque facetum.*] Horace ſays, the rural Muſes have given ***Virgil*** the Art of treating a plain and common Subject in a tender and delicate Manner, that had nothing rude in it. It is a Metaphor taken from Wool, when it is drawn out very fine. ***Facetum*** ſignifies here agreeable, elegant, adorned

Fundanius, you are the only Man in the World who has the Art of writing Comedy, and repreſenting the agreeable Scene of *the* old *Miſer* Chremes trick'd out of his Money by an artful Courtezan and *that ſubtle Rogue* Davus: Pollio ſings * in Iambics the *great* Actions of Kings, *fit Subjects for Tragedy:* None has carried the † Glory and Majeſty of the Epic Poem to ſuch a Height as Varius, that bold Poet. The rural Muſes have ‡ diffuſed over Virgil's Lines all that's ſoft and agreeable. 'Tis Satire that Varro of Atax, and ſome other *Poets*, have attempted without Succeſs, in which *I think* I could excel them, and yet come ſhort of *Lucilius*, *who may be ſaid to be* the Inventor: nor have I any Deſign of taking the Laurel from off his Head, which he wears with ſuch general Approbation.

But I *am charged with having* ſaid, that when he was moſt ready in his Compoſitions, he was ſo incorrect, that he often wrote a great many Things that ought indeed to be retrench'd from the reſt. And *if I did*, pray, Sir, do you, who are ſo great a Critick, find nothing faulty in *that* celebrated *Poet* Homer? ‖ Does not Lucilius *himſelf* play upon and alter ſeveral Things in the Tragedies of Attius? Does not he ſneer at the Poems of Ennius, as below the Dignity of their Subject? *Yet* when he ſpeaks of himſelf, he's far from ſaying he excels thoſe he cenſures. What ſhould hinder me then, pray, *in* reading Lucilius's Poems, to aſk, whether it is his Fault, or the Harſhneſs of his Subject, that his Verſes are not better finiſh'd and run more ſmoothly? But if any one thinks it enough to write in Verſes of ſix Feet, and takes Pleaſure to write two hundred before Supper, and as many after, as Caſſius the Tuſcan

* *The Foot being thrice ſtamped.* See Note on Verſe 43. † *The glorious Epic Poem.* ‡ *Granted to Virgil.* ‖ *Does courteous Lucilius alter nothing?*

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adorned with every Grace and Beauty. *Horace* here gives the true Character of *Virgil*'s Bucolics and Georgics, which have all the Delicacy of Sentiment and Language, that can poſſibly be imagined. The Muſes themſelves could not have written more harmoniouſly. This Satire was probably written by *Horace*, betwixt the Year 723, when the Georgics were finiſhed, and 728. This is all we can conjecture about its Date.

48. *Inventore minor.*] The only Advantage *Horace* pretends to over *Lucilius*, is, that his Verſes are more flowing, correct, and equal. But this does not hinder him from ingenuouſly yielding the Preference to *Lucilius*; on account of the excellent Things that were mixed in his Writings, and particularly his being the Inventor of this Sort of Poetry.

53. *Atti.*] Attius, a Tragic Poet. He was fifty Years younger than *Pacuvius*, and had compoſed ſeveral Tragedies.

54. *Non ridet verſus Enni.*] Ennius was one of the greateſt Poetical Genius's *Rome* ever produced. He compoſed Annals in Hexameters, which we have ſtill ſome beautiful Fragments of. He likewiſe compoſed a Heroic Poem in Honour of *Scipio Africanus*.

63. *Capſis quam fama eſt.*] Horace gives an admiral Air of Pleaſantry to this. On account of the Facility this *Caſſius* had of making bad Verſes, *Horace* takes an Opportunity of feigning, that he left Writings e-

now

Ambuſtum propriis) fuerit Lucilius, inquam,
Comis & urbanus; fuerit limatior idem,
Quàm rudis, & Græcis intacti carminis auctor,
Quamque poetarum ſeniorum turba: ſed ille,
Si foret hoc noſtrum fato dilatus in ævum;
Detereret ſibi multa; recideret omne, quod ultra
Perfectum traheretur; & in verſu faciendo
Sæpè caput ſcaberet, vivos & roderet ungues.
Sæpè ſtylum vertas, iterùm quæ digna legi ſint
Scripturus: neque te ut miretur turba, labores,
Contentus paucis lectoribus. an tua demens
Vilibus in ludis dictari carmina malis?
Non ego. nam ſatis eſt, equitem mihi plaudere: ut audax,
Contemnis aliis, exploſa Arbuſcula dixit.
Men' moveat cimex Pantilius? aut crucier, quòd
Vellicet abſentem Demetrius? aut quod ineptus
Fannius Hermogenis lædat conviva Tigellî?
Plotius & Varius, Mæcenas, Virgiliuſque,
Valgius, & probet hæc Octavius optimus, atque
Fuſcus; & hæc utinam Viſcorum laudet uterque:
Ambitione relegatâ, te dicere poſſum,
Pollio; te, Meſſala, tuo cum fratre; ſimùlque

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quam, comis & urbanus; & idem fuerit limatior quàm rudis auctor carminis intacti Græcis: quamque turba poetarum ſeniorum: ſed ille, ſi foret dilatus fato in hoc noſtrum ævum, détereret multa ſibi; recideret omne quod traheretur ultra perfectum: & in faciendo verſu ſæpe ſcaberet caput & roderet ungues vivos.

Sæpe vertas ſtylum, ſcripturus quæ ſint digna legi iterum: neque labores ut turba miretur te, contentus lectoribus paucis. An demens malis tua carmina dictari in ludis vilibus? Non ego. Nam equitem plaudere eſt ſatis mihi; contemptis aliis, ut Arbuſcula exploſa audax dixit. Cimex Pantilius moveatne me? Aut crucier, quòd Demetrius vellicet abſentem? aut quòd Fannius ineptus conviva Hermogenis Tigelli lædat? Plotius, & Varius, Mæcenas, Virgiliuſque, Valgius, & optimus Octavius atque Fuſcus probet hæc; & utinam uterque Viſcorum laudet hæc; relegata ambitione, Pollio, poſſum dicere te; ac te, Meſſala, cum tuo fratre, ſimulque vos

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now behind him, to be burnt withal, without the Expence of any other Fuel.

71. *Sæpe caput ſcaberet.*] This ſhews the anxious Behaviour of a diligent Writer.

72. *Sæpe ſtylum vertas.*] The Ancients wrote upon waxen Tablets with Steel Pens, ſhaped much like our leaden Pencils at the one End, and broad and flat at the other. The flat Part ſerved to efface, by uniting the Wax, what the other End had written. This is an admirable Precept, and what every prudent Writer follows.

74. *An tua demens vilibus in Ludis.*] This is meant of thoſe mean Schools, where the Maſters made their Scholars read all the new Pieces which came out, without Choice or Diſtinction.

76. *Satis eſt equitem mihi plaudere.*] The Knights *Equites* are here taken for all the Nobility, and thoſe of an improved great Underſtanding. Would we gain the Approbation of all Poſterity? We ſhould have nothing in View, but pleaſing Perſons of the beſt Taſte. Each Age furniſhes but a few,

yet

did, whoſe Vein of Poetry was more rapid than an impetuous River, and, as the Story goes, was burn'd amidſt his Papers and Books: Let him, *I ſay*, acknowledge Lucilius for an agreeable polite Writer: nay let him ſuppoſe him a more correct Writer than *Ennius*, the Inventor of Poetry unattempted by the Greeks, or than the *whole* Herd of ancient Poets: yet he, had the Fates prolong'd his Life to this Age of ours, would retrench a great many Things from his Works, and cancel every thing but what was neceſſary to make them compleat: and in compoſing a Verſe, he wou'd often ſcratch his Head, and gnaw his Nails *even* to the Quick.

If you would be a good Poet, and write what will bear a ſecond Reading, * *be not aſham'd to* cancel often what you have wrote: nor be ambitious to gain the Applauſe of great Numbers: but reſt ſatisfied with having a few † Admirers. Can you be guilty of ſo much Folly, as to wiſh your Poems may be taught in petty Schools? *For my Share*, I don't *deſire mine may*. For if the ‡ Gentlemen of Taſte clap me, I am pleaſed, and deſpiſe *all* others: as Arbuſcula *the Comedian* ‖ had the Courage to expreſs herſelf when hiſs'd *by the People*. Wou'd I care, *think you*, what that *pitiful* Inſect Pantilius thought of me; or give myſelf the leaſt Uneaſineſs about what Demetrius ſaid of me in my Abſence? or that impertinent Fannius, whom Hermogenes Tigellius maintains at his Table, loaded with Reproaches? provided my Poems pleaſe Plotius, and Varius, Mæcenas, and Virgil, Valgius, good Octavius, and Fuſcus. And if they meet with the Approbation of the two Viſci it would pleaſe me much. Without Ambition, I preſume alſo to name you, Pollio, you Meſſala, with your Brother, and you alſo Bibulus and Servius;

* *Often turn your Pen.* See Note 72. † *Readers.* ‡ *Knights.* See Note on Verſe 76. ‖ *Said.*

NOTES.

yet there are always ſome. Such a well eſtabliſhed Fame is a thouſand Times preferable to the Applauſes of a Mob, which are always ſoon over, and forgotten: whereas the Approbation of Perſons of Genius and Taſte will be handed down, and laſt from Age to Age. Every Compoſition that is not directed by this Rule, will at beſt but have a tranſient Reputation. The Enchantment of Novelty may pleaſe for a Moment, but the Charm will be ſoon over.

77. *Exploſa Arbuſcula.*] Arbuſcula was a famous Actreſs in *Horace*'s Time. *Atticus* writing to *Cicero*, aſks, in one of his Letters, if *Arbuſcula* had acted her Part to the Satisfaction of the Theatre, in perſonating *Andromache* in one of *Ennius*'s Tragedies; *Cicero* anſwers him, that ſhe had, even to the Wonder of all the Spectators.

82. *Octavius optimus.*] Octavius was an excellent Poet, and a great Hiſtorian. He died ſuddenly at Table, by an Exceſs of Anger, which gave Occaſion to the Report, that he had killed himſelf with drinking.

83. *Viſcorum laudet uterque.*] The two Brothers Sons of *Vibius Viſcus*, a *Roman* Knight, who was very much in *Auguſtus*'s Favour.

85. *Pollio.*] C. Aſinius Pollio, a great Poet, great Orator, great Hiſtorian, and great

Vos Bibuli, & Servi; ſimùl his te, candide Furni;
Complures alios, doctos ego quos & amicos
Prudens prætereo: quibus hæ, ſint qualiacunque,
Arridere velim; doliturus, ſi placeant ſpe
Deteriùs noſtrâ. Detri, teque, Tigelli,
Diſcipularum inter jubeo plorare cathedras.
I puer, atque meo citùs hæc ſubſcribe libello.

ORDO.

Bibuli, & Servi; ſimul addo *te his, candide Furni; & complures alios quos doctos amicos, ego prudens prætereo; quibus velim hæc arridere qualiacunque ſint; doliturus, ſi placeant deterius ſpe noſtrâ. Demetri, jubeo te Tigellique, plorare inter cathedras diſcipularum.*

I puer, atque citus ſubſcribe hæc libello meo.

QUINTI

HORATII FLACCI

SATIRARUM

LIBER SECUNDUS.

SATIRA I.

In the firſt Book, Horace *ridiculed the Vices of Mankind; in this Second, he refutes and laughs at the falſe Opinions of Philoſophers. And as ſuch a Subject requires more Eloquence and Erudition than the former, this Book is accordingly filled with more Knowledge than the other. But it is ſuch Knowledge as is free from all Affectation or Auſterity, and is adorned with all the Beauty and Graces which the fineſt Genius can imagine.*

This Satire is one continued Piece of Pleaſantry, from one End to the other, yet nothing is more ſerious in Appearance. A Poet, as ſoon as ever he undertakes to write Satires, is a Bugbear to all who lead vicious Lives. The firſt Horace *publiſhed did not fail to give the Alarm to all the Knaves and Fools in* Rome, *who made ſo ſtrong a Party, that they got almoſt*

to theſe I alſo add, you candid Furnius. *But* Decency obliges me to omit naming a great many more of my † Friends, *Gentlemen* of the moſt refined Taſte, to whom I wiſh theſe my Poems, ſuch as they are, may be agreeable, and ſhould be heartily ſorry to find myſelf diſappointed in my Expectation. *But if I am not*, do you, *effeminate* Demetrius, and you, *chanting* Tigellius, lament *my Neglect of you* in the Circle of Ladies your Admirers.

Go, Boy, and immediately tranſcribe this Satire into my Book.

† *Learned Friends.*

NOTES.

great General. See Notes on Ode I. Book II.

86. *Bibulo.*] He was the Son of *Bibulus*, who had been long Conſul with *Julius Cæſar*, in the Year 694.

86. *Servi.*] The Son of *Servius Sulpicius*, whom *Cicero* wrote ſeveral Letters to.

86. *Te candide Furni.*] 'Tis *C. Furnius* who was Conſul with *C. Junius Silanus*, and whom *Cicero* wrote two Letters to, which we read in the tenth Book of his Epiſtles.

92. *I, puer.*] This Verſe has ſomething of an Air of Triumph. *Horace* knew very well his Cauſe was good, and therefore finiſhes this Satire in the ſame Manner he begins it.

HORACE's SATIRES.

BOOK II.

SATIRE I.

almoſt the whole City on their Side. Some ſaid, the Poet carried Things too far; that he obſerved no Decency, no Reſpect, kept within no Bounds; and that ſuch an Example was of dangerous Conſequence, and quite oppoſite to all Law and good Manners. Others pretended to decry him on account of the Verſification; they ſaid, Nothing could be flatter, more neglected, groveling; and in ſhort, that every Poetaſter could do as much. Such is the Partiality and Prejudice of Mankind, when they find themſelves touched to the quick. But the Poet is even with them for their Inſincerity and Folly, and makes them ſenſible, that they but warm his Genius with Reſentment, to doubly ridicule their Vices.

SUNT quibus in ſatyrâ videar nimìs acer, & ultra
Legem tendere opus: ſine nervis altera, quidquid
Compoſui, pars eſſe putat, ſimileſque meorum
Mille die verſus deduci poſſe. Trebati,
Quid faciam, præſcribe. Quieſcas. Ne faciam, inquis,
Omninò verſus? Aio. Peream malè, ſi non
Optimum erat: verùm nequeo dormire. Ter uncti
Tranſnanto Tiberim, ſomno quibus eſt opus alto;
Irriguumque mero ſub noctem corpus habento.
At, ſi tantus amor ſcribendi te rapit, aude
Cæſaris invicti res dicere, multa laborum
Præmia laturus. Cupidum, pater optime, vires
Deficiunt: neque enim quivis horrentia pilis
Agmina, nec fractâ pereuntes cuſpide Gallos,
Aut labentis equo deſcribat vulnera Parthi.
Attamèn ut juſtum poteras & ſcribere fortem.
Scipiadam ut ſapiens Lucilius. Haud mihi deero,
Cùm res ipſa feret: niſi dextro tempore, Flacci
Verba per attentam non ibunt Cæſaris aurem;

ORDO.

Sunt homines quibus videar nimis acer in Satyrâ, & tendere opus ultra legem: altera pars putat quidquid compoſui eſſe ſine nervis, milleque verſus ſimiles meorum poſſe deduci uno *die. Trebati, præſcribe quid faciam. Quieſcas. Inquis, ne faciam verſus omnino? Aio. Malè peream, ſi non erat optimum; verum nequeo dormire. Quibus opus eſt ſomno alto, uncti, ter tranſnanto Tiberim, ſubque noctem habento corpus irriguum mero. Aut, ſi tantus amor ſcribendi rapit te, aude dicere res in*[…] *victi Cæſaris, laturus multa præmia laboru*[…] *Optimè pater, vires deficiunt cupidum: neq*[…] *enim quivis deſcribat agmina horrentia pili*[…] *nec Gallos pereuntes fractâ cuſpide, aut vul*[…]*nera Parthi labentis equo. Attamen potera*[…] *ſcribere ut juſtum & fortem, ut ſapiens Luci*[…]*l us* ſcripſit *Scipiadam. Haud deero mibi cu*[…] *ipſa res feret: verba Flacci non ibunt per at*[…]*tentam aurem Cæſaris niſi tempore dextro; c*[…]

NOTES.

1. *Sunt quibus in Satyra.*] Horace's Enemies declaimed every where againſt the Licence of his Satires; they would needs have it a public Intereſt to put a Stop to ſuch little Civility to Money'd Knaves, or Thoughtleſs Prodigals; and that nothing could be of worſe Conſequence, than to give full Permiſſion to a fantaſtic Poet of attacking every one's Reputation, and telling the whole World with Impunity, that ſuch a one was an effeminate Raſcal, another ſtunk; that ſuch a one was an Adulterer, and another a public Plunderer.

4. *Trebati.*] This was *C. Trebatius Teſta*, one of the greateſt Lawyers of the Time, as one may ſee by the Letters *Cicero* wrote to him, in his ſeventh Book. He accompanied *J. Cæſar* in his Wars in *Gaul*; and h[…] was ſo much in Favour with *Cæſar*, tha[…] he allowed him a Tribune's Revenue, without the Obligation of doing the Office. *Horace* choſe *Trebatius*, not only as being [...] Perſon of the greateſt Authority in his Profeſſion, but likewiſe a Perſon who perfectl[…] underſtood Raillery; and had the Talen[…] himſelf to Perfection. In ſhort, there wa[…] ſcarce a Man of an equal Character for ſtric[…] Probity in *Rome*, as appears by the Letter[…] *Cicero* wrote in his Favour to *J. Cæſar*, where he draws his Character in theſe few, but comprehenſive Words: *Probiorem homi-*[…]

HOR. SOME are of Opinion, that I am too keen in *my* Satires, and carry my * Raillery beyond its Limits. Others *again think*, that there's no Force in any thing I have wrote, and that they could *eaſily* write a thouſand ſuch Lines as mine in one Day. Adviſe me *therefore*, *dear* Trebatius, what to do. TREB. Write no more. HOR. *And* do you adviſe me to write no more? TREB. I do. HOR. May I die if it is not the beſt way: but I can't ſleep one Wink. TREB. † If you want to ſleep ſound, ‡ anoint yourſelf *with Oil*, ‖ ſwim thrice croſs the Tyber, and at Night § take a hearty Glaſs of Wine. Or, if you have ſo great an Itch of Writing, try to ſing the *glorious* Deeds of *our* invincible Emperor, and you are ſure of a Reward ſuitable to the great Undertaking. HOR. But, good Father, my * Genius is not equal to my Inclination. Nor is it for every one to deſcribe our Battalions ſtriking Terror with their Darts, the Gaul expiring on the ſhiver'd Spear, or † wounded Parthian falling from his Steed. TREB. You may, however, ‡ ſing how juſt and brave great Cæſar is, as wiſe Lucilius has ‖ Scipio. HOR. I ſhan't be wanting to myſelf, when a fair Occaſion offers. *For* no Poem of mine will ſtrike the judicious Ear of Cæſar, if not addreſs'd in a happy Minute: § And ſhould my Praiſes carry the

* *Work.* † *Who want ſound Sleep.* ‡ *Anointed.* ‖ *Let them ſwim.* § *Have their Body moiſten'd with Wine.* * *My Strength fails me inclined.* † *Wounds of the Parthian.* ‡ *Write.* ‖ *The Scipiad.* § *Whom if you ſtroak awkwardly, being every way on his Guard, he kicks.*

NOTES.

nem, meliorem virum, prudentiorem eſſe Neminem. He was likewiſe in great Favour with *Auguſtus*, who did nothing without conſulting him, if it regarded Points of Law. The Propriety of the Perſon *Horace* pitched on to conſult with, added to the Beauty of the Satire.

14. *Nec fracta pereuntes Cuſpide Gallos.*] After the Time of *Marius*, the *Romans* made uſe of Darts and Arrows, that were ſo contrived, that upon entring the Body, the Weed broke ſhort. This had two Advantages in it. The firſt, that thoſe Weapons became uſeleſs to the Enemy; and the ſecond, that the Arrow's Head almoſt conſtantly remained in the Wound. The *Gauls* had received a Defeat from *Auguſtus*.

16. *Attamen et juſtum poteras.*] Trebatius was a Man of great Authority, of a diſtinguiſhed Character, and univerſally acknowledged Integrity. This is the Reaſon *Horace* puts the Praiſes of *Auguſtus* into his Mouth, as perfectly knowing ſuch an Addreſs of his own Sentiments could not be diſpleaſing to the Emperor.

17. *Scipiadam ut Sapiens Lucilius.*] Ennius having already wrote the Military Life of *Scipio* the Great, *Lucilius*, at the Requeſt of *Scipio* the younger, wrote the Panegyric called the *Scipiad*, in which he confines himſelf to the private Life of that Hero; and *Horace* here commends him for his Wiſdom in ſo doing, as he thereby hindered any Compariſon from being made between *Ennius* and him. So that they are miſtaken, who think the *Scipiad* was wrote in Praiſe of *Scipio* the younger.

Cui malè ſi palpere, recalcitrat undique tutus.
Quanto rectius hoc, quàm triſti lædere verſu
Pantolabum ſcurram, Nomentanumque nepotem?
Cùm ſibi quiſque timet, quanquàm eſt intactus, & odit.
Quid faciam? ſaltat Milonius, ut ſemel icto
Acceſſit fervor capiti, numeruſque lucernis.
Caſtor gaudet equis; ovo prognatus eodem,
Pugnis. quot capitum vivunt, totidèm ſtudiorum
Millia. me pedibus delectat claudere verba,
Lucilî ritu, noſtrûm melioris utroque.
Ille velùt fidis arcana ſodalibus olìm
Credebat libris; neque, ſi malè geſſerat uſquàm,
Decurrens aliò, neque ſi benè: quo fit ut omnìs
Votivâ pateat veluti deſcripta tabellâ
Vita ſenis. Sequor hunc, Lucanus an Appulus, anceps:
Nam Venuſinus arat finem ſub utrumque colonus,
Miſſus ad hoc, pulſis (vetus eſt ut fama) Sabellis,
Quo ne per vacuum Romano incurreret hoſtis:
Sive quòd Appula gens, ſeu quòd Lucania bellum
Incuteret violenta. ſed hic ſtylus haud petet ultrò
Quemquam animantem, & me veluti cuſtodiet enſis
Vaginâ tectus: quem cur diſtringere coner,
Tutus ab infeſtis latronibus? ô pater & rex
Jupiter, ut pereat poſitum rubigine telum,
Nec quiſquam noceat cupido mihi pacis! at ille,

O R D O.

ſi palpere malè, tutus undique, recalcitrat. Quanto hoc rectiùs, quàm lædere ſcurram Pantolabum triſti verſu, Nomentanumque nepotem? Cum quiſque, quanquam eſt intactus timet ſibi & odit te. Quid faciam? Milonius ſaltat, ut fervor acceſſit capiti ſemel icto vino *numeruſque* acceſſit *lucernis. Caſtor gaudet equis; prognatus eodem ovo* gaudet *pugnis. Quod mill a capitum vivunt, totidem ſtudiorum. Delectat me claudere verba pedibus, ritu Lucili melioris utroque noſtrûm. Ille olim credebat arcana libris velut ſodalibus fidis; neque, decurrens alio, neque ſi malè, neque ſi benè geſſerat uſquam: quo fit ut omnis vita ſenis pateat veluti deſcripta votiv tabellâ. Sequor hunc, anceps an* ſum *Luca-nus* an *Appulus; nam Venuſinus colonus ara ſub finem utrumque, miſſus ad hoc (ut vetu fama eſt) pulſis Sabellis, quo ne hoſtis incurreret Romano per vacuum: ſive quod violent gens Appula, ſeu quòd Lucania incuteret bellum. Sed hic ſtylus haud ultro petet quemquam animantem, & cuſtodiet me veluti enſi tectus vaginâ; quem cur coner diſtringere tutus ab infeſtis latronibus? O pater & rex Jupiter,* rogo *ut telum poſitum pereat rubigine nec quiſquam noceat mihi cupido pacis! A*

N O T E S.

20. *Cui male ſi palpere, recalcitrat.*] This is a Metaphor taken from generous and fiery ſpirited Horſes, who will ſuffer themſelves to be ſtroked by a ſoft and delicate Hand, but neigh and kick thoſe who touch them rudely.

20. *Undique tutus.*] On his Guard on all Sides, without Danger of Surprize. The Truth

leaſt Air of Flattery in them, he'll *preſently* obſerve it, and reject them with Diſdain. TREB. *I grant there's Hazard*; *yet*, how much better is it *to run the Riſque*, than rail at the Buffoon Pantolabus, and the Spendthrift Nomentanus in ſevere Satire; as every one, tho' not pointed at, is afraid of himſelf, and *therefore* hates you? HOR. What can I do? Milonius falls a dancing, as ſoon as his Brain is heated with Wine, and the Lamps appear double; Caſtor takes Pleaſure in Horſes: *and Pollux*, * his Twin-Brother, in Wreſtling. The *many* Thouſands of Mankind have as many *different* inclinations. As for me, my chiefeſt Pleaſure is in writing Verſe in the Manner of Lucilius, *tho' he had a Genius* ſuperior to both of us. He committed his Secrets to Papers, as to truſty Friends: and whether it went ill or well with him, he did not go out of his ordinary Courſe, *but put it in Writing*. Hence it is, that every Circumſtance of the old Man's Life appears *as exact in his Works*, as if painted on a Tablet he had vow'd to offer to the Gods. I follow his Footſteps, tho' I can't ſay whether I'm a Lucanian, or Apulian: for the Inhabitants of Venuſium, *where I was born*, till the Borders of both *Provinces*; who, as the old Story goes, were a Colony ſent thither on the Expulſion of the Samnites, leſt the Enemy on that Side ſhould make Incurſions on the Roman Territories, if left ungarriſon'd: or the Apulians, or Lucanians, both warlike Nations, ſhould *at any time* go to War with us. But this Pen *of mine* ſhall never attack any Man living without Provocation, only protect me as a Sword ſheath'd in the Scabbard, which to what Purpoſe ſhould I draw, when I have nothing to fear from my greateſt Enemies? O! Father Jupiter, King *of Gods and Men*, *rather than I ſhould give any Man Offence*, may my Sword be eat up with Ruſt in the Scabbard, and may no Man offend me who am ſo deſirous of Peace! But ſhould any dare to rouze me, I declare

* *Sprung of the ſame Egg.*

NOTES.

Truth of what *Horace* here aſſerts, thoroughly appears by a witty Expreſſion that has been preſerved, which was ſpoken by *Auguſtus*. The Inhabitants of *Tarragona* in *Spain* ſent to this Prince Deputies, to acquaint him how a Palm had ſprung out of the Altar, which they had dedicated to him in their City? *Auguſtus* was ſo far from countenancing their groſs Flattery, that he reprehended them, as it were, for Negligence, with; *Apparet quam ſæpe accendatis:* 'Tis clear how often you burn Incenſe on it, or offer Sacrifice.

24. *Saltat Milonius.*] This is a ſharp Reflexion on the Extravagance of the Perſon mentioned: For none amongſt the ancient *Romans* danced, but ſuch as were of an infamous and abandoned Character; as may be underſtood from ſeveral Places in *Cicero*.

26. *Caſtor gaudet Equis.*] The Inclinations of Mankind are ſo different, that of two Brothers, one perhaps will love one Thing, and the other another.

Qui me commôrit, (melius non tangere, clamo)
Flebit, & inſignis totâ cantabitur Urbe.
  Servius iratus leges minitatur & urnam;
Canidia Albutî, quibus eſt inimica, venenum;
Grande malum Turius, ſi quis ſe judice certet.
Ut, quo quiſque valet, ſuſpectos terreat, utque
Imperet hoc natura potens, ſic collige mecum.
Dente lupus, cornu taurus petit. unde, niſi intùs
Monſtratum? Scævæ vivacem crede nepoti
Matrem; nîl faciet ſceleris pia dextera: (mirum!
Ut neque calce lupus quemquam, neque dente petit bos)
Sed mala tollet anum vitiato melle cicuta.
  Ne longum faciam, ſeu me tranquilla ſenectus
Exſpectat, ſeu mors atris circumvolat alis;
Dives, inops, Romæ, ſeu fors ita juſſerit, exſul;
Quiſquis erit vitæ, ſcribam, color. O puer, ut ſis
Vitalis metuo; & majorum ne quis amicus
Frigore te feriat. Quid? cùm eſt Lucilius auſus
Primus in hunc operis componere carmina morem,
Detrahere & pellem, nitidus quâ quiſque per ora
Cederet, introrſùm turpis; num Lælius, aut qui
Duxit ab oppreſsâ meritum Carthagine nomen,
Ingenio offenſi? aut læſo doluere Metello.
Famoſiſque Lupo cooperto verſibus? atqui

O R D O.

ille, qui commôrit me (non tangere eſſet *melius, clamo) flebit & cantabitur inſignis urbe totâ,*

Servius iratus minitatur leges & urnam; Canidia filia *Albuti* minitatur *venenum, quibus eſt inimica; Turius grande malum, ſi quis certet, ſe judice. Ut quiſque terreat ſuſpectos quo valet, atque potens natura imperet hoc, ſic collige mecum. Lupus petit dente, taurus cornu. Unde monſtratum, niſi intus? Crede vivacem matrem Scævæ nepoti; pia dextera faciet nil ſceleris: (mirum! ut neque lupus petit quemquam calce, neque bos* petit *dente) ſed mala cicuta, vitiato melle, tollet anum.*

Ne faciam longum, ſeu tranquilla ſenect[...] exſpectat me, ſeu mors circumvolat atris al[...] dives, inops, Romæ, ſeu exſul ſi fors ita ju[...]ſerit, quiſquis color vitæ erit, ſcribam. [...] *puer, ut metuo* ne *ſis vitalis, & ne quis am[...]cus majorum feriat te frigore. Quid? c[...] Lucilius primus auſus eſt componere carmi[...] operis in hunc morem, & detrahere pellem q[...] quiſque cederet nitidus per ora, aſt turpis in[...]trorſum; num Lælius, aut qui duxit merit[...] nomen ab oppreſsâ Carthagine, offenſi ſu[...]* ejus *ingenio? aut doluere, læſo Metello, Lu[...]po cooperto famoſis verſibus? Atqui arripe[...]*

N O T E S.

45. *Qui me commôrit.*] Horace imitates, in this Place, the Satires of *Ennius*, in which he ſays, that he never attacked others firſt; but that if any Dog came to bite him, he knew how to defend himſelf.

47. *Servius iratus Leges minitatur.*] Servius or *Cervius* was a famous proſecuting Lawyer, who uſed to threaten thoſe wit[...] the Law whom he had a Quarrel with. *E[...] threatened them with the Law and the Ur[...]* Becauſe they abſolved or condemned the Ac[...]cuſed by the Billets or Suffrages the Judg[...] threw into an Urn. *Virgil* even makes thi[...] Cuſtom obſerved in the infernal Regions.

Quæſt[...]

he had better * not; *for* he ſhall repent it, and be made the ſtanding Jeſt of the whole Town.

Servius, when affronted, threatens *the utmoſt Rigour of* the Laws, and *a ſevere* † Sentence: ‡ Canidia *threatens* her Enemies with Poiſon: and Turius *his with* utter Ruin, ſhould any of them ‖ have a Cauſe come before him. You know as well as I, Nature irreſiſtibly inclines all to threaten and over-awe their Enemies with that wherein their greateſt Force lies: For inſtance, a Wolf ſhews his Teeth, a Bull points his Horn; and how come they to do ſo, but by natural Inſtinct? Truſt the Rake Scæva with the Care of his Mother, who *he thinks* lives *too* long. TREB. *Why*, his pious Hand will ſurely do her no Harm? HOR. (A Wonder *indeed*, that a Wolf does not kick with his Foot, nor a Bull bite with his Teeth.) But Scæva will take off the *poor* Old Woman, § by *ſecretly* mixing Poiſon with her Honey.

To cut the Matter ſhort, whether I live to a good old Age, or Death, with her black Wings *diſplay'd*, *already* hovers around me; rich *or* poor; at Rome, or if it be my *hard* Fate *to be* an Exile; in whatever State I am, write I will. TREB. Oh! my Son, I'm afraid you'll not be long-lived; and that ſome *Ruffian* or other, out of Complaiſance to the Great, will diſpatch you. HOR. Why *ſo*? When Lucilius ventur'd to write in this kind of Verſe before me, and to pull the Maſk off every one who put on an Air of Virtue but was a Villain in his Heart; were Lælius, and he who got his Sirname by laying Carthage in Ruins, offended at his Wit? Or, did it give them any Pain that he branded Metellus, and laſh'd Lupus in ſuch

* *Not touch me.* † *The Urn.* See Note on Verſe 47. ‡ *Canidia*, the Daughter *of Albutius.* ‖ *Conteſt* a Matter, *he being Judge.* § *Her Honey being poiſon'd with deſtructive Hemlock.*

NOTES.

Quæſitor Minos Urnam movet.

49. *Grande Malum Turius, ſi quis.*] This *Turius* was a Senator, who ſuffered himſelf to be bribed with Money, and never pardoned an Offence.

53. *Scæva.*] This *Scæva* was an abandoned Villain, who had poiſoned his Mother. But we muſt not ſuppoſe him the ſame the Poet wrote the 17th Epiſtle of his firſt Book to.

54. *Nil faciet ſceleris pia dextera.*] 'Tis *Trebatius* who, ſhocked at the Introduction, haſtens to anſwer *Horace*, interrupting him with; Ah! he will never ſtain his Hand in his Mother's Blood; he will never be ſuch an impious Wretch, as to take her Life.

Mirum! ut neque Calce Lupus——

'Tis *Horace* who anſwers; A great Wonder indeed! he will not, perhaps, ſtab her, but he'll poiſon her. The Poet intimates by this, that every Villain, in the Perpetration of his Crimes, follows the Inſtinct of his natural Temper.

65. *Num Lælius.*] This is that great and amiable Man whom *Cicero* introduces ſpeaking in his Dialogue *de Amicitia.* He there immortalizes the Friendſhip which was betwixt him, and *P. Scipio Æmilianus*, who acquired

Primores populi arripuit populumque tributìm;
Scilicèt uni æquus virtuti atque ejus amicis.
Quin, ubì ſe à vulgo & ſcenâ, in ſecreta remôrant
Virtus Scipiadæ & mitis ſapientia Lælî;
Nugari cum illo, & diſcinĉti ludere, donèc
Decoqueretur olus, ſoliti. quidquid ſum ego, quamvìs
Infra Lucilî cenſum ingeniumque; tamèn me
Cum magnis vixiſſe invita ſatebitur uſque
Invidia; & fragili quærens illidere dentem,
Offendet ſolido nisi quid tu, doĉte Trebati,
Diſſentis. Equidèm nihil hìc diffindere poſſum.
Sed tamèn ut monitus caveas, ne fortè negotî
Incutiat tibi quid ſanĉtarum inſcitia legum:
Si mala condiderit in quem quis carmina, jus eſt
Judiciumque. Eſto ſi quis mala: ſed bona ſi quis
Judice condiderit laudatur Cæſare. Si quis
Opprobriis dignum latraverit, integer ipſe,
Solvetur riſu tabulæ: tu miſſus abibis.

ORDO.

primores populumque tributim; ſcilicet æquus uni virtuti atque amicis ejus. Quin ubi virtus Scipiadæ & ſapientia mitis Læli removerant ſe à vulgo & ſcena in ſecreta, ſoliti nugari & diſcincti ludere cum illo, donec olus decoqueretur. Quidquid ego ſum, quamvis infra cenſum ingeniumque Lucili tamen invidia invita fatebitur me uſque vixiſſe cum magnis; & quærens illidere dentem fragili, offendet ſolido: equidem poſſum diffindere nihil hic, niſi tu docte Trebati, diſſentis quid. Sed tamen ut monitus caveas ne fortè inſcitia legum ſanctarum incutiat quid negoti tibi: ſi quis condiderit mala carmina, in quem, eſt jus judiciumque. Eſto, ſi quis condiderit *mala: ſed ſi quis condiderit bona, laudatur Cæſare judice. Si quis ipſe integer latraverit dignum opprobriis: tabulæ ſolventur riſu: tu miſſus abibis.*

NOTES.

acquired the Sirname of *Africanus.* They were both of them the greateſt Ornaments of their Age, for Literature and all noble Qualities. Their Erudition, and Fineneſs of Taſte, contributed more than any Thing elſe to baniſh from the Sciences the Ruſt of former Ages, and give the *Roman* Writings and Language that Perfection and Delicacy which are found in *Terence.*

71. *Quin, ubi ſe à Vulgo.*] The Friendſhip of *Scipio* and *Lælius* was a great Honour to *Lucilius.* But what particularly pleaſes me in this Paſſage, is to ſee theſe great Men quit in private all the Pomp of their State and Grandeur, deſcend to the moſt familiar Diverſions, and amuſe themſelves with one another, and their Friends with all the Freedom and Simplicity of Youth. A great many Men in high Stations have their Reaſons not to imitate them in this Reſpect, for it is their Intereſt not to be ſeen without the Glare of their Equipage and Diſtinctions of Honour.

77. *Et fragili quærens illidere dentem.*] Horace takes a Pleaſure in alluding to Fables, which were a common Method of conveying Inſtruction in his Time. This is what the Commentators have not well obſerved. The Fable of the File and Serpent is here expreſſed in three Words.

81. *Sanctarum inſcitia legum.*] The Ignorance of the Nation's Laws excuſes no one. He that will not inform himſelf of the Law, muſt be puniſhed by it.

82. *Si mala condiderit in quem quis Carmina.*] 'Twas the Law of the twelve Tables, that made it Death to write defamatory Verſes againſt others. This is the

Text.

ſtinging Verſes? For he ſpared neither the Nobles, nor People of what Rank ſoever; and was a Friend to Virtue only, and her Friends. Nay, when Scipio, ſo fam'd for Valour, and Lælius for his Wiſdom and Meekneſs, had a mind to retire from the Crowd and Hurry of the Town, diveſted of every Care, they uſed to divert and pleaſe themſelves with his Company, while their Herbs were boiling for Supper. Whatever I am, tho' inferior to Lucilius, *both* in Eſtate and Wit, yet Envy herſelf muſt be obliged always to own, that I have lived in Friendſhip with the Great *as well as he*; * and whoever attempts to ſully my Reputation, will only blacken his own. From this Deſign I purpoſe never to depart, unleſs, learn'd Trebatius, you adviſe me to the contrary. TREB. *Your Deſign is good:* but however, be adviſed by me, to take care you be not drawn into a Scrape by your Ignorance of our ſacred Laws: *for I tell you, that* if a Poet writes ill Verſes againſt any Man, he is liable to be ſued, and to have Sentence given againſt him. HOR. I grant it, if a Poet writes ill Verſes; but what if he write good ones, and meet with Cæſar's Approbation? Or ſhould a Poet, of an unſpotted Character himſelf, fall foul of a Man who deſerves † to be expoſed, *what then?* TREB. *Why*, the Cauſe will be diſmiſs'd *by the Court* with a Laugh, and you ſent about your Buſineſs.

* *And wanting to fix her Tooth in ſomething brittle, ſhe will ſtrike it againſt a ſolid.*
† *Reproaches.*

NOTES.

Text. *Si quis occentaſſit Malum Carmen, ſive condidiſit, quod Infamiam faxit Flagitiumque alteri, capitale eſto.* If any ſhall compoſe or publiſh any Verſes againſt the Reputation and Honour of others, let him be puniſhed by Death. *Auguſtus* renewed this Law. See *Suetonius.*

83. *Eſto, ſi quis mala.*] Horace had nothing here to anſwer, becauſe the Law is plain and poſitive. He has therefore Recourſe to that happy Vein of Wit and Ridicule, which is peculiar to him. And here verifies his own Propoſition.

Ridiculum acri.
Fortius ac melius magnas plerumque ſecat res.

The Beginning of this fine Turn is grounded in a Pun on the Ambiguity of the Word *mala*, which may either ſignify injurious defamatory Verſes, or dull and inſipid ones. The Law takes it in the firſt Senſe, but *Horace* in the ſecond. And by this Means extricates himſelf, and at the ſame Time gives a fine Hint of the Quibbles uſed by Lawyers.

84. *Judice condiderit, laudatur Cæſare.*] Here is a Tranſpoſition that ſounds a little harſh: But the Conſtruction is this, *ſed ſiquis bona condiderit, laudatur Cæſare Judice.* Horace here makes his Court to *Auguſtus* in a judicious manner; for *Auguſtus* compoſed Verſes not contemptibly himſelf, but was a much better Judge than a Poet. Beſides, 'tis a Hint to his malevolent Rivals, that he was well aſſured of *Auguſtus*'s Approbation.

85. *Integer ipſe.*] A Poet who is blameleſs in his own Conduct, has a better Right to cenſure others, and is more likely to have all Perſons of Probity on his Side.

86. *Solventur Riſu Tabulæ.*] Tabulæ here means Papers, Indictments, Informations, &c. which are produced in Courts of Judicature. The Poet ſays, every one will be ſo diverted, and full of Laughter, that they will tear the Accuſations to Pieces, and hiſs the Proſecutors out of Court.

SATIRA II.

Horace deſigns in this Satire to cenſure Voluptuouſneſs, and recommend Fru-gality. He therefore, in the firſt Place, confutes thoſe who imagine tha good Living conſiſts in a ſplendid and magnificent Table. He ſhews evi-dently, That ſuch Perſons do not judge by the Goodneſs and Nature of th Meats, but merely by their Eyes and Appearance, which deceive them In the next Place, he proves to a Demonſtration, that the Pleaſure o eating, conſiſts not ſo much in exquiſite, as wholſome Meats and a goo Appetite. He then Praiſes Frugality, on account of the Good it does, bot to Soul and Body, and the Opportunities it furniſhes us with of enhancing our Pleaſures as we pleaſe. So that Frugality may juſtly be called a Re-

QUÆ virtus & quanta, boni, ſit vivere parvo,
(Nec meus hic ſermo eſt; ſed quem præcepit Ofellus,
Ruſticus, abnormis ſapiens, craſsâque Minervâ)
Diſcite, non inter lances menſaſque nitentes,
Cùm ſtupet inſanis acies fulgoribus, & cùm
Acclinis falſis animus meliora recuſat;
Verùm hic impranſi mecum diſquirite. Cur hoc?
Dicam, ſi potero. malè verum examinat omnis
Corruptus judex. leporem ſectatus, equove
Laſſus ab indomito; vel ſi Romana fatigat

ORDO.

Boni, diſcite quæ & quanta virtus ſit vivere parvo (nec hic ſermo eſt meus;) ſed quem Ofellus ruſticus præcepit, ſapiens abnormis, craſſaque Minervâ, non inter lances nitenteſque menſas cum acies ſtupet fulgoribus inſanis, & cum animus acclinis falſis recuſat meliora; verum hic impranſi diſquirite mecum. Cur hoc? Dicam, ſi potero: omnis corruptus judex malè examinat verum. Sectatus leporem, laſſuſve ab equo indomito; vel ſi Romana mi-

NOTES.

1. *Quæ virtus & quanta, Boni.*] Boni is here meant of Friends, as the *Greeks* uſe their Word ἀγαθοί.

2. *Nec meus hic Sermo eſt.*] This Precaution of *Horace* is both pleaſant and judicious. He would not have the Reader think it is he who ſpeaks; becauſe he knew what he was going to ſay would be ridiculous, coming from his own Mouth, and that every one would make a Jeſt of his Precepts, being ſo well known as he was to love good Living. But he here very artfully gives Weight and Gravity to his Diſcourſe, by putting it into the Mouth of a Man noted for his Simplicity and Integrity.

Ofellus is a Perſon totally unknown; but by what the Poet ſays of him, he was probably an Inhabitant or Neighbour of *Cremona* or *Mantua*; and became the Farmer of a little Eſtate he had been poſſeſſed of before the Civil Wars.

3. *Abnormis ſapiens.*] The Study of Philoſophy is a Kind of Rule to guide the human Mind in the Search of Truth. But Nature ſupplied this in *Ofellus*.

5. *Quum ſtupet inſanis Acies fulgoribus.*] He calls the extravagant Magnificence of a ſumptuous Table, *inſanos fulgores*. This Glare and Splendour corrups the Judgment, and ſeduces the Mind in its Sentiments.

6.

SATIRE II.

ſervoir of Pleaſure, and all Manner of ſenſible Gratifications. Horace, *by making* Ofellus *ſpeak in this Satire, gives a greater Vivacity to it, and produces a living Example of the Truths he teaches. This is what muſt ſtrike the Imagination of the Reader ſtrongly. This* Ofellus *being deprived of his Eſtate, after the Battle of* Philippi, *when* Auguſtus *diſtributed Lands in the Territory of* Mantua *and* Cremona *to the Veteran Soldiers, found no afflicting Change in his Circumſtances, becauſe he had always accuſtomed himſelf to a ſimple and plain Way of Living: ſo that Fortune could take no hold on him. There is nothing whereby we may ſo much as conjecture the Date of this Piece.*

COME, learn *with me*, my friends, what, and how great, the Virtue is, to live frugally: (for this Diſcourſe *I now deliver* is none of mine, but what Ofellus inculcated; a *plain* Country-man, wiſe without the Rules of Art, and *one* of ſtrong Senſe.) *Learn, I ſay*, not amidſt ſumptuous Repaſts and Tables *ſet out with* ſparkling *Diſhes*, when the Eye is dazzl'd with the Splendor of the Plate, and when the Mind, diſpoſed to receive falſe Impreſſions, refuſes *all Acceſs to* * the Truth: But let us enquire into this before we dine. "Why before we dine?" I'll † give you my Reaſon: A corrupt Judge never examines into the Truth *of a Cauſe. Go* hunt the Hare, or ride the ‡ Great Horſe 'till you are weary; or (if the Roman Exerciſe is too violent for you who have been accuſtom'd

* *Better.* † *Tell you if I can.* ‡ *Unruly.*

NOTES.

6. *Acclinis falſis animus.*] This Expreſſion is worthy of *Horace*, and that Felicity of Diction he was famous for. It ſignifies that unhappy Bent of the human Mind, which acquieſces in what is ſhewy, and of a flattering Appearance. He calls *falſa* all that Preparation, and Variety of Magnificence and coſtly Meats, which corrupt the Mind, and prejudice the Underſtanding.

8. *Dicam, ſi potero.*] This is a Manner of Expreſſion uſed by ſuch as have a great Difficulty to explain their Thoughts upon a Subject; and ought to be taken Notice of.

8. *Male verum examinat*] He could not have pitched upon a juſter Compariſon. As a Judge always is a bad Examiner of the Truth, who is corrupted, ſo a Man is but ill diſpoſed to liſten to the Precepts of Temperance and Frugality in the midſt of a grand Feaſt, when his Eyes are dazzled on all Sides with a Hundred alluring Objects.

9. *Leporem ſectatus.*] If one is not acquainted with the Elliptic Expreſſions of *Horace*, he will have an inſuperable Difficulty of underſtanding him. Several have been taken Notice of in the Courſe of theſe Notes. He here propoſes three Means of recovering a languid Appetite, Hunting, Activity, and the Fatigues of martial Exerciſe. The Conſtruction in this Place is varied, but not inelegant.

Militia aſſuetum græcari; ſeu pila velox,
Mollitèr auſterum ſtudio fallente laborem;
Seu te diſcus agit, pete cedentem aera diſco:
Cùm labor extuderit faſtidia, ſiccus, inanis
Sperne cibum vilem; niſi Hymettia mella Falerno
Ne biberis diluta. Forìs eſt promus, & atrum
Defendens piſces hyemat mare: cum ſale panis
Latrantem ſtomachum benè leniet. unde putas? aut
Quî partum? non in caro nidore voluptas
Summa, ſed in teipſo eſt. tu pulmentaria quære
Sudando. pinguem vitis albumque, nec oſtrea,
Nec ſcarus, aut poterit peregrina juvare lagois.
Vix tamèn eripiam, poſito pavone, velis quin
Hoc potiùs quàm gallinâ tergere palatum,
Corruptus vanis rerum; quia veneat auro
Rara avis, & pictâ pandat ſpectacula caudâ:
Tanquàm ad rem attineat quicquam. num veſceris iſtâ,
Quam laudas, plumâ? cocto num adeſt honor idem?
Carne tamèn quamvìs diſtat nihil, hâc magìs illâ;
Imparibus formis deceptum te patet. eſto.
Unde datum ſentis, lupus hic, Tiberinus, an alto
Captus hiet? ponteſne inter jactatus, an amnis

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tia fatigat te *aſſuetum græcari; ſeu velox pila, ſtudio molliter fallente laborem auſterum; ſeu diſcus agit te, pete aëra cedentem diſco: cùm labor extuderit faſtidia, ſiccus, inanis ſperne cibum vilem; ne biberis niſi Hymettia mella diluta Falerno. Promus eſt foris, & atrum mare defendens piſces hiemat: panis cum ſale bene leniet ſtomachum latrantem. Unde putas?* aut *qui partum? ſumma voluptas non eſt in caro nidore, ſed in teipſo. Tu quære pulmentaria ſudando. Nec oſtrea, nec ſcaurus, aut peregrina lagois poterit juvare pinguem albumque vitiis. Corruptus vanis rerum, poſiti pavone, vix tamen eripiam, quin potius velis tergere palatum hoc quàm gallinâ; quia rara avis veneat auro, & pandat ſpectacula picta caudâ: tanquam attineat quicquam ad rem. Num veſceris iſta pluma quam laudas? num idem honor adeſt cocto? Quamvis nihil diſtat hac magis illa carne; tamen patet te deceptum formis imparibus.*

Eſto. *Unde ſentis datum, an hic lupus, Tiberinus, an captus alto hiet? jactatuſne inter*

NOTES.

11. *Seu pila velox.*] It ſeems as if there was meant in this Place, the Sport which the Ancients called *Pila Trigonalis*, becauſe Three made a Set, and they ſtood in a triangular Form.

13. *Pete cedentem aëra diſco.*] The Ancients did not only contend who ſhould throw the Quoit fartheſt, but likewiſe the higheſt.

15. *Niſi Hymettia mella Falerno ne biberis.*] When Wine was too hard, they uſed to mellow it, by putting a little fine Honey into it. *Bibere mella* is a poetical Expreſſion, the Boldneſs of which is corrected by *Falerno diluta.*

17. *Hyemat Mare.*] This Expreſſion is of great Force; and ſignifies ſtormy Weather, and a boiſterous Sea; becauſe the Sea is agitated with high Winds in Winter.

17. *Cum ſale panis.*] This was the Nouriſhment of the pooreſt Sort of People.

18. *Latrantem Stomachum* is a Metaphor taken from the Effect Hunger has on Dogs, *viz.* to make them fierce and barking.

23.

┼ to the ſoft Diverſions of the Greeks) go, play at Tennis, and if you are keen on the Game, you'll not mind the fatigue: or if you like Quoits, go into the open Air * and ply that Diverſion. When Exerciſe has diſpell'd the Squeamiſhneſs of your Stomach, and you are thirſty, and hungry; deſpiſe *a* homely † Dinner, *if you can*, and refuſe to drink Falernian Wine, if not diluted with the fineſt Honey. But if your Butler happen to have ſtroll'd abroad, and tempeſtuous Weather and a raging Sea ſaves the Fiſh *from being caught*, Bread and a little Salt will ſerve to ſtay your craving Stomach. " How do you think this Pleaſure can be acquired, or " what way is it poſſible to be come at?" Why this inexpreſſible Pleaſure is not in the exquiſite Delicacy of the Victuals, but in yourſelf. ‡ A little Fatigue and Exerciſe will ſeaſon every Diſh, but thoſe who gorge and cloy themſelves by over-eating, can reliſh neither Oyſters, Scar, no, nor the Lagois *itſelf*, that *curious* foreign Bird. But ſo much are you biaſs'd by the Appearance of Things, that if a Peacock is ſet upon Table, I deſpair of perſuading you to eat of Pullet rather than of it; becauſe *truly* a Peacock is ſold ‖ at a greater Price, is exceeding ſcarce, and makes a flaming Show with its gaudy Tail; as if its Fleſh was the more delicious for that: Pray do you eat theſe *gay* Feathers you cry up ſo mightily? Do they give the ſame Beauty to it when dreſs'd, *as when alive?* Wherefore as § the Fleſh *of a Peacock* is not better *eating* than that *of a Pullet*, 'tis plain you are deceived by their different Appearances.

‖‖ But granting what you ſay to be true, yet how can you diſtinguiſh whether this Pike, now before you, was caught in the Tiber

┼ *To play the Greek.* * *Yielding to the Quoit.* † *Meat.* ‡ *Search for Seaſoning in Sweating.* ‖ *For Gold.* § *This Fleſh.* ‖‖ *Be it ſo.*

NOTES.

22. *Scarus.*] This Fiſh was greatly eſteemed by the *Romans*; and *Ennius* alluding to their extravagant Love of it, calls it humourouſly, the Brains of *Jupiter*.

Scarum præterii, Cerebrum pene Jovi' ſupremi.

22. *Lagois* is a Word found in no Author elſe, and is very uncertain in its Signification. It ſeems to have been ſome foreign Bird, that very much reſembled a Hare in Taſte.

27. *Num veſceris iſta, quam laudas, pluma.*] Horace has an admirable Judgment in his Deciſions, and reducing the Arguments of his Antagoniſts to an Abſurdity. He evidently proves to this Man, that he is deceived and corrupted by what is uſeleſs and ſuperfluous in the Thing he immoderately values. He eſteems the Peacock on account of his painted Feathers; yet the Feathers ſignify nothing to the Perſons that ſit at Table, where the Bird is ſerved up. There is in theſe few Words an Inſtruction that is general, and ought to be diligently remarked. If we always judge of Things by what is not eſſential to them, but adventitious, and accidental, and value them for what has no Relation to our Uſe of them, we ſhall ever be deceived in our Judgment about them.

33.

Oſtia ſub Tuſci? laudas inſane, trilibrem
Mullum; in ſingula quem minuas pulmenta neceſſe eſt.
Ducit te ſpecies, video. quò pertinet ergo
Proceros odiſſe lupos? quia ſcilicèt illis
Majorem natura modum dedit, his breve pondus.
Jejunus raròſtomachus vulgaria temnit.
Porrectum magno magnum ſpectare catino
Vellem, ait Harpyiis gula digna rapacibus. at vos
Præſentes Auſtri, coquite horum obſonia: quanquàm
Putet aper rhombuſque recens, mala copia quandò
Ægrum ſolicitat ſtomachum; cùm rapula plenus
Atque acidas mavult inulas. necdùm omnis abacta
Pauperies epulis regum: nam vilibus ovis,
Nigriſque eſt oleis hodiè locus. haud ita pridèm
Galloni præconis erat acipenſere menſa
Infamis. quid? tum rhombos minùs æquor alebat?
Tutus erat rhombus, tutoque ciconia nido;
Donèc vos auctor docuit prætorius. ergo
Si quis nunc mergos ſuaves edixerit aſſos;
Parebit pravi docilis Romana juventus.

ORDO.

pentes, en ſub oſtia amnis Tuſci; quem neceſſe eſt ut *minuas in pulmenta ſingula. Video, ſpecies ducit te. Ergo quò pertinet odiſſe lupos proceros? quia ſcilicet natura dedit majorem modum illis, & breve pondus his. Stomachus raò jejunus temnit vulgaria. Gula digna rapacibus Harpyiis ait, vellem magnum* mullum *porrectum magno catino. At vos præſentes Auſtri, coquite obſonia horum: quanquam aper recenſque rhombus putet, quando mala copia ſollicitat ſtomachum ægrum; cum plenus mavult rapula atque inulas acidas. Necdum omnis pauperies abacta epulis regum: nam hodie locus eſt vilibus ovis nigriſque oleis. Haud ita pridem menſa Galloni præconis erat infamis acipenſere. Quid? tum æquor minus alebat rhombos? Rhombus erat tutus ciconiaque tuto nido, donec auctor prætorius docuit vos. Ergo ſi quis nunc edixerit mergos aſſos* eſſe *ſuaves; Romana juventus docilis pravi parebit.*

NOTES.

33. *Amnis Tuſci.*] The *Tiber,* which empties itſelf into the *Tuſcan Sea.*

38. *Jejunus Stomachus.*] Conſider here the Extravagancy of human Taſtes and Fancies. What is the Cauſe of them? Repletion, Luxury, and Wantonneſs. For a Perſon in good Health, and with a ſharp Appetite, never deſpiſes ſound Meat, or refuſes to dine upon Fiſh, becauſe they are of a greater or leſs Size.

39. *Porrectum magno magnum.*] This Verſe is very poetical; for it repreſents, by the Slowneſs of its Syllables, the Weight and Greatneſs of the Fiſh.

40. *Harpyiis gula digna rapacibus.*] He ſays, the Mouth of the Glutton, for its Voraciouſneſs, rather becomes a Harpy, than a human Creature. For the Harpies, according to poetical Fable, were frightful Birds, that had the Viſages of Women, and ſuch a ravenous Appetite as nothing could ſatisfy.

41. *At vos præſentes Auſtri.*] Horace here, by an Apoſtrophe, addreſſes himſelf to the South Wind, to taint the Glutton's Diſhes, out of Indignation at his beſtial Voraciouſneſs.

42. *Quanquam putet aper.*] The Poet corrects himſelf for having invoked the Winds,

or the Ocean? or whether it was ſtruck between the two Bridges, or at the Mouth of the * River? You run out extravagantly in Praiſe of a *large* Mullet of three Pounds, tho' *you know* you muſt cut it into ſmall Pieces before you can eat it. *But* I ſee you are led by Appearance. What Reaſon then can you aſſign why you diſlike a large Pike? Becauſe truly Pikes are naturally of a large Make, and Mullets of a ſmall one, *and* your Stomach *is ſo* ſeldom empty, *that it* diſdains common Food.

But, ſays the *Glutton*, *whoſe* Throat *is* like a voracious Harpy's, I take great Pleaſure in ſeeing a large Mullet ſerved up in a large Diſh. Come, O ye South Winds, taint the Delicacies of theſe *Gormondizers*. *But what do I ſay*. The Boar and Turbot, tho' intirely freſh, ſeem tainted to them, when too great Plenty cloys their ſqueamiſh Stomachs; and, gorged to the Throat, they are forced to eat Turnips and bitter † Roots *for Digeſtives*.

However, all *the antient* Frugality is not yet quite baniſh'd the Tables of ‡ the Great; for there, to this Day, Cheeſe, Eggs, and black Olives find a Place. *Nay*, 'tis not long ſince ‖ Gallonius the Common Cryer, was mightily exclaim'd againſt for having a Sturgeon for one Diſh at his Table. What? was the Sea leſs productive of Turbots then *than it is now?* No, till *that Epicure Sempronius*, who ſtood for Prætor, brought them into vogue, the Turbot § could ſwim ſafely, and the Stork enjoy her quiet Neſt. Wherefore *I believe* ſhould any one give out that Cormorants eat deliciouſly roaſted, the Roman Youth are ſo prone to every Extravagance, that they would readily go into it.

* *Tuſcan.* † *Elicampane.* ‡ *Kings.* ‖ *The Table of Gallonius was infamous for a Sturgeon.* § *Was ſafe.*

NOTES.

Winds, becauſe Repletion and Luxury have the ſame Effect in the Debauched, as the Stench and Corruption of Meat by ſultry Winds would have in healthy ſound People, *viz.* cauſe a total Averſion and Horror.

47. *Acipenſere.*] Acipenſer is a Sturgeon. The *Romans* are ſaid to have been ſo extravagantly fond of this Fiſh, that they had it ſerved up with a ridiculous Kind of Pomp; for it was not only crowned, but they who brought it in were ſo too, and walked to the Sound of Flutes. An almoſt incredible Farce.

49. *Tutoque ciconia nido.*] Before the Reign of *Auguſtus*, the *Romans* did not know what it was to eat Storks. But in his Time, *Aſinius Sempronius Rufus* took it in his Head to give them the Vogue. He is called *Prætor* in Deriſion; becauſe he uſed Bribery to come at that Dignity, and had failed of it, which gave Occaſion at that Time to theſe Verſes.

Ciconiarum Rufus iſte Conditor,
Hic eſt duobus elegantior Plancis,
Suffragiorum Puncta non tulit ſeptem;
Ciconiarum Populus ultus eſt Mortem.

"This *Rufus*, who underſtands ſo well "to dreſs and ſerve up Storks, is certainly "a more gallant polite Man than either of "the *Plancus*'s; but yet he has had the "Misfortune of not gaining ſeven Votes. "The People have revenged the Death of "ſo many Storks on him."

53.

Sordidus à tenui victu diſtabit, Ofello
Judice. nam fruſtrà vitium vitaveris illud ;
Si te aliò pravum detorſeris. Avidienus,
Cui Canis ex vero ductum cognomen adhæret,
Quinquennes oleas eſt, & ſilveſtria corna ;
Ac, niſi mutatum, parcit defundere vinum, &
Cujus odorem olei nequeas perferre : (licebit
Ille repotia, natales, alioſve dierum
Feſtos albatus celebret) cornu ipſe bilibri
Caulibus inſtillat, veteris non parcus aceti.
  Quali igitur victu ſapiens utetur, & horum
Utrum imitabitur ? hàc urget lupus, hâc canis, aiunt.
Mundus erit, qui non offendet ſordibus, atque
In neutram partem cultûs miſer. hic neque ſervis,
Albuti ſenis exemplo, dum munia didit,
Sævus erit ; nec ſic ut ſimplex Næzius, unctam
Convivis præbebit aquam : vitium hoc quoque magnum.
  Accipe nunc, victus tenuis quæ quantaque ſecum
Afferat. in primis valeas benè : nam variæ res
Ut noceant homini, credas, memor illius eſcæ,
Quæ ſimplex olìm tibi ſederit. at ſimul aſſis
Miſcueris elixa, ſimul conchylia turdis ;

ORDO.

Ofello judice, ſordidus victus *diſtabit à tenui victu. Nam fruſtra vitaveris illud vitium ; ſi alio detorſeris te pravum. Avidienus, cui cognomen canis ductum ex vero adhæret, eſt quinquennes oleas, & ſilveſtria corna ; ac parcit diffundere vinum niſi mutatum, & odorem cujus olei nequeas perferre ; (liceb.t ille albatus celebret repotia, natales, alioſve feſtos dierum) ipſe inſtillat caulibus bilibri cornu, non parcus veteris aceti.*

Quali victu igitur ſapiens utetur, & utrum horum imitabitur ? aiunt, lupus urget hàc, canis hàc. Mundus erit qui non offendet ſordibus, atque miſer in neutram partem cultus. Hic neque ſævus erit ſervis exemplo Albuti ſenis, dum didit munia ; neb ſic præbebit unctam aquam convivis ut ſimplex Nævius, hoc eſt *vitium quoque magnum.*

Nunc accipe, quæ quantaque bona *tenuis victus afferat ſecum. In primis bene valeas ; nam ut credas,* qui *variæ res noceant homini,* eſto *memor illius eſcæ, quæ ſimplex olim ſederit tibi. At ſimul miſcueris elixa aſſis, &*

NOTES.

53. *Sordidus à tenui victu*] As it is difficult for Men to keep a juſt Medium, there ſeemed to be ſome Danger, leſt *Horace*, by his Precepts, might make them run into the other Extreme ; and he here obviates it in the moſt judicious Manner, by ſhewing that, *Victus mundus et tenuis*, a plain wholeſome Table is equally different from the ſordid Avarice of a Miſer, and the Extravagance of a Debauchee and Spendthriſt.

55. *Avidienus.*] There is no mention made of this ſordid Wretch, but by *Horace*, and therefore no more Knowledge is to be expected of him.

57. *Quinquennes oleas eſt.*] Olives cannot be good longer than two Years. But *Avidienus* could not reſolve with himſelf to eat his ſo ſoon. He only eat the oldeſt, thoſe of five Years. So he eat them when good for nothing.

In Ofellus's Opinion, a ſordid way of Living differs vaſtly from plain frugal one: for in vain do you ſhun one Vice, if you perverſely fall into another. Avidienus, who had deſervedly got the Name of a Dog, eats wild Cornels and five-year-old Olives; nor does he ever taſte Wine till it is turn'd; and *for* his Oyl, *it ſtinks ſo* you can't bear the Smell on't, and that (when dreſs'd in white, celebrating his * Wedding-day, Birth-day, or ſome other *ſolemn* Feſtival) he pours Drop by Drop himſelf from † a Store-horn on his Colworts, but ‡ ſouſes them heartily with old Vinegar.

"What Table then is a prudent Man to keep, and which of 'theſe Patterns is he to follow, ‖ for there's Danger on both Sides?" A plain one, yet free of all Appearance of Meanneſs, and, leaning to no Extreme, neither ſumptuous nor ſordid. *In making Preparation for an Entertainment*, he's not, like old Albutius, when he aſſigns his Servants their ſeveral Offices, to puniſh them ſeverely, *if they fail in the moſt minute Circumſtance.* Nor, *on the other hand*, is he to be ſo remiſs as Nævius, to ſuffer his Gueſts to be ſerved with greazy Water: § an unpardonable Fault.

Now learn the many great Bleſſings that Temperance brings with it: The firſt and principal of which is perfect Health: And to convince you how hurtful Variety of Meats are to the Man, *you need but* call to mind how eaſy ſimple Fate ſate on your Stomach, * when you was a Boy. But if you mix Roaſt with Boil'd, and Fiſh with † Fowl, the ſweet *Juices* will turn into Bile; and viſcid

* *The Day after his Wedding-Day.* † *A Horn that holds two Pounds.* ‡ *Is not ſparing of* his *old Vinegar.* ‖ As *they ſay an Wolf preſſes on this Side, a Dog on that.* § *This Fault is alſo great.* * *Formerly.* † *Truſhes.*

NOTES.

60. *Repotia* was the Day after the Marriage. The firſt Day was called γάμοι *Nuptiae.* On the ſecond Day they uſed to make an End of their good Chear; and on this Account it was called *Repotia.*

61. *Albatus.*] The *Romans* were uſually dreſſed in white, particularly at Table.

62. *Inſtillat.*] Tho' the Oil was ſtark naught, yet in the true Character of a Miſer he was ſparing of it.

62. *Veteris non parcus Aceti.*] The oldeſt Vinegar is the ſtrongeſt; but the Vinegar coſt leſs than the Oil, and its Strength corrected the bad Quality of the other.

65. *Hâc urget Lupus, hâc Canis, aiunt.*] This is a proverbial Expreſſion, when one is ſuppoſed to be betwixt two equal Dangers. One cannot imagine a juſter Compariſon than this of *Horace*: For by *Lupus*, the Poet ſignifies the Glutton, who is of an unbounded Voraciouſneſs; and by *Canis*, the ſtingy, parſimonious Temper of the Miſer.

65. *Mundus erit qui non.*] The Poet here obſerves, that the juſt Medium betwixt Prodigality and Avarice is that agreeable Neatneſs and Decency, which is equally at a Diſtance both from Sordidneſs and Luxury.

67. *Albuti Senis Exemplo.*] Albutius was ſo ſevere in his Orders, that to fail in the leaſt Thing of them was an unpardonable Crime with him. And in this his Exactneſs was by its too great Severity extravagant.

68. *Simplex Nævius.*] This *Nævius* was ſome Perſon that was of ſuch an indolent Temper, that he had nothing in Order in his Houſe.

Dulcia ſe in bilem vertent, ſtomachoque tumultum
Lenta feret pituita. vides, ut pallidus omnis
Cœnâ deſurgat dubiâ? quin corpus onuſtum
Heſternis vitiis animum quoque prægravat unà,
Atque affigit humo divinæ particulam auræ.
Alter, ubi dicto citiùs curata ſopori
Membra dedit, vegetus præſcripta ad munia ſurgit.
Hic tamen ad melius poterit tranſcurrere quondam;
Sive diem feſtum rediens advexerit annus,
Seu recreare volet tenuatum corpus; ubique
Accedent anni, & tractari molliùs ætas
Imbecilla volet. tibi quidnam accedet ad iſtam,
Quam puer & validus præſumis, mollitiem; ſeu
Dura valetudo inciderit, ſeu tarda ſenectus?
  Rancidum aprum antiqui laudabant: non quia naſus
Illis nullus erat; ſed, credo, hàc mente, quòd hoſpes
Tardiùs adveniens, vitiatum commodiùs, quàm
Integram edax dominus conſumeret. hos utinam inter
Heroas natum tellus me prima tuliſſet.
  Das aliquid famæ, quæ carmine gratior aurem
Occupat humanam? grandes rhombi, patinæque
Grande ferunt unà cum damno dedecus. adde

ORDO.

conchylia turdis; dulcia vertent ſe in bilem, lentaque pituita feret tumultum ſtomacho. Vides, ut omnis homo *deſurgat pallidus cœnâ dubia? quin corpus onuſtum heſternis vitiis prægravat quoque animum unà, atque affigit particulam divinæ auræ humo. Alter, ubi citius dedit membra curata dicto ſopori, vegetus ſurgit ad omnia præſcripta. Hic tamen poterit quondam tranſcurrere ad melius; ſive rediens annus advexerit diem feſtum; ſeu volet recreare tenuatum corpus; ubique anni accedent & imbecilla ætas volet molliùs tractari. Quidnam accedet tibi ad iſtam mollitiem quam puer ad validus præſumis; ſeu dura valetudo, ſeu tarda ſenectus inciderit.*

Antiqui laudabant aprum rancidum; non quia nullus naſus erat illis; ſed credo, hac mente, quòd hoſpes tardiùs adveniens, commodiùs conſumeret vitiatum quàm edax dominus conſumeret integrum. Utinam prima tellus tuliſſet me natum inter hos heroas.

Das aliquid famæ, quæ occupat aurem humanam gratior carmine? Grandes rhombi, patinæque ferunt grande dedecus una cum dam-

NOTES.

75. *Dulcia ſe in Bilem vertent.*] All that the Stomach cannot digeſt is changed into Bile, eſpecially ſweet Things. Whence proceeds the Pain of the Stomach, Cholic, Dyſenteries, and a whole Train of Evils.

77. *Dubia.*] That is an Entertainment, where the Variety is ſuch, that it leaves the Mind in Suſpence what to pitch on.

79. *Atque affigit humo divinæ particulam.*] For the Vapours that proceed from Exceſs and Wine, cloud the Brain, and make the Soul incapable of its Functions. This Doctrine is admirable. Our Poet informs us, that by Debauchery, the moſt divine Part of Man becomes as it were immerſed in Matter, and corporeal. In fine, the Senſuality gives all the Paſſions the upper Hand of Reaſon, and turns Men into mere Brutes. *Horace* calls the Soul, *divinæ particulam auræ*, in the Sentiment of *Plato*, who believed it an Emanation, or Particle of the *Anima Mundi*, or Deity.

81.

Phlegm will occaſion a jarring in the Stomach. *Do but* obſerve how pale a Man riſes after a Supper of Variety *of Diſhes!* So that the Body, loaded with the former Night's Exceſs, bears down the Mind with it, and ſinks the Particle of divine Breath *that's in us* to the Earth. *Whereas*, * the temperate Man having ſpent little or no Time at Supper, goes to ſleep, *and next Morning* riſes in *Health and* Vigour, to his ordinary Buſineſs. Beſide, he can indulge himſelf ſometimes, whether on Occaſion of an annual Feſtival, or to reſtore his Body weaken'd, *either by too great Toil or Sickneſs*, or when Years come on, and feeble Old-age, which requires the moſt gentle Treatment. But what remains for you to add to that Softneſs and Delicacy, † in which you now indulge yourſelf in your Youth and Vigour, if you ſhould happen to fall into a bad State of Health, or the Infirmities of Old-age come upon you?

Our *temperate and frugal* Anceſtors praiſed the rank *Fleſh of the* Boar; not becauſe they had no Smell, but I am apt to think, with this View, that if a Friend ‡ happen'd to drop in, they took greater Pleaſure to entertain him with it, tainted *as it was*, than ‖ eat up the Whole themſelves *when freſh*. Would to God I had been born *in theſe good Times*, and liv'd among theſe Heroes *of Temperance and Frugality*.

Have you any Regard for a good Name, which all Men like to hear rather than the fineſt Poem *that ever was wrote*; know that § ſumptuous Entertainments, and *ſumptuous* Plate bring both In-

* *The other.* † *You take before hand.* ‡ *Coming too late.* ‖ *The voracious Maſter ſhould eat up the Whole.* § *Great Turbots and* great *Diſhes.*

N O T E S.

81. *Vegetus præſcripta ad Munia ſurgit.*] After *Horace* has ſpoke of the Day following a Debauch, and all its Conſequences, he ſpeaks of the Effects of Sobriety, and the Pleaſure temperate Eating yields at the Time preſent, and afterwards. The good Effects of Temperance are even more ſenſible the Day after. This is what is elegantly expreſſed in *Eccleſiaſtes*: "In a frugal Man is the Sleep "of Healthineſs; he ſhall ſleep 'till the "Morning, and his Soul ſhall be refreſhed "with Joy." That is, when he awakes, he ſhall find his Spirits freſh, and his Soul fit for all its Functions.

82. *Hic tamen ad Melius.*] Ofellus did not exclude all good living, with ſome bigotted Philoſophers; yet he did not allow it in all the Variety of *Epicurean* Voluptuouſneſs. He takes a Medium betwixt theſe two Extreams, which proves him neither a Stoic, nor Epicurean. On this Account he is called *abnormis ſapiens*. Theſe Verſes are exceedingly moral and fine.

84. *Tenuatum Corpus.*] A Body exhauſted with Labour, or by ſome Diſtemper. *Ofellus* acknowledges three juſt Cauſes of treating one's Body more indulgently than uſual. Feſtivals, Weakneſs cauſed by Sickneſs or too hard Labour; and the Infirmities of Age. But under Feſtivals is comprehended all extraordinary Occaſions, ſuch as a Viſit from a Friend, &c.

85. *Ætas imbecilla.*] Old Age, which *Socrates* calls in ſome Place, the Store-houſe of all the Inconveniencies of Human Nature.

92. *Hos utinam inter Heroas.*] I am charmed with this noble generous Wiſh. The Poet calls the firſt *Romans* Heroes on Account of their Temperance and Frugality.

Iratum patruum, vicinos, te tibi iniquum,
Et fruſtrà mortis cupidum, cùm deerit egenti
As, laquei pretium. Jure (inquis) Traſius iſtis
Jurgatur verbis: ego vectigalia magna,
Divitiaſque habeo tribus amplas regibus. Ergo
Quod ſuperat, non eſt meliùs quo inſumere poſſis?
Cur eget indignus quiſquam, te divite? quare
Templa ruunt antiqua Deûm? cur, improbe, caræ
Non aliquid patriæ tanto emetiris acervo?
Uni nimirùm rectè tibi ſemper erunt res?
O magnus poſthàc inimicis riſus! uterne
Ad caſus dubios fidet ſibi certiùs? hic, qui
Pluribus aſſuerit mentem corpuſque ſuperbum;
An qui contentus parvo, mutuenſque futuri,
In pace, ut ſapiens, aptârit idonea bello?
  Quò magis his credas: puer hunc ego parvus Ofellum
Integris opibus novi non latiùs uſum,
Quàm nunc accifis. videas metato in agello,
Cum pecore & gnatis, fortem mercede colonum,
Non ego, narrentem, temerè edi luce profeſtâ
Quidquam, præter olus, fumoſæ cùm pede pernæ.
Ac mihi, cùm longum poſt tempus venerat hoſpes,
Sive operum vacuo gratus conviva per imbrem
Vicinus, benè erat, non piſcibus urbe petitis,
Sed pullo, atque hœdo: tum penſilis uva ſecundas

ORDO.

no. Adde iratum patruum, vicinos, te iniquum tibi, & fruſtra cupidum mortis; cum as deerit egenti, prætium laquei. Inquis, Traſius jure jurgatur iſtis verbis: ego habeo magna vectigalia divitiaſque amplas tribus regibus. Ergo, non eſt quo poſſis melius inſumere, quod ſuperat? Cur quiſquam indignus eget, te divite? Quare antiqua templa Deum ruunt? improbe, cur non emetiris aliquid caræ patriæ tanto acervo? nimirum res erunt ſemper rectè tibi uni? O magnus riſus inimicis poſthac! uterne fidet ſibi certius ad caſus dubios? hic, qui aſſuerit mentem ſuperbumque corpus pluribus; an qui contentus parvo, metuenſque futuri; in pace, ut ſapiens, aptarit idonea bello?

Quo magis credas his: ego puer novi hunc Ofellum non latius uſum opibus integris quam nunc accifis. Videas fortem colonum mercede metato agello cum pecore, & narrantem gnatis. Ego non temere edi quidquam profeſta luce præter olus cum pede fumoſæ pernæ. At cum hoſpes venerat mihi poſt longum tempus, ſive vicinus, conviva gratus vacuo operum per imbrem; erat bene, non piſcibus petitis urbe, ſed pullo atque hœdo: tum penſilis uva &

NOTES.

99. *Traſius* is an unknown Perſon.

103. *Cur eget indignus.*] This Anſwer of *Horace* to the rich Prodigal, is worthy the ſublimeſt Chriſtianity.

104. *Templa ruunt antiqua Deûm.*] The Poet here makes his Court to *Auguſtus*, who had rebuilt ſeveral Temples that were fallen to Ruin by Old Age, or been conſumed by Fire.

114. *Videas metata in Agello.*] In his Field that has been ſurvey'd; that is, which has been given to the Veteran Soldiers. For they

famy and Want along with them. * Beſide, you diſoblige your Relations, you provoke your Neighbours *to deſpiſe you*; and are *at laſt* ſo mad with yourſelf, that you heartily deſire to die, but can't, for want of a Penny † to buy a Rope.

Go, ſay you, ‡ preach theſe harſh Lectures to *poor prodigal* Traſius, *not to me, for* I have large Revenues, and Riches enough for three Kings. And can you lay out what's ſuperfluous no better *than on Entertainments?* ‖ How can you ſee a worthy Man in Want *when* you *are ſo* rich? How can you ſee the ancient Temples of the Gods come to Ruin? Impudent *Boaſter*, why don't you lay out a Part of your immenſe § Eſtate for the Good of your Country? You think, no doubt, Affairs will always go well with * you, tho' with no other; *But ſhould Fortune frown*, what a Subject of Ridicule will you be to your Enemies?

Which of the two, *think you*, is beſt prepared for a Change of Forune? he who hath indulged his proud Spirit, and pamper'd his Body with every thing *he could think of*; or he, who contented with a little, and afraid of † the worſt, like a prudent Man in Time of Peace, prepares all Neceſſaries for War?

To convince you of the Truth of what I ſay, I myſelf, when a Boy, knew this *very* Ofellus live as frugally in affluent Circumſtances, as he does now when they're reduced. You may even at this Time ſee this brave *Old-man now become a* Farmer § of his own Ground, feeding his Flock, and thus addreſſing himſelf to his Children:

" *In my Proſperity*, I never ventur'd *my Sons*, to eat any thing
" elſe on a Work-day than Herbs and a little Bacon: and if a
" Friend, whom I had not ſeen of a long Time, came to viſit me,
" or if a Neighbour, favour'd me with his Company when I could
" not work in my Grounds for the Rain, I regaled them, not
" with Fiſh brought from the City, but with a Pullet or Kid: and
" my Second Courſe was Raiſins, Nuts, and ſome large Figs, *all*

* *Add* to them *an offended Uncle, Neighbours.* † *The Price of a Rope.* ‡ *Traſius may with Juſtice be upbraided in theſe Words.* ‖ *Why is.* § *Heard.* * *Only.* † *What's to come.* § *In his meaſured Ground, with his Flock and Children.*

NOTES.

they meaſured the Lands before they diſtributed them. The Donation here ſpoken of was made by *Auguſtus* to thoſe Soldiers who had ſerv'd againſt *Brutus* and *Caſſius*. The ſmall Eſtate of *Ofellus* fell to one *Umbrenus*, who pitched upon the old Poſſeſſor for his Tenant.

115. *Fortem mercede Colonum.*] This ſhews *Ofellus*'s Equanimity, and natural philoſophic Temper.

116. *Non ego narrantem.*] This Diſcourſe of *Ofellus* is full of good Senſe, and in a beautiful unaffected Stile.

121. *Tum penſilis Uva.*] The *Romans* preſerved their Grapes with ſuch Care, that they had ſome almoſt throughout the Year.

Th-

Et nux ornabat menſas, cum duplice ficu.
Poſt hoc ludus erat culpâ potare magiſtrâ:
Ac venerata Ceres, ut Culmo ſurgeret alto,
Explicuit vino contractæ ſeria frontis.
Sæviat, atque novos moveat fortuna tumultus;
Quantum hinc imminuet? quanto aut ego parciùs, aut vos,
O pueri, nituiſtis, ut hùc novus incola venit?
Nam propriæ telluris herum natura, neque illum,
Nec me, nec quenquam ſtatuit. nos expulit ille:
Illum aut nequities aut vafri inſcitia juris,
Poſtremò expellet certè vivacior hæres.
Nunc ager Umbreni ſub nomine, nuper Oſelli
Dictus, erit nulli proprius; ſed cedet in uſum
Nunc mihi, nunc alii. quocirca vivite fortes;
Fortiaque adverſis opponite pectora rebus.

ORDO.

nux ornabat menſas ſecundas, cum duplice ficu. Poſt hoc ludus erat potare culpâ magiſtrâ. Ac Ceres venerata ut ſurgeret alto culmo, explicuit ſeria contractæ frontis vino. Fortuna ſæviat atque moveat novos tumultus, quantum imminuet hinc? O pueri, quanto parcius aut ego, aut vos nituiſtis, ut novus incola venit huc? Nam natura ſtatuit neque illum, nec me nec quenquam herum prop telluris. Ille expulit nos: aut nequities inſcitia vafri juris, poſtremò vivacior ha certè expellet illum. Ager nunc dictus nomine Umbreni nuper ſub nomine *Oſelli, proprius nulli; ſed nunc cedet in uſum m nunc alii. Quocirca vivite fortes, opponite pectora fortia rebus adverſis.*

NOTES.

The good *Oſellus* hung his up in his Kitchen, or Dining-Room.

123. *Culpa potare magiſtra.*] That is, *potare citra culpam, culpa tenus, ita ut ſola culpa potationem moderetur ac coerceat.* This Explanation of the Words perfectly agrees with the Frugality of *Oſellus*, and the Reading with all the Manuſcripts that have ever yet appeared. *Id ab omnibus teſtatum eſt*, ſays the learned Dr. *Bentley*; *univerſos qui adhuc viſi ſunt codices uno conſenſu ha* culpa magiſtra. This is ſufficient Rea for rejecting both *cupa* and *cuppa*, wh ſome would introduce here, without Ne ſity, and without Authority, and which abſolutely unworthy of *Horace*.

126. *Sæviat atque novos.*] When once has found the Secret of being really cont in every Station, the Soul may boldly d the impotent Attempts of Fortune.

the Produce of my own little Eſtate. After Dinner, * every one was at liberty to drink what he pleaſed, without any Reſtraint, ſave Exceſs. † And having made our Libations to Ceres, to grant us a plentiful Harveſt, we drowned all our Cares in a chearful Glaſs. Let Fortune now do her worſt, and make a freſh Attack upon me; What can ſhe take from me more? How much worſe have either you or I fared, my Sons, ſince this Stranger came *and ſeized my Eſtate?* But Nature hath appointed neither him, nor me, nor any one elſe, perpetual Proprietor of the Grounds we fondly call our own. He has turn'd me out; and either his Lewdneſs, or his Ignorance of the Tricks of the Law, or at laſt his ſurviving Heir will certainly turn him out. This *little* Farm that now goes by the Name of Umbrenus, went but very lately by that of Ofellus; but 'tis no Man's own: ‡ for its Fruits are now mine, now another's. Behave yourſelves therefore like brave men; and ‖ face Adverſity with Courage and Reſolution."

* *This.* † *Ceres being worſhipped.* ‡ *But it will turn to Advantage now to me, now to another.* ‖ *Set ſtout Breaſts to adverſe Things.*

NOTES.

131. *Illum aut Nequities.*] Umbrenus has diſpoſſeſſed me of what belonged to me; and he, in his Turn, will be diſpoſſeſſed either by his Extravagance, or the Injuſtice and Violence of others: At leaſt Death, adds the honeſt Man, will put him on a Level again.

134. *Erit nulli proprius.*] 'Tis a wiſe Saying of *Publius Syrus,*

Nil proprium ducas, quod mutarier poteſt.

"Judge nothing your own, that can "change its Maſter."

135. *Quocirca vivite fortes.*] A heroic Conſequence. For, in Reality, it is but Weakneſs and Folly to make our ſelves uneaſy about the Caſualties of Fortune, which are unavoidable by the greateſt Prudence.

Upon the whole; by the amiable Character *Horace* gives here of *Ofellus,* I am apt to think he deſigned this Satire, not only as an excellent Rule for our Conduct in Life, but as a Mean to recommend this worthy old Farmer to *Auguſtus,* and to incline that Prince to reinſtate him in his little Eſtate; and I heartily wiſh I could ſay that it had the deſired Effect.

SATIRA

SATIRA III.

Horace *feigns in this Satire, that* Damaſippus, *a Stoic Philoſopher, makin* *him a Viſit in the Country, they had a Converſation together.* Damaſippu *begins with chiding him, becauſe he had publiſhed nothing for ſome Time* *but employed himſelf in correcting his former Works.* Horace *receives h* *Stoical Advice with a great deal of Humour and Pleaſantry. This Dia* *logue furniſhes a moſt agreeable Scene. One can find none that are mor* *natural, or better carried on, in* Plato. *Beſides the Scene betwixt* Horac *and* Damaſippus, *there is another betwixt* Damaſippus *and* Stertinius *which coincides very naturally, and which one ought to look on as a Comed* *which* Damaſippus *and* Stertinius *act before* Horace. Stertinius *main* *tains, that all Men are Fools. He only excepts the philoſophic Sage, whic* *was no where to be found, according to their Doctrine, but in their Sect* *He ſhews, that the Definition of Fool comprehends every Body, withou* *Exception. And to illuſtrate his Poſition, he runs over the different Condi* *tions of Mankind; which furniſhes a great Variety of Scenes, that won* *derfully entertain and divert the Reader. This Variety is ſtill encreaſed b* *three or four Sorts of Epiſodes, which naturally fall in the Way, and hav* *a cloſe Relation with the Subject. All that* Damaſippus *and* Stertiniu *ſay, is filled with excellent Precepts; and what I particularly admire i* *that theſe Precepts conſiſt, for the moſt Part, in ſprightly and natural Ex* *preſſions, that gain the Aſſent of the Heart at the very firſt Propoſal* *But yet* Horace's *Deſign is only to make a Jeſt of the extravagan* *Severity of the Philoſophers of his Time, who miſuſed the Principles o* *their Founders. 'Tis difficult to imagine how he could happily ſucceed.*

SIC rarò ſcribis, ut toto non quater anno
Membranam poſcas, ſcriptorum quæque retexens,
Iratus tibi, quòd vini ſomnique benignus
Nîl dignum ſermone canas. quid fiet? ab ipſis

ORDO.

Sic rarò ſcribis, ut toto anno non quater poſcas membranam, retexens quæque ſcriptorum, iratus tibi, quòd benignus vini ſomnique canas nil dignum ſermone. Quid fiet? fugiſti huc ab ipſis Saturnalibus. Ergo ſo

NOTES.

2. *Membranam poſcas, ſcriptorum quæque retexens.*] When the Ancients compoſed, they wrote on Tablets covered with Wax; which gave them the Opportunity of blotting out whenever they pleaſed. For they had nothing to do, but turn their *Stylus*, or Pen which was flat at the other End, and they eaſily ſmoothed the Wax again, to take a new Inſcription. But when they had given the laſt Touches to a Work, the wrote it out fair on a Sort of Paper, whic was called *Charta*, and was made of th filmy Part of the Bark of a Plant calle *Papyrus*, which grew in *Ægypt*; or elſe o Parchment made of Skins, which was pro perly called *Membrana*.

2. *Scriptorum quæque retexens.*] Retexen ſignifies ſtrictly to undo what is already done tha

SATIRE III.

his Undertaking, while he put ſuch admirable Sayings in their Mouths. But the particular Beauty of the Satire conſiſts in his turning into Ridicule what has ſuch a grave and rational Appearance. Horace'*s Deſign is not to ridicule, much leſs overturn thoſe ſolid Truths, which he is as much perſuaded of as they who talk with him. He knew the Nature of Men too well, and the Imperfection that is to be found in all their Actions. He therefore liſtens with a compoſed Air to all theſe philoſophical Leſſons; and ſeems unmoved to hear himſelf treated as a Fool; on the contrary, he has a Mind to be thoroughly acquainted with his Folly, and ſee his own Picture drawn to the Life. But in Concluſion, he humbles all the Philoſophers in the Perſon of* Damaſippus; *and reſtrains their Pride by teaching the only Truth which was wanting in all their Schools. And this Truth was,* that they themſelves were greater Fools than any they accuſed of Folly. *This Turn is very happy, and agreeable to Satire. I am charmed to ſee the Manner* Horace *introduces the Stoics to make a Jeſt of themſelves, and at the ſame Time, of himſelf, and of all Mankind; and how after having made the Uſe of their Principles he deſigned, he turns the Arms they had furniſhed him with againſt the whole Species, and naturally concludes from their own Premiſſes, that they are greater Fools than any elſe. We ſhall ſee, by the Peruſal of the Satire, all the other accidental Beauties. They are ſo great and numerous, that I cannot be perſuaded our Poet was young when he wrote it. A Conjecture is all we can make of its Date; for there is nothing left by Antiquity to fix it.*

DAM. YOU write ſo *very* ſeldom *now, Horace,* that in a whole Year you don't call four Times for Paper, but amuſe yourſelf with *reviſing and* correcting your former Works, *tho' at the ſame Time you can't help* being uneaſy that, * by ſpending ſo much of your Time in Bed and at your Bottle, you produce nothing worth Notice. What will be the Conſequence of this! *You*

* *Given to Wine and Sleep.*

NOTES.

that is, to blot out. *Horace* was extreamly exact in his Writings, and therefore frequently corrected his firſt Thoughts. Wherefore 'tis no Wonder he has left this Precept in his *Ars Poetica.*

Carmen reprehendite, quod non
Multa dies, et multa Litura coercuit, atque
Perfectum decies non caſtigavit ad Unguem.

This Metaphor is taken from Weavers, who are obliged ſometimes to unweave what they have done.

3. *Vini ſomnique benignus.*] Horace loved good Wine, and was naturally of an indolent Diſpoſition. He ſays of himſelf, that he commonly got up but at Ten o' Clock, *ad quartam jaceo.*

4. *Ab ipſis Saturnalibus.*] The *Saturnalia* of the *Romans* was a great Feſtival with them. It began the 17th of *December*, and laſted three Days. Thoſe that give it ſeven Days, comprehend the Feaſt called *Sigillaria*, the Feaſt of Statues, which immediately followed the *Saturnalia*, and continued four

Saturnalibus hùc fugiſti. ſobrius ergo
Dic aliquid dignum promiſſis: incipe. nîl eſt.
Culpantur fruſtrà calami, immerituſque laborat
Iratis natus paries Dîs atque poetis.
Atqui vultus erat multa & præclara minantis,
Si vacuum tepido cepiſſet villula tecto.
Quorſùm pertinuit ſtipare Platona Menandro?
Eupolin, Archilochum, comites educere tantos?
Invidiam placare paras, virtute relictâ?
Contemnere, miſer. vitanda eſt improba Siren
Deſidia; aut quidquid vitâ meliore paraſti
Ponendum æquo animo. Dî te, Damaſippe, Deæque

N O T E S.

brius dic aliquid dignum promiſſis: incipe. Nil eſt. Calami fruſtra culpantur, parieſque immeritus laborat natus Dîs atque poetis iratis. Atqui vultus erat minantis multa & præclara, ſi villula cepiſſet vacuum tepido tecto. Quorſum pertinuit ſtipare Platona Menandro? Et *edu-cere Eupolin, Archilochum, tantos comite Paras placare invidiam relicta virtute? M ſer, contemnere. Deſidia improba Siren vitanda aut ponendum equo animo quidq paraſti meliore vitâ. Damaſippe, Dî Deæq*

N O T E S.

Days. At this Time, *Rome* was full of all manner of Debauchery and Lewdneſs, and the Streets echoed with thoſe who were indulging Mirth and Jollity. *Horace*, who loved Reſt and Quiet, uſed to retire at this Time into the Country, and paſs the ſharpeſt Part of the Winter there. *Horace* naturally abhorred all tumultuous Pleaſures. The *Saturnalia* had been of a long Inſtitution at *Rome*, and were firſt appointed in Honour of the God *Saturn*, in whoſe Time all was Joy and Liberty.

7. *Culpantur fruſtra Calami*,] This is diverting. As if *Horace*, to excuſe his Negligence, laid the Blame on his Pens, like School-boys.

8. *Iratis natus Paries Diis atque Poetis*,] Damaſippus ſays, that the Walls of a Poet's Cloſet are made *Diis iratis*: becauſe they have ſubjected them to the Caprice of the Poets; and that they are made *Poetis iratis*, with the Malediction of the Poets, becauſe the Poets accuſe them for their own Faults, and Sterility of Genius, which they are innocent of, tho' the Poets diſcharge their bad Humour upon them. *Natus* is here put metaphorically for *Factus*.

11. *Platona*.] Plato the Philoſopher; for there is a great deal of Probability it is he who is meant here. He was come of a moſt illuſtrious Family, being deſcende from a Brother of *Solon*, and by Conſequenc of the Blood of *Codrus*, laſt King of the *A-thenians*. His Manners were affable an humane, mixed with Gravity; and he be came the Chief of all the Academic Philo ſophers, after the Death of his Maſter *So-crates*. He was born the firſt Year of th forty eighth *Olympiad*, and died the fir Year of the Hundred and Ninth; being ju eighty one Years old.

11. *Menandro*.] Menander, an *Athenia* was the chief of the new Comedy, whi was freed from the Immodeſty and Slande of the ancient. He compoſed above a Hun dred Comedies, which we can never ſuffici ently regret the Loſs of, to judge of the by thoſe ſmall Fragments which remain o them. He particularly excelled in drawin amiable Characters of common Life, an repreſenting Human Nature according t Truth. He died about the Fiftieth or Fift Fifth Year of his Life, and was drowne near the *Athenian* Haven.

12. *Eupolin*, *Archilochum*.] Eupolis wa likewiſe an *Athenian*, and diſtinguiſhed him ſelf among the Writers of the ancient Co medy. His Verſes were very beautiful, an he reprehended public Vices with a grea deal of Liberty, but his Writings were to ſatirica

ſaid you retired hither from *the drunken Revels of* Saturn's Feſtival. Come then, now that you are ſober, give us ſomething worthy of *you, according to* your Promiſe: *Why don't you* begin? Hor. I have nothing to ſay. Dam. 'Tis in vain to blame your Pen, and make the innocent Wall ſuffer which the Gods in their Anger ſeem to have left to the Fury of Poets *diſappointed by their Muſe.* You had the Air of one that promiſed a great many extraordinary Things if you was once retired and at Leiſure under the warm Roof of your Country-Seat. To what Purpoſe did you incumber yourſelf with *the Works* of Plato, Menander, Eupolis, Archilochus, and bring theſe excellent Companions along with you? Do you imagine to appeaſe Envy, by forſaking Virtue *and doing nothing?* Wretch *that you are,* * that's the Way to fall into Contempt. Sloth, that dangerous Siren, muſt either be guarded againſt, or you muſt be ſatisfied to loſe what *Reputation* you have got in † the former laborious Part of your Life. Hor. May the ‡ Gods reward you, Da-

* *You'll be contemn'd.* † *Your better Life.* ‡ *Gods and Goddeſſes.*

NOTES.

ſatirical. He was drowned in the *Helleſpont,* during the War againſt the *Lacedemonians*; and this Accident was the Reaſon why the *Athenians* made a Law, whereby all Poets were forbid going to the Wars. *Plato* and *Cicero* attribute his Death to the Acrimony with which he had ſpoke of the Vices of his Contemporaries.

Archilochus has been already ſpoke of in the Odes.

13. *Invidiam placare paras, Virtute relicta.*] This is grounded on the Suppoſition that *Horace*'s Satires had got him many Enemies. Wherefore, *Damaſippus* aſks him, if it is to appeaſe the public Reſentment, that he has left of Writing. Labour and Employment is a great Preſervative of Virtue. A Life of continual Buſineſs is oftentimes a very innocent one. *Horace* ſtudied very hard for ſome of the firſt Years that followed the Battle at *Philippi,* that he might eſtabliſh his Reputation, and repair the Wreck of his Fortunes; which he happily effected by the Clemency and Munificence of *Auguſtus:* But ſeveral Centuries ſcarce produce one *Octavius.*

14. *Contemnere miſer.*] There is no Medium, a Man muſt either be envied or deſpiſed.

14. *Improba Syren deſidia.*] The *Syrens* were certain beautiful lewd Women that inhabited three little Iſlands near *Capreæ,* overagainſt the City *Surrentum,* on the Shore of *Campania.* Theſe Iſlands were called *Sirenuſæ.* Antiquity has feigned, that theſe *Sirens* were Monſters which devoured thoſe who paſſed that Way. But in reality, they were Courteſans, that drew Men to them by the Charms of their Beauty and melodious Voices; which occaſioned their being called *Sirens,* from the *Hebrew* Word *Sir,* which ſignifies *a Song. Horace* very poetically gives the Name of *Siren* to Idleneſs, which is an Enchantreſs very difficult to get free from.

16. *Dii te, Damaſippe, Deæque.*] This Prayer of *Horace* is very pleaſant; and the ſincere Air he ſpeaks it with, gives a great Vivacity to it. After *Damaſippus*'s ſerious Philoſophical Lecture, the Poet finds nothing properer to wiſh him for his Zeal, than a good Barber. The Ridicule is grounded on the extravagant Value the Stoics ſet on their Beards, which they looked on as the Enſign of Wiſdom.

16. *Damaſippe.*] This was *Julius Damaſippus,* a Senator, whom *Cicero* makes mention of in a Letter to *Fabius Gallus,* and in another to *Atticus.* He had ruined himſelf by buying and ſelling Statues, and ſuch like Pieces of Antiquity.

Verum ob conſilium donent tonſore. ſed unde
Tam benè me nôſti? Poſtquàm omnis res mea Janum
Ad medium fracta eſt, aliena negotia curo,
Excuſſus propriis. olìm nam quærere amabam,
Quo vafer ille pedes laviſſet Siſyphus ære;
Quid ſculptum infabre, quid fuſum duriùs eſſet:
Callidus huic ſigno ponebam millia centum:
Hortos, egregiaſque domos mercarier unus
Cum lucro nôram: unde frequentia Mercuriale
Impoſuere mihì cognomen compita. Novi;
Et morbi miror purgatum te illius. Atqui
Emovit veterem mirè novus; ut ſolet, in cor
Trajecto lateris miſeri, capitiſque dolore:
Ut lethargicus hic cùm fit pugil, & medicum urget.
Dum ne quid ſimile huic, eſto ut libet. O bone, ne te
Fruſtrere: inſanis & tu, ſtultique prope omnes,
Si quid Stertinius veri crepat; unde ego mira
Deſcripſi docilis præcepta hæc, tempore quo me
Solatus juſſit ſapientem paſcere barbam,
Atque à Fabricio non triſtem ponte reverti.

ORDO.

donent te, tonſore ob verum conſilium. Sed unde noſti me tam bene? Poſtquam omnis mea res fracta eſt ad medium Janum, curo aliena negotia, excuſſus propriis. Nam olìm amabam quærere, quo ære ille vafer Siſyphus laviſſet pedes; quid ſculptum infabre, quid eſſet duriùs fuſum: callidus ponebam centum millia huic ſigno: unus noram mercarier hortos domoſque egregias cum lucro: unde frequentia compita impoſuere Mercuriale cognomen mihi. Novi, & miror te purgatum illius morbi. Atqui mirè novus emovit ve[terem]; ut ſolet, dolore miſeri lateris, capi[tiſ]que trajecto in cor; ut hic lethargicus cu[m] ſit pugil, & urget medicum. Dum ne qu[id] ſit *ſimile huic, eſto ut libet O bone, ne fru[ſ]trere te; & tu inſanis, omneſque* ſunt *prop[e] ſtulti ſi quid veri Stertinius crepat; un[de] ego docilis deſcripſi hæc præcepta mira, tem[]pore quo ſolatus me, juſſit* me *paſcere ſapien[]tem barbam, atque non triſtem reverti à pon[te]*

NOTES.

18. *Janum ad Medium.*] The *Latins* gave ſometimes the Name of *Janus* to thoſe high Arches that paſs from one Side of a Street to another, on Account, in all probability, of a Statue of *Janus* being placed there; ſuch as triumphal Arches, &c There were ſeveral in *Rome*; but that made Mention of in this Place, was in the Midſt of the *Roman Forum*; and there were two other Arches at different Entrances into it.

21. *Siſyphus.*] This *Siſyphus* was Son of *Æolus*, who built the City *Ephire*, afterwards called *Corinth*, where he reigned. He was full of Craft and Policy. He is ſuppoſed to have lived 1407 Years before the *Chriſtian Æra.*

22. *Fuſum durius.*] The Statuary, a[s] well as Painter, muſt copy Nature; an[d] the Foundery, as well as Chiſſel, requi[res] particular Graces, which grow as it wer[e] under the Hands of great Maſters. It i[s] not the Boldneſs of the Features which cauſes the Rudeneſs here complained of. The fineſt Features of a *Venus* or *Cupid* will have a vicious Rudeneſs, if the Attitudes are not natural, if the Limbs and Nerves ſeem not animated; and, in ſhort, if the very Sentiments of the Perſon repreſented do not almoſt meet the Eye of the Spectator.

24. *Hortos, egregiaſque domos.*] He had bought

[D]amaſippus, with a *good* Barber for your ſound Advice. But how came you to know me ſo well? Dam. *Why* after I had ſunk my whole Eſtate *among the Brokers* in Janus's Street; having no Buſineſs of my own, I mind other People's. For my great Paſſion in former Times was to find out § whether a Veſſel was ſo antique as that ſly Siſyphus might have waſh'd his Feet in it, *and to be able to know at firſt Sight*, if there was the leaſt Fault in the carving of this Figure, or in the moulding of That; and I arrived at ſuch a Skill *in Curioſities*, that I ſet no leſs a Price than a hundred thouſand *Seſterces* on this Statue. I was the only Man *in the World* that knew how to buy and ſell fine Gardens, and fine Houſes to Advantage: ſo that in all public Places they gave me the Sirname of Mercury's Favourite. Hor. I know it, and am amazed how you got cured of † ſuch an agreeable Malady. Dam. Why another * as ſtrange as new turn'd out the old one: as *in phyſical Diſtempers* 'tis common for the Pain of the Side or Head ach to turn to a Pain in the Stomach, *the Lethargy to turn into a Phrenzy, and* the Lethargic Perſon, finding himſelf ſtrong all on a ſudden, to fall a beating his Phyſician. Hor. Provided you don't beat me, be *as mad* as you will. Dam. ‖ You're a merry Gentleman, *but* don't deceive yourſelf: *for* you are alſo mad, and almoſt all Men are Fools, if there's any Truth in what Stertinius ſays, of whom I learn'd theſe excellent Precepts, who one Day, after having comforted me, adviſed me to let this philoſophical Beard grow, and not give way to melancholy Thoughts, but return from Fabricius's

§ *In what Veſſel ſly Siſyphus waſh'd his Feet.* † *That Malady.* * *Strangely new.*
‖ *O Good* Sir.

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bought ſeveral Tracts of Land along the *Tiber*, and diſpoſed them into Gardens, each of which he fix'd a certain Price to.

30. *Ut lethargicus hic, quam fit pugil.*] The Lethargy is a Diſtemper that comes from the bad Temperature of the Brain, when it is cold, and too moiſt. Phlegm getting the upper Hand, fills all the Veſſels, and plunges the Lethargic Perſon in a dead Sleep. *Lucretius* has expreſſed this admirably,

Interdumque gravi Lethargo fertur in altum.
Æternumque Soporem.

And a little lower, he ſpeaks of the overflowing of the Phlegm.

Adde quod in nigras Lethargi mergitur undas.

When the Phyſicians undertake the Cure of this Diſtemper, there is Danger leſt they expoſe the Patient to the oppoſite Evil. For the Phlegm being once changed into Bile, by inflaming Remedies, it often kindles ſuch a Fire in the Brain, that it drives the affected Perſon into Madneſs. In this Caſe, the Patient often exerciſes his Fury on his Phyſician.

33 *Si quid Stertinius.*] Stertinius was a Stoic Philoſopher.

35. *Juſſit ſapientem paſcere Barbam.*] The firſt Philoſophers, to ſhew the Contempt they had of the Body, let their Beard grow it's full Length; but what was in the Beginning only an acceſſary Thing, was afterwards eſteemed a Principle. They did afterwards, out of Vanity and Affectation, what at firſt was done only out of Indifference and

Nam, malè re geſtâ, cùm vellem mittere operto
Me capite in flumen; dexter ſtetit: &, Cave faxis
Te quidquam indignum. pudor, inquit, te malus urget;
Inſanos qui inter vereare inſanus haberi.
Primùm nam inquiram, quid ſit furere: hoc ſi erit in te
Solo; nil verbi, pereas quin fortitèr, addam.
Quem mala ſtultitia, & quemcunque inſcitia veri
Cæcum agit, inſanum Chryſippi porticus & grex
Autumat. hæc populos, hæc magnos formula reges,
Excepto ſapiente, tenet. nunc accipe quare
Deſipiant omnes, æquè ac tu, qui tibi nomen
Inſano poſuere. velùt ſilvis, ubì paſsìm
Palantes error certo dè tramite pellit;
Ille ſiniſtrorſùm, hic dextrorſùm abit; unus utrique
Error, ſed variis illudit partibus: hoc te
Crede modo inſanum; nihilo ut ſapientior ille,
Qui te deridet, caudam trahat. eſt genus unum
Stultitiæ, nihilum metuenda timentis; ut ignes,
Ut rupes, fluvioſque in campo obſtare queratur:
Alterum & huic varium, & nihilo ſapientius, ignes
Per medios, fluvioſque ruentis. clamet amica
Mater, honeſta ſoror, cum cognatis, pater, uxor;
Hìc foſſa eſt ingens, hìc rupes maxima: ſerva:
Non magis audierit, quàm Fuſius ebrius olìm,

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Fabritio. Nam, re malè geſtâ, cum vellem mittere me in flumen operto capite, dexter ſtetit; & inquit, Cave faxis quidquam indignum te, malus pudor urget te; qui vereare haberi inſanus inter inſanos. Nam primùm inquiram quid ſit furere: ſi hoc erit in te ſolo; addam nil verbi, quin fortiter pereas.

Porticus & grex Chryſippi autumat eum eſſe *inſanum quem mala ſtultitia, & quemcunque inſcitia veri agit cæcum. Hæc formula tenet populos, hæc* formula tenet *reges magnos, excepto ſapiente. Nunc accipe quare omnes deſipiant, æque ac tu qui poſuere nomen tibi inſano. Velut* in *ſylvis, ubi error pellit palantes paſſim de certo tramite; ille a... ſiniſtrorſum, hic dextrorſum, unus error ut... que, ſed illudit variis partibus: hoc m... crede te inſanum; ut ille nihilo ſapient... qui deridet te,* etenim *trahat caudam. ... unum genus ſtultitiæ, timentis metuenda ... bilum; ut queratur ignes, ut rupes fluvi... que obſtare in campo. Alterum* genus, ... *varium huic, & nihilo ſapientius,* timen... nihilum *& ruentis per medios ignes fluvioſq... Amica mater, honeſta ſoror, pater & u... cum cognatis, clamet; hìc eſt foſſa inge... hìc rupes maxima; ſerva: non magis aud... rit, quam Fuſius olim ebrius, cum edormit ...*

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and Diſregard to a ſtudied advantageous Appearance. Their Succeſſors eaſily inherited this Legacy, when they had loſt all Title to their Founder's Virtue and Learning.

37. *Operto Capite.*] The *Romans* veiled their Heads on ſeveral Occaſions, particularly when they devoted themſelves to Dea... for the Love of their Country. It is ple... ſant to ſee *Damaſippus* upon the Point ... committing the moſt extravagant of all F... lies, take it in his Head to do what t... *Decii* did out of a Spirit of the moſt gen... ro...

Bridge. For *you muſt know* my Affairs being in a deſperate State, I had cover'd my Head, and was juſt going to throw myſelf headlong *from it* into the River, when *Stertinius* luckily coming up to me, Take care, *ſays he*, you don't do an Action ſo unbecoming your Character. *I know*, adds he, an ill-grounded Shame gives you all this Uneaſineſs; but why ſhould you be afraid of being reckon'd mad among ſo many others that are ſo themſelves. For let us firſt enquire what it is to be mad, and if you ſhall appear to be the only Man that is ſo, I ſhan't ſay one Word more to diſſuade you from drowning yourſelf.

It is a Maxim of Chryſippus's School, and of all his Sect, that whoever is led blindfold by his vicious Paſſions and Ignorance of the Truth, is mad. This Definition, *you ſee*, comprehends People of all Ranks, even Kings themſelves; the wiſe Man only excepted. Now hear the Reaſon why they may be ſaid to be as mad as you, who call you mad.

As in a Foreſt, when two Travellers loſe their Way, and one goes to the Left and another to the Right, the Error's the ſame, both miſs the Road, only by different Routs. In the ſame Manner, you may imagine yourſelf mad, but he's not one whit wiſer who mocks you, * only a Fool of a different Sort.

There's one ſort of Fools, who are in fear where there's nothing to be afraid of, and complain that they are ſtopp'd by Fire, Rocks, and Rivers, in an open Plain. Another Sort, quite different from them, but no wiſer, *are afraid of nothing, and* run headlong into the Middle of Flames and Rivers: And were an affectionate Mother, loving Siſter, Father, Wife, and all their Relations, to cry out,

* *Drags a Tail* after him as well as you. See Note on Ver. 53.

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rous and reſolute Bravery. This is what is the Ground of thoſe witty ſarcaſtical Words which follow; *Nil Verbi, pereas quin fortiter, addam.*

39. *Pudor, inquit, te malus urget.*] It is certain, that Mankind in general are ſubject to a vicious Shame, which hinders them from acting reſolutely the Good they have reſolved on.

44. *Chryſippi Porticus.*] The Porticus was the Place where the *Stoics* taught; and they firſt received their diſtinctive Name from it. For they were called *Stoics* from the *Greek* Word Στοὰ, which ſignifies the ſame as *Porticus*. *Chryſippus* was one of *Zeno*'s Diſciples, and was ſo famous for his logical Diſtinctions, and Interpretations of his Maſter's Doctrines, that he was look'd upon by ſome *Stoics*, as the Head of their Sect.

53. *Caudam trahet.*] The ancient Commentator has juſtly obſerved, that this is a Metaphor taken from the Practice of Children, who uſed to tye a Tail to thoſe they had a Mind to make a Jeſt of.

60. *Non magis audiverit quam Fufius.*] Stertinius illuſtrates his Thought admirably by a Compariſon which an Accident on the *Roman* Stage furniſhed him with. In a Play of the Poet *Accius*, or *Pacuvius*, the Ghoſt of *Polydore* comes to acquaint *Iliene*, that he had been killed by *Polymneſtor*, King of *Thrace*, and prays her to bury him. One therefore ſaw *Iliona* aſleep on a Bed, and *Po-*

lydore

Cùm Ilionam edormit, Catienis mille ducentis,
Mater, *te appello*, clamantibus. huic ego vulgum
Errori ſimilem cunctum inſanire docebo.
Inſanit veteres ſtatuas Damaſippus emendo:
Integer eſt mentis Damaſippi creditor? eſto:
Accipe, quod nunquàm reddas mihi, ſi tibi dicam:
Tune inſanus eris, ſi acceperis? an magìs excors
Rejectâ prædâ, quam præſens Mercurius feret?
Scribe decem à Nerio: non eſt ſatis: adde Cicutæ
Nodoſi tabulas centum: mille adde catenas:
Effugiet tamen hæc ſceleratus vincula Proteus.
Cùm rapies in jus malis ridentem alienis;
Fiet aper, modò avis, modò ſaxum, & cùm volet, arbor.
Si malè rem gerere inſani eſt; contrà, benè ſani:
Putidius multo cerebrum eſt (mihi crede) Perillî
Dictantis, quod tu nunquàm reſcribere poſſis.
Audire, atque togam jubeo componere, quiſquis
Ambitione malà, aut argenti pallet amore;
Quiſquis luxuriâ, triſtive ſuperſtitione,

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onam, Catienis mille ducentis clamantibus, Mater, appello te. *Ego docebo cunctum vulgum inſanire ſimilem errori huic.*

Damaſippus inſanit emendo ſtatuas veteres. An creditor Damaſippi eſt integer mentis? Eſto: ſi dicam tibi, Accipe quod nunquam reddas mihi? tune eris inſanus, ſi acceperis? An magis excors rejecta præda, quam præſens Mercurius fert? Scribe decem à Nerio; non eſt ſatis: adde centum tabulas Cicutæ nodoſi: adde catenas mille: tamen ſceleratus Proteus effugiet vincula hæc. Cùm rapies in jus ridentem alienis malis; fiet aper, modò avis, modò ſaxum, & arbor cum volet. Si male gerere rem eſt inſani: contra, bene gerere eſt *ſani. Crede mihi, cerebrum Perilli dictantis quod tu nunquam poſſis reſcribere, eſt multò putidius.*

Quiſquis pallet malâ ambitione, aut amore argenti, quiſquis calet luxuriâ, triſtive ſuper-

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lydore riſing thro' the Floor of the Theatre, ſpeaking theſe Words, *Mater te appello.* One *Fuſius* acted the Part of *Ilione*, and *Catienus* the Part of *Polydore*: But *Fuſius*, who had drunk too freely, fell truly aſleep, and the Cries of *Catienus* could not wake him.

65 *Integer eſt Mentis, Damaſippi Creditor*] Damaſippus is a Fool for buying Statues on Credit, 'tis true: But are not his Creditors as much ſo, or more? For they, out of Covetouſneſs of Gain, ſell or lend what they are never likely to recover.

69 *Scribe decem a Nerio.*] This Paſſage is very difficult; but this ſeems to be the Senſe of it. The Ancients lent their Money in two Manners; they either paid it down at their own Houſe, and had the Receiver's Hand-writing, with the Addition *ex Domo, ex Arca*: or elſe, as they cuſtomarily kept their Money with Bankers, the Receivers went thither, where they wrote a Receipt in this Manner. "I have "received ſo much of ſuch a Banker, Caſh "of ſuch a one." And when the Debtor had a Mind to pay his Debt in, he went to the Banker, and after having paid the Money, he blotted out of the Banker's Books the Receipt he had written, which was called *reſcribere*.

70. *Cicutæ nodoſi Tabulas.*] This *Cicuta* was a Veteran Notary, who knew all the knotty Points of Contracts, and clandeſtine Uſury; nor omitted any Thing to ſtrengthen an Engagement, by all Punctilio's and Formalities.

Iere's a deep Ditch, here's a ſteep Rock, take care; they would o more hear than Fuſius *the Comedian* did heretofore, who, acting he Part of Ilione ſleeping, got drunk, and fell ſo faſt aſleep, that vhen Catienus and twelve hundred *Spectators* cry'd out altogether, D Mother, I call thee *to my Aſſiſtance*, they could not poſſibly .wake him. I ſhall now ſhew, that the far greater Part of Man- kind run into ſome ſuch kind of Madneſs as this.

Damaſippus's Madneſs lies in buying ancient Statues; and is he n his Senſes, *think you*, who gives Damaſippus Credit for them? Suppoſe I ſhould ſay, take this Sum of Money, which I'm ſure you'll never repay me; wou'd you be mad for taking it? or more ſo if you refuſed ſuch a Booty when * the Gods are ſo kind to offer t you? *Were you to ſay to Damaſippus*, Write a Note for ten *thou- ſand Seſterces received by you* of *my Banker* Nerius, 'tis not a ſuffi- cient *Security*: add to it a hundred Bonds *drawn with the utmoſt Exactneſs of* Cicuta, who is well ſkill'd in all the knotty Points of the Law, and to them add † all the ſtrong Ties you can think of; yet the Rogue, Proteus-like, will *find a Way* to break through them. If you ſue him at Law he'll only laugh heartily at you, and *to elude you*, turn himſelf into all Shapes; ſometimes into a Bear, ſometimes a Bird, ſometimes a Stone, and *even* into a Tree when he has a mind to it. *In ſhort*, *Damaſippus*, if a Man may be ſaid to be mad who manages his Affairs ill, and on the other hand, in his Senſes who manages them well; believe me, Perillus's Head was more diſorder'd than yours, to take your Note for a Sum you can never be able to pay.

Whoever gives Way to unbounded Ambition, or has an inſatiable Love for Money, whoever is luxurious, labours under gloomy Su-

* *Mercury.* † *A thouſand Chains,*

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malities. This is the true Meaning of the Word *nodoſus*.

71. *Effugiet tamen hac ſceleratus Vincula Proteus.*] Proteus was a Son of *Neptune*, and a Sea God. He changed himſelf into all Sorts of Forms to eſcape thoſe who pur- ſued him. This therefore is a very proper Compariſon of ſuch Debtors, who, by a Thouſand Quirks in Law, evade their juſt Obligations.

72. *Malis ridentem alienis.*] Ridere *alienis malis*, id eſt, *maxillis*, to laugh heartily.

77. *Togam componere.*] That is, Prepare himſelf to hear a continued grave Diſcourſe. *Stertinius* being perſuaded of his Maxims, and the Importance of the Morality he is going to teach, declares, that they deſerve the moſt ſerious Attention, and that he muſt not be interrupted. The long *Roman* Gowns were incommodious enough. When they took their Places in an Aſſembly, to hear an Harangue, they were obliged to ſeat themſelves betimes, or otherwiſe accommo- date themſelves, not to diſturb the Orator. This gave Riſe to the metaphorical Expreſ- ſion *Horace* makes uſe of.

78. *Ambitione mala.*] There are two Kinds of Ambition, one good, and the o- ther bad. This cauſes the Expreſſion *mala*, Emulation in noble Actions is certainly a Virtue.

Aut alio mentis morbo calet: hùc propiùs me,
Dum doceo inſanire omnes, vos ordine adite.
Danda eſt ellebori multo pars maxima avaris:
Neſcio an Anticyram ratio illis deſtinet omnem.
Hæredes Staberî ſummam incidere ſepulcro;
Nî ſic feciſſent, gladiatorum dare centum
Damnati populo paria, atque epulum, arbitrio Arrî,
Frumenti quantum metit Africa. Sive ego pravè,
Seu rectè hoc volui, ne ſis patruus mihi. Credo
Hoc Staberî prudentem animum vidiſſe—Quid ergo
Senſit, cùm ſummam patrimonî inſculpere ſaxo
Hæredes voluit? Quoàd vixit, credidit ingens
Pauperiem vitium, & cavit nihil acriùs: ut, ſi
Fortè minùs locuples uno quadrante periret,
Ipſe videretur ſibi nequior. omnis enim res,
Virtus, fama, decus, divina humanaque, pulchris
Divitiis parent; quas qui conſtruxerit, ille
Clarus erit, fortis, juſtus—Sapienſne? Etiam, & rex,
Et quidquid volet. hoc, veluti virtute paratum,
Speravit magnæ laudi fore. quid ſimile iſti
Græcus Ariſtippus? qui ſervos projicere aurum

ORDO.

bitione, aut alio morbo mentis, huc ordine adite vos propius me, & jubeo audire, atque componere togam, dum doceo omnes inſanire.

Multo maxima pars ellebori danda eſt avaris. Neſcio an ratio deſtinet omnem Anticyram illis. Hæredes Staberî incidere ſummam ſibi legatam *ſepulcro. Ni ſic feciſſent, damnati* erant *dare centum paria gladiatorum populo, atque epulum arbitrio Arrî, & quantum frumenti Africa metit. Sive ego pravè, ſeu rectè volui hoc, ne ſis patruus mihi. Credo prudentem animum Staberî vidiſſe hoc.——*

Quid ergo ſenſit, cum voluit hæredes inſc pere ſummam patrimonî ſaxo? Quoad vi credidit pauperiem eſſe *ingens vitium, & c vit nihil acriùs; ut ipſe videretur ſibi n quior, ſi fortè periret minus locuples uno qu arante. Enim omnis res, virtus, fama, d cus, divina humanaque, parent pulchris d vitiis; quas qui conſtruxerit, ille erit clar juſtus & fortis——Sapienſne* erit? *Etiam, rex; & quidquid volet. Speravit hoc fo magnæ laudi veluti paratum virtute. Gra cus Ariſtippus* ſperavit *quid ſimile iſti? Q*

NOTES.

82. *Danda eſt Hellebori.*] The Ancients uſed Hellebore in the Cure of Madneſs.

84. *Hæredes Staberî.*] This *Staberius* was a moſt wretched ridiculous Miſer. He lived like a Beggar, to indulge his Vanity in leaving a great Sum of Money behind him at his Death. Nay, he even carried the ridiculous Humour of his Avarice beyond the Grave, and ordered his Heirs to write upon his Tomb the Sums he left to each of them. For as he had feared nothing ſo much during his Life, as to be thought poor, ſo h took Care that Poſterity ſhould be informe that he died rich. If his Heirs did not com ply with his Deſire in this Point, they we obliged by a Clauſe in his Will, to ente tain the People with a Show of Gladiator a great Feaſt, and diſtribute amongſt the a great Quantity of Corn.

87. *Frumenti quantum metit Africa,*] Africa was always noted for its great Fer tility.

erſtition, or any other Diſtemper of the Mind, come in order efore me, and * hear with the utmoſt Attention, while I demonſtrate that ye are all mad.

I order the Covetous the largeſt Doſe of Hellebore: I know not ut it will be right to reſerve all *that grows in* Anticyra for them, *o bring them to their Senſes.* The Heirs of Staberus were bound, *y an Article in his Will,* to engrave on his Monument the Sum he eft them, which if they fail'd to do, he obliged them to divert the People with a hundred Couple of Gladiators, give them an Entertainment at the Diſcretion of Arrius, and as much Corn as Africa roduces *in one Year:* This is my Will, *adds the Teſtator,* and whether I have done right or wrong *to require this of my Heirs,* † you have no Buſineſs to call me to Account. I am apt to think Staberus foreſaw, that—Dam. What could he foreſee, to oblige his Heirs, by his Will, to inſcribe an Inventory of his Eſtate on his Tomb? Ster. As long as he liv'd, he believed Poverty was the greateſt of all Vices, and avoided not any one thing with more Care; inſomuch that he would have thought himſelf the moſt wicked Wretch *upon Earth,* if he had happen'd to die worth one Farthing leſs than he did *through his own Default.* For *his Maxim was, that* every thing, Virtue, Reputation, Honour, *even* Things divine, as well as human, are at the *ſovereign* Diſpoſal of all-engaging Riches; and that he who has the Art of amaſſing them, ſhall be noble, brave, juſt——Dam. Wiſe too? Ster. Yes, and, *according to his Maxim,* a King, and whatever he will: for he flatter'd himſelf, that *Poſterity obſerving by the Inſcription on his Monument what vaſt Riches he had left,* it would redound much to his Honour, and be reckon'd the Fruits of his Virtue. Ariſtippus the Greek *Philoſopher* thought quite otherwiſe, who travelling over the

* *Put your Gown in Order.* See Note on Verſe 77. † *Don't be an Uncle to me.* See Note on Verſe 88.

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88. *Ne ſis Patruus mihi.*] The *Romans* uſed the Word *Patruus,* to ſignify an unreaſonable moroſe Temper. Becauſe Uncles uſually ſeverely remark in their Nephews what indulgent Fathers are apt not to ſee.

97. *Clarus erit, fortis, juſtus, &c.*] Staberius ſpeaks in the ſame Stile of Riches, which the Stoics did of Virtue.

100. *Græcus Ariſtippus.*] This Philoſopher was the Head of the *Cirenaic* Sect, and the firſt of all *Socrates*'s Diſciples, who took a fix'd Sum of his Scholars. None knew better how to accommodate his Morality to the Taſte of the Great. *Epicurus* himſelf might have paſſed for a Stoic in Compariſon of his Maſter. He made the Sovereign Good conſiſt in living for one's ſelf only, to take Care for nothing, and ſeeking the Gratifications of Senſe wherever they were to be met with. But this Character ſeems rather a Picture drawn for him by the Stoics. *Cicero* gives a more favourable Account of this Action of *Ariſtippus,* and ſeems to praiſe him for ſuch a Diſregard to Superfluity, that he bid his Servant throw away the Money which was a Burden to him.

In mediâ juſſit Libyâ; quia tardiùs irent
Propter onus ſegnes. uter eſt inſanior horum?
Nîl agit exemplum litem quod lite reſolvit.
Si quis emat citharas, emtas comportet in unum,
Nec ſtudio citharæ, nec Muſæ deditus ulli;
Si ſcalpra & formas non ſutor; nautica vela
Averſus mercaturis; delirus & amens
Undique dicatur meritò. quid diſcrepat iſtis,
Qui nummos aurumque recondit, neſcius uti
Compoſitis, metuenſque velùt contingere ſacrum?
Si quis an ingentem frumenti ſemper acervum
Porrectus vigilet cum longo fuſte; neque illinc
Audeat eſuriens dominus contingere granum;
Ac potiùs foliis parcus veſcatur amaris:
Si poſitis intùs Chii veteriſque Falerni
Mille cadis; (nihil eſt, tercentum millibus) acre
Potet acetum: age; ſi & ſtramentis incubet, unde-
octoginta annos natus, cui ſtragula veſtis,
Blattarum ac tinearum epulæ, putreſcat in arcâ:
Nimirùm inſanus paucis videatur; eò quòd
Maxima pars hominum morbo jactatur eodem.
  Filius, aut etiam hæc libertus ut ebibat hæres,
Dîs inimice ſenex, cuſtodis, ne tibi deſit?
Quantulum enim ſummæ curtabit quiſque dierum;
Ungere ſi caules oleo meliore, caputque
Cœperis impexâ fœdum porrigine? quare,
Si quidvis ſatis eſt, perjuras, ſurripis, aufers
Undique? tun' ſanus? populum ſi cædere ſaxis
Incipias, ſervóſque tuos, quos ære parâris;
Inſanum te omnes pueri, clamentque puellæ.

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Juſſit ſervos projicere aurum in mediâ Libyâ, quia tardiùs irent ſegnes propter onus. Uter horum eſt inſanior? Exemplum agit nil quod reſolvit litem lite. Si quis emat citharas, & comportet emtas in unum, nec deditus ſtudio Citharæ, nec Muſæ ulli. Si quis non ſutor emat ſcalpra & formas, ac averſus mercaturis emat vela nautica; undique meritò dicatur delirus & amens. Quid diſcrepat iſtis, qui recondit nummos aurumque, neſcius uti compoſitis, metuenſque contingere velut ſacrum? An ſi quis porrectus ſemper vigilet ingentem acervum frumenti cum longo fuſte; neque eſuriens dominus audeat contingere granum illinc; ac potiùs veſcatur foliis amaris, ſi mille cadis iſtis poſitis, nihil eſt etſi tercentum millibus veteris Chii Falernique, potet tamen acre acetum: age, ſi, natus undeoctoginta annos, & incubet ſtramentis, cui ſtragula veſtis putreſcat in arcâ, epulæ blattarum ac tinearum: nimirum videatur inſanus paucis, eo quòd maxima pars hominum jactatur morbo eodem.

Senex inimice Dîs, cuſtodis hæc ne deſit tibi ut filius, aut etiam libertus hæres ebibat? Enim quiſque dierum quantulum curtabit ſummæ, ſi cœperis ungere caules oleo meliore, caputque fœdum porrigine impexa? Quare, ſi quidvis eſt ſatis, perjuras, ſurripis, aufers undique? Tune ſanus? Si incipias cædere populum ſaxis, ſervoſque tuos, quos parâris ære, omnes pueri puellæque clamant te inſanum.

Sands of Libya, order'd his Slaves to throw away his Money, becauſe they went too ſlow retarded by their Burden. Which of theſe is the greater Madman? DAM. An Example has no good Effect which only ſolves one controverted Caſe by another. STER. *Well then to come cloſer to the Point.* Suppoſe one ſhould buy up *a Parcel of* Lutes, and when bought lay them altogether, tho' he has neither ſtudied the Lute, nor practiſed any Muſick; ſhould one who is no Shoe-Maker *buy* Paring-Knives and Laſts; or he who is averſe from Trade, *buy* Sails for Ships; each of them would every where be juſtly called a Fool and a Madman. Wherein differs he from them who hoards up his Gold and Money, incapable of uſing his Stores, and afraid to touch them, as *he would be* a Thing that is ſacred? If one ſhould lay continually by a vaſt Heap of Corn, watching it with a long Club, and tho' it be his own not dare to touch a Grain of it when he is hungry, but rather feed on bitter Herbs: If when he has a thouſand Hogſheads (that is nothing, *Suppoſe* three hundred thouſand) of Chian and Falernian Wine laid up in his Cellar, he ſhould drink *nothing but what is* ſowre as Vinegar: Again, if when he wants but one of eighty, he ſhould lay on Straw, tho' he has fine Bed Cloaths rotting in his Cheſt, a Feaſt for Worms and Moths: Few 'tis true, may think him mad, by Reaſon that the greateſt Part of Men labour under the ſame Diſeaſe. Old dottard Enemy to the Gods, is it then for fear leſt yourſelf ſhould want, that you keep Guard on theſe Riches that the Son or even the Slave who is to be your Heir may ſpend all in drinking *and Debauchery?* How little *pray* will each Day take from the Whole of your Eſtate, if you ſhould begin to anoint your Coleworts with better Oil, and your Head foul with Scales for want of combing? If any Thing ſuffices *Nature*, why perjure yourſelf, *why* rob and plunder from every Quarter? Are you in your Senſes?

Should you, *(addreſſing another)* go about to pelt the Populace with Stones, or *even* your Slaves which you have purchaſed with your Money, all the Boys and Girls would proclaim you mad.

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104. *Si quis emat Citharas.*] Stertinius explains, by ſenſible Examples, the Folly of the Miſer: And what he here ſays is admirable. Riches in the Poſſeſſion of a Miſer are like a Lute, or any other fine Muſical Inſtrument, in the Hands of one who knows not how to play upon it.

109. *Nummos aurumque recondit.*] To hoard up great Riches, and make no Uſe of them, is an Injuſtice to the Public, as well as an extravagant Folly.

117 *Si ſtramentis incubet.*] This ſhews the ſordid Avarice of the Perſon, who wou'd not allow himſelf a tolerable Convenience in any one Point for Fear of Expence.

Cùm laqueo uxorem interimis, matremque veneno,
Incolumi capite es? Quid enim? Neq; tu hoc facis Argis,
Nec ferro, ut demens genitricem occidit Oreſtes.
An tu reris eum occiſo inſaniſſe parente,
Ac non antè malis dementem actum Furiis, quàm
In matris jugulo ferrum tepefecit acutum?
Quin, ex quo eſt habitus malè tutæ mentis Oreſtes,
Nil ſanè fecit quod tu reprêndere poſſis:
Non Pyladen ferro violare, auſuſve ſororem
Electram: tantùm maledicit utrique, vocando
Hanc furiam, hunc aliud, juſſit quod ſplendida bilis.
  Pauper Opimius argenti poſiti intùs & auri,
Qui Vejentanum feſtis potare diebus
Campanâ ſolitus trullâ, vappamque profeſtis,
Quondàm lethargo grandi eſt oppreſſus; ut hæres
Jam circùm loculos & claves lætus ovanſque
Curreret. hunc medicus multùm celer atque fidelis
Excitat hoc pacto: menſam poni jubet, atque
Effundi ſaccos nummorum, accedere plures
Ad numerandum: hominem ſic erigit, addit & illud;
Nî tua cuſtodis, avidus jam hæc auferet hæres.
Men' vivo? Ut vivas igitur, vigila: hoc age. Quid vis?
Deficient inopem venæ te, ni cibus atque
Ingens accedat ſtomacho fultura ruenti.
Tu ceſſas? agedum; ſume hoc fultura oryzæ.

O R D O.

num. *Cùm interimis uxorem laqueo, matremque veneno, es capite incolumi? Quid enim* reſpondes? *Neque tu facis hoc Argis, nec* occidis *ferro, ut demens Oreſtes occidit genitricem. An tu reris eum inſaniſſe occiſo parente, ac non dementem & actum malis Furiis, antequam tepefecit acutum ferrum in jugulo matris? Quin ex quo* tempore *Oreſtes habitus eſt malè tutæ mentis, ſanè fecit nil quod tu poſſis reprendere: non auſus violare Pyladen ferro, ſororemve Electram: tantùm maledicit utrique vocando hanc Furiam, hunc aliud quod ſplendida bilis juſſit. Opimius, pauper auri & argenti intus poſiti, qui ſolitus potare Veientanum Campanâ trullâ feſtis diebus, vappamque profeſtis, quondam oppreſſus eſt lethargo grandi; ut hæres jam lætus ovanſque* jam *curreret circùm loculos & claves. Medicus multùm celer atque fidelis excitat hunc hoc pacto: jubet menſam poni, atque ſaccos nummorum effundi, plures accedere ad numerandum: ſic erigit hominem: & addit illud; Nil cuſtodis tua, avidus hæres jam auferet hæc. Men' vivo? Igitur ut vivas, vigila: hoc age. Quid vis? Venæ deficient te inopem, ni cibus atque ingens fultura accedat ſtomacho ruenti. Tu ceſſas? agedum; ſume hoc ptiſanarium oryzæ. Quan-*

N O T E S.

132. *Neque tu hoc facis Argis.*] This Sort of Buffoon Juſtifications, wherein ſome Circumſtances impertinent to the main Cauſe are only denied, are very witty and ſarcaſtic. Beſides, the Poet ſhews that the Wickedneſs of the Covetous exceeds the criminal Action of *Oreſtes*, becauſe he committed it when he was actually delirious; whereas

When you ſtrangle your Wife, and poiſon your Mother, are you right in the Head? For what *avails your telling me*, that you did not commit this Crime at Argos, nor with the Sword, as frantic Oreſtes ſlew his Mother. Do you imagine he grew mad after the Parricide, and was not diſtracted and haunted by execrable Furies before he warmed the pointed Dagger in his Mother's * Blood? Nay from the Time that you ſuppoſed him out of his Senſes, he really did nothing that you can blame: He neither offer'd Violence to Pylades nor to his Siſter Electra; only gives both harſh Names, calling her a Fury, and him what other Term his Rage ſuggeſted.

Opimius, poor amidſt his Treaſures of Gold and Silver, who was wont on Feſtivals to drink *the ſorry* Veientine Wine out of a Campanian earthen Pot, and on common Days mere Dregs; was once ſeized with a deep Lethargy, ſo that his Heir *deeming him as good as dead* now run about *to lay hold on* his Keys and *rummage* his Coffers quite overjoyed. A truſty Phyſician a Man of ready Thought recovers him by this Artifice: He orders a Table to be ſet before him, Bags of Money to be poured out, and ſeveral Perſons to come and count it over. Thus he revives the Patient, crying out to him at the ſame Time: Unleſs you take Care of your own, your avaritious Heir will forthwith rob you of all. OPIM. What while I am alive? PHYS. If you would live then don't ſleep; follow my Advice: OPIM. What do you adviſe me? PHYS. Your Blood and Spirits will fail you, unleſs your decayed Stomach be inſtantly ſupported with Food and ſome ſtrengthening Cordial. Do you de-

* *Throat.*

NOTES.

whereas the Avaritious pretend to be in their perfect Senſes.

133. *Oreſtes.*] Oreſtes was Son to *Agamemnon*, and ſlew his Mother *Clitemneſtra*; becauſe, by the Help of her Adulterer *Ægiſtus*, ſhe had murdered his Father. *Pilades* was the Son of *Strophius* King of the *Phoceans*, and Nephew of *Oreſtes*, whom he had ſuch a ſincere Love for, that their Friendſhip paſſed into a Proverb. *Electra* was the third Daughter of *Agamemnon*.

134. *An tu reris eum occiſâ.*] The Poet here admirably ſhews, that Villains are mad by their furious Paſſions, before they commit enormous wicked Actions. It is certain, that all monſtrous Crimes are the Effects of Paſſions indulged to Madneſs, or a Kind of Fury and Enthuſiaſm.

135. *Annon ante malis dementem furiis.*] This Paſſage is exceeding beautiful. A conſcience cut with Remorſe for its Crimes is not the only Executioner of an abandoned Villain. Their own Paſſions are the moſt dreadful Furies for them.

141. *Splendida bilis.*] His clear Bile, *i. e.* furious in Oppoſition to the black Bile which produces Melancholy.

142. *Pauper Opimius Argenti.*] Here's another ſurpriſing Example of a miſerable covetous Wretch, who in the very laſt Extremity, and at the Point of Death, would not take a Preparation for him, that only coſt Six Pence; but choſe rather to die than ſuffer others to impoſe on him, as he thought, to ſuch a monſtrous Degree. The Narration is full of all the Beauties of Satire. There was a conſiderable Family at *Rome*, called *Gens Opimia*, one of whom was Conſul in *An.* 632. after the Buiding of *Rome*.

Quanti emtæ? Parvo. Quanti ergo? Octo aſſibus. Eheu!
Quid refert, morbo, an furtis, pereamque rapinis?
  Quiſnam igitur ſanus? Qui non ſtultus. Quid avarus?
Stultus & inſanus. Quid? ſi quis non ſit avarus;
Continuò ſanus? Minimè. Cur Stoice? Dicam.
Non eſt cardiacus (Craterum dixiſſe putato)
Hic æger. Rectè eſt igitur, ſurgetque? Negabit:
Quòd latus, aut renes morbo tenentur acuto.
Non eſt perjurus, neque ſordidus. Immolet æquis
Hic porcum Laribus. Verùm ambitioſus & audax.
Naviget Anticyram. quid enim differt, barathrone
Dones quidquid habes, an nunquàm utare paratis?
  Servius Oppidius Canusî duo prædia dives?
Antiquo cenſu gnatis divîſſe duobus
Fertur, & hoc moriens pueris dixiſſe vocatis
Ad lectum: Poſtquàm te talos, Aule, nuceſque
Ferre ſinu laxo, donare, & ludere vidi;
Te, Tiberi, numerare, cavis abſcondere triſtem;
Extimui. ne vos ageret veſania diſcors;
Tu Nomentanum, tu ne ſequerere Cicutam.
Quare per Divos aratus uterque Penates,
Tu cave ne minus; tu ne majus facias id
Quod ſatis eſſe putat pater, & natura coercet,
Præterea ne vos titillet gloria, jure-

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ti emtæ? parvo Pretio. *Quanti ergo? Octo aſſibus. Eheu! Quid refert percamne morbo, an furtis rapiniſque?*

Quiſnam ſanus igitur? Qui non eſt ſtultus. Quid eſt avarus? Stultus & inſanus. Quid? ſi quis non ſit avarus; continuò ſanus? Minimè. Cur Stoice? Dicam. (Putato Craterum dixiſſe) Hic æger non eſt cardiacus. Igitur eſt rectè, ſurgetque? Negabit: quòd latus aut renes tenentur acuto morbo. Non eſt perjurus, neque ſordidus. Hic immolet porcum Laribus æquis. Verum eſt ambitioſus & audax. Naviget Anticyram. Enim quid differt, donesne barathro quidquid habes, an nunquam utare paratis?

Servius Oppidius dives cenſu antiquo, fertur dimiſſe duobus gnatis duo prædia Canusî, & moriens dixiſſe hoc pueris vocatis ad lectum: Aule, poſtquam vidi te ferre talos nuceſque laxo ſinu, & donare, & ludere; Tiberi, poſtquam vidi *te numerare triſtemque abſcondere cavis; extimui ne diſcors veſania ageret vos; tu ne ſequerere Nomentanum, tuque Cicutam. Quare uterque oratus per Divos Penates, cave tu ne minuas; tu ne facias id majus, quod pater putat eſſe ſatis, & natura coercet. Præterea ne gloria titillet vos, obſtringam ambo jurejurando. Uter veſtrûm fuerit prætor*

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159. *Craterum dixiſſe putato.*] Craterus was a famous Phyſician in the Time of *Auguſtus*, and *Cicero* makes mention of him in his Epiſtles

164. *Immolet æquis hic Porcum Laribus.*] The Ancients believed all their Proſperity came, in a great Meaſure, from their Houſhold Gods; they therefore made frequent Sacrifices to them.

166. *Quid enim differt Barathrone.*] Horace

lay? Come, take this Rice-ptiſane. OPIM. What will it coſt? PHYS. A Trifle. OPIM. But how much? PHYS. * Sixpence! OPIM. *Sixpence!* Alaſs! what imports it whether I die of Sickneſs or be ruined by Robberies and Extortions?

DAM. Who then is the wiſe Man? STER. He who is not a Fool. DAM. What ſay you of a Miſer? STER. *He is* Fool and Madman *both*. DAM. What? If a Man is not a Miſer, is he then the wiſe Man? STER. No. DAM. Your Reaſon, Stoic? STER. I'll tell you: Suppoſe Craterus had ſaid, this Patient is not ſick at Heart: Is he therefore well? Shall he riſe? He will anſwer in the Negative: Becauſe either his Side or his Reins may be affected with an acute Diſeaſe. *Juſt ſo*, ſuch an one is not a Perjurer nor a Miſer: Let him *in Gratitude* ſacrifice a Hog to his propitious Lares. But *then* he is ambitious, and a bold Projector: Let him make a Voyage to Anticyra *for the Cure of his Madneſs:* For what Difference is there, whether you ſink what you have in the Bottom of the Sea, or never uſe your Acquiſitions?

Servius Oppidius, rich in the Poſſeſſion of an ancient Fortune is ſaid to have divided between his two Sons two Farms at Canuſium, and at Death to have thus addreſs'd the Boys called to his Bed-ſide: "Ever ſince I obſerved you, Aulus, *when a Child*, carrying your "Toys and Nuts looſely in your Boſom, giving and playing them "away; you Tiberius, *buſy in* telling over yours, *and* hiding "them with a penſive Air in Holes, I have been afraid leſt the "two Extremes of Madneſs ſhould ſeize you; leſt you Aulus copy "Nomentanus, and you, Tiberius, *copy* Cicuta. Wherefore let me "conjure you both by the Guardian Gods of your Family, beware "you of impairing, and you of enlarging that *Eſtate* which your "Father judges ſufficient for you, and *which* Nature limits. I "will, moreover, bind you both by Oath, not to have an Itch

* *An As was about three Farthings, ſo that eight of them made Six Pence of our Money.*

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race ſpeaks here of the Covetous and the Ambitious; and he plainly ſhews, that each of them are equally Fools; for that there is no leſs Extravagance in throwing one's Money, according to the Proverb, out of the Window, then in hiding it, and not daring to make the leaſt Uſe of it. *Barathrone dones* is the Character of the Ambitious, who, by following their Chimerical Expectations, caſt their Subſtance, as it were, into an Abyſs that has no Bottom. And this Abyſs, or *Barathrum*, is nothing but their own unbounded vain Deſires.

168. *Servius Oppidius.*] Antiquity has left us nothing whereby we can certainly know who the Perſon here mentioned was; but he muſt have been a Perſon of ſolid Senſe. An attentive wiſe Father obſerves thoſe growing Inclinations in his Children, that are imperceptible to others, but which he takes Notice of, as being concerned for the fatal Conſequences which may come from them, if they be not timely checked and remedied.

jurando obſtringam ambo: uter ædilis, fueritve
Veſtrûm prætor, is inteſtabilis & ſacer eſto.
In cicere atque fabâ bona tu, perdaſque lupinis,
Latus ut in circo ſpatiere, aut æneus ut ſtes;
Nudus agris, nudus nummis, inſane, paternis?
Scilicèt ut plauſus, quos fert Agrippa, feras tu,
Aſtuta ingenuum vulpes imitata leonem?
Ne quis humâſſe velit Ajacem, Atrida, vetas cur?
Rex ſum. Nîl ultra quæro plebeius. Et æquam
Rem imperito: at ſi cui videor non juſtus, inulto
Dicere, quæ ſentit, permitto. Maxime regum,
Dî tibi dent captâ claſſem redducere Trojâ:
Ergo conſulere, & mox reſpondere licebit?
Conſule. Cur Ajax heros ab Achille ſecundus
Putreſcit, totiès ſervatis clarus Achivis;
Gaudeat ut populus Priami Priamuſque inhumato,
Per quem tot juvenes patrio caruere ſepulcro?
Mille ovium inſanus morti dedit, inclytum Ulyſſem
Et Menelaum unà mecum ſe occidere clamans.
Tu cùm pro vitulâ ſtatuis dulcem Aulide gnatam

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ædiliſve, is eſto inteſtabilis & ſacer. Inſane, perdas tu bona in cicere atque fabâ lupiniſque, ut ſpatiere latus in circo, aut ut ſtes æneus; nudus agris, nudus nummis paternis? Scilicet ut tu feras plauſus, quos Agrippa fert, aſtuta vulpes imitata leonem ingenuum?

Atrida, cur vetas ne quis velit humaſſe Ajacem? Rex ſum. Ego *plebeius quæro nil ultra. Et imperito æquam rem; at ſi videor cui non juſtus permitto* illi *inulto dicere quæ ſentit. Maxime regum, Dî dent tibi redducere claſſem captâ Trojâ: Ergo licebit conſulere, & mox reſpondere? Conſule. Cur Ajax, heros ſecundus ab Achille, toties clarus ſervatis Achivis, putreſcit; ut populus Priami Priamuſque gaudeat inhumato, per quem tot juvenes caruere ſepulchro patrio? Inſanus dedit mille ovium morti, clamans ſe occidere Ulyſſem & Menelaum una mecum. Cum tu Aulide ſtatuis dulcem gnatam pro vitula ante*

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180 *Jure jurando obſtringam ambo.*] There was nothing eſteemed more ſacred and religious amongſt the Ancients, than the Obligation of an Oath, eſpecially to a Parent on his Death-bed.

181. *Inteſtabilis & ſacer.*] The firſt of theſe ſignifies *incapable of making a Will, or of being a Witneſs.* And the other, *let him be devoted.*

182. *In Cicere, atque Faba.* Thoſe who aſpired to publick Charges, endeavoured to gain the Votes of the People by Donations and Largeſſes. Theſe Kinds of publick Bribes conſiſted in Peas, Beans, Corn, and Money. And the *Romans* ran to ſuch extravagant Expences in this Regard, that ſeveral of the richeſt entirely ruined themſelves. *Cæſar* had employ'd in ſuch Sorts of Largeſſes near a Million and a Half more than his Eſtate was worth.

183. *In Circo.*] The Circus was a magnificent ſpacious Building, of an Oval Figure, deſigned for the Exhibition of public Spectacles and Shews. It was two Thouſand Two hundred and five Feet in Length, and Nine hundred and Fifty in Breadth. There were Three covered Galleries one above another, where a Hundred and Fifty Thouſand Perſons might ſit at Eaſe. This vaſt Edifice was adorned with Abundance

of

" after Glory *and Honour.* If either of you be Edile or Prætor, " may my heavieſt Curſes fall upon him. Would you be ſo mad " to conſume your Goods in *giving* Peaſe and Beans and Lupines, " *and ſuch like Donations to the People*, that you may ſtrut along " in the Cirque at large, or ſtand in *ſculptured* Braſs, denuded of " your paternal Lands and Money? Wouldſt thou forſooth aſpire " to thoſe Applauſes which Agrippa receives: *To make yourſelves as* " *ridiculous as* the ſubtle Fox imitating the generous Lion."

STER. *To give another Inſtance of Extravagance:* Why Agamemnon, haſt thou iſſued out an Order that none offer to bury Ajax? AGA. *Becauſe* I am a King. STER. I a *poor* Plebeian aſk no more Queſtions. AGA. And what I command is equitable: But if any one thinks me unjuſt, I give him Leave with Impunity to ſpeak his Mind. STER. Greateſt of Kings, the Gods grant that after conquering Troy, thou may'ſt conduct thy Fleet ſafe Home: Will you permit me to converſe with you freely in the Way of Queſtion and Anſwer. AGA. I do. STER. Why does Ajax, a Heroe inferior to none but Achilles, who ſignalized himſelf ſo often by ſaving the Greeks, *why does he* lay rotting *above Ground: Is it* that Priam and Priam's People may rejoice to ſee him unburied, by whom ſo many of their *braveſt* Youths were cut off from Burial with their Anceſtors? AGA. *It is becauſe* in his Madneſs he put a thouſand Sheep to Death, crying out that he was killing renowned Ulyſſes, and Menelaus with myſelf. STER. When thou at Aulis

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of Statues, beautiful Pillars, and Obeliſks. But there is nothing but a few Ruins remain of it at preſent.

185. *Agrippa.*] 'Tis not without Reaſon that *Horace* ſingled out *Agrippa*, when he purpoſed to ſpeak of popular Applauſe; for he was, without Doubt, one of the greateſt and moſt worthy Men of his Age. But the more he was exalted above others by his extraordinary Merit, the more he humbled himſelf below *Auguſtus*, by his Modeſty; which had ſuch a good Effect with the Emperor, that he did him all the Honours poſſible, and treated him not ſo much like a Subject, as a particular Favourite and Aſſociate in the Empire. This Praiſe which ſeems to eſcape the Poet's Pen in ſpeaking of this great Man, ſhews the Addreſs of *Horace*, in making his Court to his Patrons.

193. *Ajax Heros ab Achille ſecundus.*] 'Tis certain, *Ajax* was the valianteſt *Grecian* that went to the Siege of *Troy*, excepting *Achilles.* It is a Piece of Juſtice which *Ulyſſes* himſelf is forced to do him; for he allows him in *Sophocles'* Tragedy to be ſo. *Homer* ſpeaks highly in Praiſe of his diſtinguiſhed Valour. He ſays alſo, his Stature was grand and majeſtic, that he overtopp'd the reſt of the *Grecians* by the Head and Shoulders.

197. *Mille ovium inſanus Morti dedit.*] After *Ulyſſes* had gained by his Eloquence the Arms of *Achilles*, it plunged *Ajax* into ſo deep a Melancholy, that he ran mad; and he ſet furiouſly on a Flock of Sheep, which he deſtroy'd, thinking he was killing *Agamemnon*, *Ulyſſes*, and the reſt of the *Grecian* Army; and carried off as Captives ſeveral Oxen, which he took for Priſoners, and amongſt them, believed he had got *Ulyſſes.*

199. *Tu cùm pro Vitula ſtatuis.*] This Reply is admirable. What? is *Ajax* reckoned mad, becauſe he deſtroys ſome Sheep and Oxen? and were you in your Senſes when you ſacrificed your own beautiful Daugh-

Ante aras, ſpargiſque molâ caput, improbe, ſalſâ;
Rectum animi ſervas? Quorſum? Inſanus quid enim Ajax
Fecit, cùm ſtravit ferro pecus; abſtinuit vim
Uxore & gnato, mala multa precatus Atridis:
Non ille aut Teucrum, aut ipſum violavit Ulyſſem.
Verùm ego, ut hærentes adverſo littore naves
Eriperem, prudens placavi ſanguine Divos.
Nempè tuo, furioſe. Meo, ſed non furioſus.
Quis ſpecies aliâs veris, ſceleriſque tumultu
Permiſtas capiet, commotus habebitur: atque
Stultitiâne erret, nihilum diſtabit, an irâ.
Ajax immeritos dum occidit, deſipit, agnos?
Cùm prudens ſcelus ob titulos admittis inanes,
Stas animo? & purum eſt vitio tibi, cùm tumidum eſt cor?
Si quis lecticâ nitidam geſtare amet agnam;
Huic veſtem, ut gnatæ, paret, ancillas paret, aurum;
Puſam, aut puſillam appellet, fortique marito
Deſtinet uxorem; interdicto huic omne adimat jus
Prætor, & ad ſanos abeat tutela propinquos.
Quid? ſi quis gnatam pro mutâ devovet agnâ,
Integer eſt animi? ne dixeris. ergo ubi prava
Stultitia, hìc ſumma eſt inſania: qui ſceleratus,
Et furioſus erit, quem cepit vitrea fama,
Hunc circumtonuit gaudens Bellona cruentis.

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aras, ſpargiſque caput, improbe, ſalſâ molâ; ſervas te *rectum animi? Quorſum? Quid enim inſanus Ajax fecit, cum ſtravit pecus ferro? Abſtinuit vim uxore & gnato:* etſi *precatus multa mala Atridis, ille non violavit aut Teucrum, aut ipſum Ulyſſem. Verùm ego, prudens placavi Divos ſanguine ut eriperem naves hærentes adverſo littore. Nempe tuo* ſanguine, *furioſe. Meo, ſed non furioſus. Quis capiet ſpecies alias veris, permiſtaſque tumultu ſceleris, habebitur commotus; atque diſtabit nihilum, erretne ſtultitiâ an irâ. Dum Ajax occidit, immeritos agnos, deſipit? Stas animo cum prudens admittis ſcelus ob inanes titulos? Et cor eſt tibi purum vitio cum eſt tumidum? Si quis amet geſtare agnam nitidam lecticâ; & paret veſtem huic ut gnatæ, paret ancillas,* ac *aurum;* atque *appellet puſam, aut puſillam, deſtinetque uxorem marito forti; prætor adimat omne jus huic interdicto, & tutela abeat ad ſanos propinquos. Quid? ſi quis devovet gnatum pro mutâ agnâ, eſt integer animi? Ne dixeris. Ergo ubi* eſt *prava ſtultitia, hic eſt ſumma inſania; qui ſceleratus & furioſus erit: Bellona gaudens cru-*

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ter *Iphigenia*, inſtead of a Heifer? She was ſacrificed, according to poetical Fiction, at *Aulis* in *Greece*. *Mola* ſignifies a kind of Barley Cake, mixed with Salt, which they broke, and crumbled on the Head of the Victim, whereby they ſignified its being conſecrated for the Altar. This Ceremony was properly called Immolation.

210. *Stultitiane erret, nihilum diſtabit, an irâ.*] This Conſequence is extremely juſt. All Sorts of Madneſs do not proceed from Anger. There are ſome Sort of Actions that

didſt place thy lovely Daughter as a Victim before the Altar, and ſprinkledſt her Head, inhuman! with the ſalted Cake; waſt thou Maſter of thy Reaſon! AGA. Why that Queſtion? STER. *Have I not Reaſon?* for what mighty Harm did frantic Ajax when he ſlew a Parcel of Sheep? he offered no violence to his Wife or Son: *Tho'* he poured many Imprecations on the Sons of Atreus, *yet* he did no Injury either to *his Brother* Teucer, or even to Ulyſſes *againſt whom he was ſo much incenſed.* AGA. But I, to reſcue our Wind-bound Ships from an adverſe Port, *like a* prudent *General* appeas'd the Gods with Blood. STER. Say with your own, mad Prince. AGA. Mine *I own*, yet not mad. STER. *To bring the Argument to a ſhort Iſſue*; whoever forms Ideas not true, and ſuch as are jumbled together in a Confuſion of right and wrong, ſhall be reckoned delirious; and whether he errs thro' Folly or Perturbation of Paſſion ſhall make no Difference. Is Ajax *then* out of his Wits while he butchers the innocent Lambs? And are you ſound in your Judgment? When acting this prudent Part of yours you commit a Crime for the Sake of empty Titles? And is your Heart clear from the Taint *of Folly*, when ſwelled *with Ambition?* Should one love to carry about in his Litter a pretty Lamb, furniſh it with Apparel, with Waiting-Maids, with *Trinkets* of Gold as his Daughter; call it his dear Child, or little Minion, and deſtine it to be Wife to a proper Huſband; the Prætor would interdict him from Power, and the Management of his Affairs would be devolved upon his ſober Relations. What if one devote his Daughter inſtead of a dumb Lamb, is he in his right Wits? You will not ſay he is. Therefore where Folly is joined with Impiety, there is the Heighth of Madneſs; whoſo is wicked muſt alſo be mad: Bellona who delights in Blood-ſhed has thundered around the Man *and turned his Brain*, whom Fame that frail glittering Toy has dazzled and deluded.

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that ſeem to come from a ſedate Mind, and to be the Conſequence of a mature Reaſoning, which notwithſtanding are no leſs frantic than thoſe which Paſſion cauſes. *Ajax*, whom Indignation deprived of his Senſes, was not madder than *Agamemnon*, who blindly followed the Dictates of his Pride and Superſtition.

215. *Huic Veſtem, ut Gnatæ.*] Like *Caligula* to his Horſe, which he built a fine Houſe for, furniſh'd it, appointed him Servants, and deſigned to dignify him with the Conſulſhip.

220. *Ergo ubi prava Stultitia.*] This Conſequence is extremely rational: For wherever there is Vice or Folly, there is, doubtleſs, at the ſame Time, a Degree of Madneſs.

223. *Hunc circumtonuit gaudens Bellona cruentis.*] Bellona was Wife or Siſter to *Mars*, and the Goddeſs of War, Rage, and Fury. Here *Stertinius* plainly tells *Agamemnon*, that Ambition and Vain Glory have turned his Head. Of how many raſh Conquerors and Deſtroyers of Mankind might he have ſaid the ſame Thing?

224.

Nunc, age, luxuriam & Nomentanum arripe mecum:
Vincet enìm ſtultos ratio inſanire nepotes.
Hic ſimul accepit patrimonî mille talenta,
Edicit, piſcator utì, pomarius, auceps,
Unguentarius, ac Tuſci turba impia vici,
Cum ſcurris fartor, cum Velabro omne macellum
Manè domum veniant. Quid tum? Venêre frequentes.
Verba facit leno: Quidquid mihi, quidquid & horum
Cuique domi eſt, id crede tuum; & vel nunc pete vel cràs.
Accipe, quid contrà juvenis reſponderit æquus.
In nive Lucanâ dormis ocreatus, ut aprum
Cœnem ego: tu piſces hiberno ex æquore verris:
Segnis ego, indignus qui tantum poſſideam. aufer:
Sume tibi decies; tibi tantundem; tibi triplex,
Unde uxor mediâ currat de nocte vocata.
Filius Æſopi detractam ex aure Metellæ
(Scilicèt ut decies ſolidûm exſorberet) aceto
Diluit inſignem baccam: quî ſanior, ac ſi
Illud idem in rapidum flumen jaceretve cloacam?
Quinti progenies Arrî, par nobile fratrum,
Nequitiâ & nugis, pravorum & amore gemellum,
Luſcinias ſoliti impenſo prandere coemtas,
Quorſum abeant ſani? cretâ an carbone notandi?

O R D O.

-entis circumtonuit hunc quem vitrea fama cepit.

Nunc age, mecum arripe luxuriam & Nomentanum: enim ratio vincet ſtultos nepotes inſanire. Hic, ſimul accepit mille talenta patrimonii, edicit utì piſcator, pomarius, auceps, unguentarius, ac impia turba Tuſci vici fartor cum ſcurris, omne macellum, cum Velabro, manè veniant domum. Quid tum? Venere frequentes. Leno facit verba: quid quid eſt *mihi, & quicquid eſt cuique horum domi, crede id tuum; & vel pete nunc, vel cras. Accipe, quid æquus juvenis contrà reſponderit.* Tu venator, *dormis ocreatus in Lucanâ nive, ut ego cœnem aprum.* Tu piſcator *verris piſces ex hiberno æquore: ego ſegnis indignus qui poſſideam tantum. Aufer; ſume decies tibi, tantundem tibi; triplex tibi, unde uxor vocata currat de mediâ nocte. Filius Æſopi diluit aceto inſignem baccam detractam ex aure Metellæ (ſcilicet ut exſorberet decies ſolidûm:) qui ſanior, ac ſi jaceret illud idem in rapidum flumen cloacamve? Progenies Quinti Arrî, par nobile fratrum, gemellum nequitiâ & nugis, & amore pravorum, ſoliti prandere luſcinias coemtas impenſo: quorſum ſani abeant? an notandi* ſunt *cretâ* aut *carbone?*

N O T E S.

224. *Nunc age.*] Here is a new Scene introduced. *Agamemnon* goes off the Stage, and *Nomentanus* appears. But the Dialogue changes. *Nomentanus* ſpeaks not at all. *Stertinius* only draws his Character to *Damaſippus*; and this Cauſes an agreeable Variety.

224. *Arripe.* The Word is applied often by *Cicero* and other Authors to the arreſting of a Perſon and bringing him to a Tryal; which I take to be the Alluſion in this Place.

231. *Verba facit leno.*] He that ſells Slaves anſwers, as being the moſt conſidera-ble

Now come with me, bring Luxury and Nomentanus to the Trial. For Reaſon will evince that *he and the like* fooliſh Prodigals are mad. This Man as ſoon as he got a thouſand Talents of Patrimony, iſſues out an Order that the Fiſhmonger, the Fruiterer, the Fowler, the Perfumer, *Pimps*, *Bawds*, and the profligate Throng of Tuſcan Street, the Poulterer, with the Buffoons, the whole Fraternity of Butchers, with the Velabrum, ſhould all attend him at his Levee in the Morning. What then? Why they came in a full Body. The Pimp makes a Speech *for the reſt*: "Whatever I, "nay and whatever each of theſe is Maſter of, reckon it your own, "and either now demand it, or to-morrow." Hear what the gentle Youth in his Turn replied: "You *Huntſman*, ſleep in "your Boots amidſt Lucanian Snow that I may have a Boar for "Supper: You *Fiſherman*, ſweep the wintery Seas for Fiſh *to me*; "I a meer Drone, unworthy to poſſeſs all this Wealth! Away "with it: Here's a Million for you, for you the ſame, for you "thrice as much, that your Wife may run to me at Midnight "when called."

The Son of Æſop diſſolved in Vinegar a rich Pearl which he had taken from Metella's Ear, to have the Pride of ſwallowing down a whole Million at once. How is he wiſer than if he ſhould throw the ſame into the rapid River or the common Sewer.

The Sons of Quintius Arrius, an illuſtrious Pair of Brothers, true Twins in Lewdneſs and Impertinence, and Love of Vice, were wont to dine on Nightingales which they bought at an exorbitant Price. To which Side ſhall theſe wiſe Men *of yours* be removed? Are they to be marked with Chalk *to Abſolution*, or with Charcoal *to Condemnation*? If any Man in Years is delighted with building

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ble of the Pack, and moſt accuſtomed to ſpeak to rich Perſons.

235. *Verris.*] Alluding to the ſweep or draw Nets.

237. *Decies.*] i. e. *decies centena milia ſeſtertium*, a Million of Seſterces.

239. *Filius Æſopi.*] Here's another Debauchee no Way inferior to *Nomentanus*. 'Tis the Son of the famous Tragedian *Æſop*, who made himſelf as well known for his Extravagance, as his Father did by his Ingenuity and great Skill in acting. *Metelia*, whoſe Gallant he was, made him a Preſent of an exceeding rich Pearl; and he ſwallow'd it after having diſſolved it in Vinegar. *Pliny* ſays he preſented all his Gueſts at the ſame Time with one a Piece to do the ſame by. But *Cleopatra* puſh'd the Extravagancy ſtill farther, when ſhe drank off in a Glaſs of Wine a Pearl of a Million's Value. It is permitted Potentates and Kings to be as frantick as they pleaſe. What a Diſgrace to human Nature is ſuch Profuſion and Madneſs!

245. *Luſcinias ſoliti impenſo prandere.*] There are two particular Things to be obſerved in theſe Verſes; *viz.* That the Sons of *Arrius* did not only feed on Nightingales, but they eat at Noon, contrary to the Cuſtom of the *Romans*, who only made one Meal a Day. They ſought for Nightingales, becauſe the Excellency of their Singing made them dear.

Ædificare caſas, ploſtello adjungere mures,
Ludere par impar, equitare in arundine longâ,
Si quem delectet barbatum; amentia verſet.
Si puerilius his ratio eſſe evincet amare;
Nec quicquam differre, utrumne in pulvere, trimus
Quale priùs, ludas opus, an meretricis amore
Solicitus plores: quæro, faciaſne quod olim
Mutatus Polemon? ponas inſignia morbi,
Faſciolas, cubital, focalia; potus ut ille
Dicitur ex collo furtìm carpſiſſe coronas,
Poſtquàm eſt impranſi correptus voce magiſtri?
Porrigis irato puero cùm poma, recuſat:
Sume catelle; negat: ſi non des, optat. amator
Excluſus quî diſtat? agit ubi ſecum, eat, an non,
Quò rediturus erat non arceſſitus; & hæret
Inviſis foribus. Nec tunc, cùm me vocet ultro,
Accedam? an potiùs mediter finire dolores?
Excluſit; revocat: redeam? non, ſi obſecret. Ecce
Servus non paulo ſapientior: O here, quæ res
Nec modum habet, neque conſilium, ratione modoque
Tractari non vult. in amore hæc ſunt mala: bellum,
Pax rurſùm. hæc ſi quis tempeſtatis prope ritu
Mobilia, & cæcâ fluitantia ſorte, laboret
Reddere certa ſibi; nihilo plùs explicet, ac ſi
Inſanire paret certâ ratione modoque.

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Si delectet quem barbatum ædificare caſas, adjungere mures ploſtello, ludere par impar, equitare in arundine longa, amentia verſet. Si ratio evincit amare eſſe puerilius his; nec quicquam differre, utrum ludaſne opus, in pulvere, quale trimus prius, an plores ſolicitus amore meretricis: quæro, faciuſne quod mutatus Polemon olim fecerat? *ponas faſciolas, cubital, focalia, inſignia morbi; ut ille potus dicitur furtim carpſiſſe coronas ex collo, poſtquam correptus eſt voce magiſtri impranſi? Cum porrigis poma irato puero recuſat; catelle ſume; negat: ſi non das, optat. Qui excluſus amator diſtat; ubi agit ſecum, eat, an non quò rediturus erat non arceſſitus; & hæret inviſis foribus. Nec tunc accedam, cum ultro vocet me? an potius mediter finire dolores? excluſit; revocat: redeam? non, ſi obſecret. Ecce ſervus non paulo ſapientior: O here, res quæ habet nec modum, neque conſilium, non vult tractari ratione modoque. Hæc mala ſunt in amore; bellum, pax rurſum. Si quis laboret reddere hæc certa ſibi,* quæ ſunt *mobilia prope ritu tempeſtatis, & fluitantia ſorte cæca; explicet nihilo plus, ac ſi paret inſanire certâ ratione modoque. Quid? clam*

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253. *Faciaſne quod olim mutatus Polemon.*] Polemon was a young *Athenian* of ſo debauched a Character, that he had ſcarce ever been ſober. One Day as he was looſely dancing along the Streets with a Player on the Flute and a ſinging Woman, juſt in ſuch a Manner as *Anacreon* deſcribes thoſe who go in Proceſſion to viſit the Temple of the God *Comus*, he enter'd into the Academy, which was the School of *Plato*, where

Xenocrates

little Clay-Caſtles, *with* yoking Mice in a Cart, playing at even or odd, riding on a long Reed; Madneſs muſt actuate him. If Reaſon ſhall make it appear that to be in Love is a more childiſh Thing than theſe, and that there is no Difference whether you amuſe yourſelf *as a Child* of three Years old in ſuch Diverſions, as the abovementioned; or if tortured with Love to a jilting Whore you whine and lament: *If Reaſon ſhall make this appear*, I aſk you, will you do what reformed Polemon did of Old? Will you lay aſide the Signs of your Diſeaſe, your Garters, your Capuchin, your Mufflers, as he in his Cups is ſaid to have ſecretly tore away his Garlands from his Neck, after he was touched to the Quick by the Diſcourſe of the abſtemious Maſter of *Philoſophy*. When you offer Apples to a pettiſh Boy he refuſes *them*. Take them, my little Dear; he won't. If you ſay he ſhan't, he longs for them. Wherein differs the Lover whom his Miſtreſs has ſhut out of Doors? when he debates with himſelf whether to go back or not, notwithſtanding he was determined to go back *tho'* uninvited, and hangs lingering about her hated Gate? *Thus catechiſing himſelf:* "Shall I not go to her now "when of herſelf ſhe calls me? Or rather ſhall I contrive a Way "to end my Woes? She has turned me out of Doors, *now* invites "me back; ſhall I return? No *not I*, tho' ſhe entreat me." Lo the Servant not a little wiſer: Maſter, ſays he, what has neither Rule nor Diſcretion, is not to be managed by Reaſoning and Rule. In the very Nature of Love are theſe Evils; War and Peace by Turns. Should one take Pains to render theſe Things fixed, which, much after the Manner of the Weather, are always ſhifting about and fluctuating by blind Chance; he will not be a whit wiſer, than if he ſhould attempt to be mad by Reaſon and Rule. What! when you are overjoyed if you chance to hit the Cieling with the Seed which you

NOTES.

Xenocrates taught at that Time. This grave Philoſopher ſeeing this young Rake, immediately began to ſpeak of Temperance and Sobriety to his Diſciples. And he ſpoke with ſuch Energy, that *Polemon*, ſtruck with his Diſcourſe, upon the Spot renounced his Intemperance, tore the Chaplet from his Head, and caſting away all the Ornaments of his Luxury, applied himſelf ſo ſeriouſly to the Study of Virtue, that according to the Expreſſion of *Valerius Maximus*, *Unius orationis ſaluberrima medicina ſanatus ex infami ganeone maximus Philoſophus evaſit:* Being cured with one wholſome Diſcourſe, of a moſt abandoned Rake, he became one of the greateſt Philoſophers. He likewiſe ſucceeded *Xenocrates* in the *Platonic* School.

255. *Faſciolas, cubital, focalia.*] Horace calls all theſe *inſignia morbi* according to his uſual Felicity of Expreſſion. For they either ſhew'd a Perſon to be ſick, or very effeminate.

259. *Amator exclusus qui diſtat.*] Socrates was the firſt who compared Lovers to humourſome Children.

261.] *Et hæres invisis foribus.*] This is entirely taken from the Theatre, where *Phædria*, after all his fine Reſolutions, ſhews the greateſt Reluctance imaginable to leave the Perſon and Houſe, that gave him nothing but Trouble. *Publius Syrus* ſaid with a great deal of Reaſon,

In amore ſemper mendax iracundia eſt.

"The Anger of Lovers is always fictitious."

Quid? cùm Picenis excerpens ſemina pomis,
Gaudes, ſi cameram percûſti fortè; penès te es?
Quid? cùm balba feris annoſo verba palato,
Ædificante caſas quî ſanior? adde cruorem
Stultitiæ, atque ignem gladio ſcrutare. modò, inquàm,
Hellade percuſſâ, Marius cùm præcipitat ſe,
Cerritus fuit? an commotæ crimine mentis
Abſolves hominem, & ſceleris damnabis eundem,
Ex more imponens cognata vocabula rebus?
   Libertinus erat, qui circùm compita ſiccus
Lautis manè ſenex manibus currebat, & unum,
(Quid tam magnum? addens) unum me ſurpîte morti,
Dîs etenim facile eſt, orabat; ſanus utriſque
Auribus atque oculis: mentem, niſi litigioſus,
Exciperet dominus, cùm venderet. hoc quoque vulgus
Chryſippus ponit fœcundâ in gente Menenî.
   Jupiter, ingentes qui das adimiſque dolores,
(Mater ait pueri menſes jam quinque cubantis)
Frigida ſi puerum quartana reliquerit; illo
Manè die, quo tu indicis jejunia, nudus
In Tiberi ſtabit. Caſus medicuſve levârit
Ægrum ex præcipiti; mater delira necabit
In gelidâ fixum ripâ, febrimque reducet.
Quone malo mentem concuſſa; timore Deorum.
   Hæc mihi Stertinius, ſapientum octavus, amico
Arma dedit, poſthàc ne compellarer inultus.

O R D O.

excerpens ſemina pomis Picenis, gaudes ſi fortè percuſſi cameram; es penes te? Quid? cum feris vèrba balba pallato annoſo, quî ſanior ædificante caſas? adde cruorem ſtultitiæ, atque ſcrutare ignem gladio. Inquam fuit Marius cerritus cum præcipitat ſe modò percuſſa Hellade? An abſolves hominem crimine mentis commotæ, & damnabis eundem ſceleris ex more imponens vocabula cognata rebus.

Erat ſenex libertinus qui, lautis manibus, manè ſiccus currebat circum compita, & orabat unum, ſurpite me unum morti, (addens quid tam magnum?) etenim eſt facile Dis; ſanus utriſque auribus atque oculis: Dominus cum venderet exciperet mentem niſi litigioſ… Chryſippus ponit hoc vulgus quoque in fœcun… gente Menenî.

Jupiter, qui das adimiſque dolores ingente… (ait mater pueri jam cubantis quinque menſe… ſi frigida quartana reliquerit puerum; illo d… manè, quo tu indicis jejunia, nudus ſtabit i… Tiberi. Caſus medicuſve levarit ægrum e… præcipiti; delira mater necabit fixum in gelid… ripâ fluvii *reducetque febrim. Quone ma… concuſſa mentem? timore Deorum.*

Stertinius octavus ſapientum dedit hæc ar… ma mihi amico, ne poſthac compellarer inultu…

N O T E S.

272. *Quid? cum Picenis,* &c.] The Poet ſtill continues to mention the ſuperſtitious Follies of Lovers.

281. *Libertinus erat.*] Stertinius quits th… Lovers to begin with the Superſtitiou… The Philoſopher here means by the Super… ſtitiou…

have picked from an Apple, are you Maſter of your Reaſon? What! when from your aged Palate you ſtrike out liſping Words to *pleaſe your Miſtreſs*, how are you wiſer than *the Child* building his Caſtles of Clay? To this Folly *of Love* add its bloody Effects, and * you can't conceive bad enough of it. I aſk you was Marius ſtark mad when lately he threw himſelf over a Precipice after he had ſtabb'd *his Miſtreſs* Hellas? Or will you clear the Man of the Charge of Madneſs, and yet condemn him of a Crime *which implies it*, after your uſual Manner affixing Names to Things that are much the ſame in Senſe *tho' they differ in Sound.*

Again, what greater Madneſs than Superſtition? An old enfranchiſed Slave was wont before he eat or drank to run about the Streets in a Morning after he had waſhed his Hands, crying out: *Oh* reſcue me from Death (adding, what mighty Matter is it?) me who am but one *of ſo many Millions; for ſure* it is eaſy to the Gods: this Man had the perfect Uſe of his Eyes and Ears, but for the Soundneſs of his Mind his Maſter when he ſold him could not warrant, unleſs *he had a mind to be* litigious: This Herd Chryſippus likewiſe ranks in the numerous *and fooliſh* Family of Menenius.

Almighty Jove, who giveſt and takeſt away the burthenſome Calamities of Life, ſays the Mother of a Boy lying ill now five Months; if this Quartan Ague leave my Boy; that Day in the Morning, when thou appointeſt a Faſt, he ſhall ſtand naked in the Tyber. Let Chance or the Phyſician recover the Patient from Extremity, the fooliſh Mother by keeping him fixed *in the River* near its cold Bank will bring back the Fever and kill the Boy. By what Diſtemper was ſhe thus ſhaken and diſordered in Mind? By a ſuperſtitious Dread of the Gods.

Theſe are the Arms, Stertinius, that eighth † Wiſe-Man furniſhed me with as his Friend, that henceforth I might not be attacked

* *Ranſack the Fire with the Sword.* † *Of the Wiſe-Men.*

NOTES.

ſtitious all thoſe, who have either unjuſt or diſhonourable Notions of the Deity, and aſks of him what his Nature will not permit him to grant.

283. *Quid tam magnum?*] This ſhews to Admiration the ſuperſtitious Temper of a fooliſh vicious old Man, who has nothing to alledge for his Petition, but that it is an eaſy Matter for the Gods to grant it; and never troubles his Head with the Conſideration whether his Prayer be juſt, or wou'd not, ſhou'd he obtain it, diſturb the Order of Providence.

285. *Mentem niſi litigioſus exciperet.*] Thoſe who ſold Slaves were obliged to mention all their known Defects and Vices; or elſe they were liable to be proſecuted by Law.

287. *Fœcunda in gente Meneni.*] The Family of the *Menenii* was one of the moſt ancient in *Rome*. It was made illuſtrious by *Menenius Agrippa*, who in the Beginning of the Republic triumphed over the *Sabins*, and appeas'd a Sedition of the People by the Fable of the Members being at War with the Stomach; but this Family was gone to

Dixerit inſanum qui me, totidèm audiet; atque
Reſpicere ignoto diſcet pendentia tergo.
Stoice, poſt damnum ſic vendas omnia pluris:
Quâ me ſtultitiâ (quoniàm non eſt genus unum)
Inſanire putas? ego nam videor mihi ſanus.
Quid? caput abſciſſum demens cùm portat Agave
Gnati infœlicis, ſibi tum furioſa videtur?
Stultum me fateor (liceat concedere veris)
Atque etiam inſanum: tantùm hoc ediſſere, quo me
Ægrotare putes animi vitio. Accipe: primùm
Ædificas; hoc eſt, longos imitaris, ab imo
Ad ſummum totus moduli bipedalis: & idem
Corpore majorem rides Turbonis in armis
Spiritum & inceſſum: quî ridiculus minùs illo?
An quodcunque facit Mæcenas, te quoque verum eſt,
Tanto diſſimilem, & tanto certare minorem?
Abſentis ranæ pullis vituli pede preſſis,
Unus ubi effugit, matri denarrat, ut ingens
Bellua cognatos eliſerit. illa rogare,
Quantane? num tandem, ſe inflans, ſic magna fuiſſet.
Major dimidio. Num tanto? Cùm magìs atque
Se magìs inflaret; Non, ſi te ruperis, inquit,
Par eris. Hæc à te non multùm abludit imago.
Adde poemata nunc; (hoc eſt, oleum adde camino)
Quæ ſi quis ſanus fecit, ſanus facis & tu.

ORDO.

Qui dixerit me inſanum audiet totidem; atque diſcet reſpicere pendentia tergo ignoto.

Stoice, ſic vendas omnia pluris poſt damnum: quâ ſtultitia putas me inſanire, (quoniam non eſt genus unum) nam ego videor mihi ſanus. Quid? cum demens Agave portat abſciſſum caput gnati infœlicis, tum videtur ſibi furioſa? Fateor me ſtultum, atque etiam inſanum, liceat concedere veris: tantùm ediſſere hoc, quo vitio animi putes me ægrotare. Accipe: primùm ædificas, hoc eſt ab imo ad ſummum totus bipedalis moduli imitaris longos: & idem rides ſpiritum & inceſſum majorem corpore Turbonis in armis: quî minus ridiculus illo? An eſt quoque verum, te tanto diſſimilem, & tanto minorem certare quodcunque Mæcenas facit? Pullis ranæ abſentis preſſis pede vituli, ubi unus effugit, denarrat matri, ut ingens bellua eliſerit cognatos. Illa cœpit *rogare, Quantane? Num fuiſſet ſic magna tandem, inflans ſe? Major dimidio. Num tanto? Cum magis atque magis inflaret ſe; ſi ruperis te, inquit, non eris par. Hæc imago non multum abludit à te. Nunc adde poemata; (hoc eſt, adde oleum camino) quæ ſi quis ſanus fecit, & tu facis ſanus. Non dico ra-*

NOTES.

Decay in the Time of *Horace*, and the laſt of them was unhappily a Fool. He calls it *fœcunda*, becauſe there is always Plenty of this Character.

299. *Pendentia tergo.*] This alludes to a Fable in *Æſop*, who ſays that *Jupiter* has given to all Men two Satchells, which they carry, one before and another behind; and

without being able to revenge myſelf. Whoever ſhall call me mad, ſhall have his Compliment return'd, and learn to inſpect his own Faults which hang at his Back out of Sight.

HOR. *Profound* Stoic, ſo may you ſell every Thing to a greater Advantage after your Loſſes; in what Kind of Folly (ſince there are more Kinds than one) think you my Madneſs conſiſts? for I fancy myſelf in my Senſes. DAM. What *of that?* When frantic Agave is carrying the Head of her unhappy Son which ſhe had cut off, is ſhe then conſcious of her own Madneſs? HOR. *Well*, I confeſs myſelf a Fool (let me yield to the Conviction of Truth) and Madman too; only tell me, in plain Terms, with what Diſtemper of Mind you think me affected. DAM. Know then: Firſt you build; that is, you who at moſt, from the loweſt of you to the higheſt, are but of the two Foot Size, affect to be as tall as others; and at the ſame Time when you ſee Turbo in Arms you laugh at his haughty Air and Gait, which are too big for the little Body: How are you leſs ridiculous than he? Is it fit that you ſhould rival whatever Mæcenas does, you who bear ſo little Reſemblance to him, and are ſo much his Inferior? The young ones of a Frog in her Abſence being trod upon by the Foot of a Calf, one of them having eſcaped told his Dam, how a terrible Beaſt had cruſh'd his Brethren to Pieces. How big? ſhe aſked; was ſhe as big as I am? ſwelling herſelf. Bigger by half. Was ſhe ſo big? when ſhe ſwelled herſelf more and more: If you ſhould even burſt yourſelf, ſays he, you will not equal her. This Image bears no ill Reſemblance to you. Add now (*what after the other Proofs of your Madneſs* is to throw Oil on the Fire) your making Verſes, which if ever any wiſe Man did then I grant you are wiſe too. I ſay nothing of your horridly outragious Paſſion. HOR. Now no more.

NOTES.

and that they put the Faults of their Neighbours in that before, but throw thoſe of their own into that behind.

309. *Ego nam videor mihi ſanus.*] The Eyes of the Mind are like thoſe of the Body. They cannot reflect their Rays upon themſelves. And this is what gave *Plato* a truly divine Sentiment. For he ſays in one of his Dialogues called *Alcibiades*, that as the Eye cannot ſee itſelf, but in another Thing that is diſtinct from it, and reſembles it; ſo the Soul cannot immediately contemplate itſelf, but muſt fix its Eye upon its Reſemblance to paſs a right Judgment of its Perfections or Defects; and this Reſemblance is no other than God.

308. *Edificas.*] This is the only Place where any direct Mention is made of *Horace*'s Building. But we ſhou'd not the leſs ſuppoſe that he had a Foible in this Reſpect; tho' perhaps he meant it to hit ſeveral others at the ſame Time.

308.] *Longos imitaris.*] This was a vulgar Expreſſion, and like moſt of them that paſs for witty, conſiſts in a Pun on the Word *longos.*

309. *Moduli bipedalis.*] This is an Hyperbole. *Horace* however was very little, and very fat.

Non dico horrendam rabiem—Jam deſine—Cultum
Majorem cenſu—Teneas, Damaſippe, tuis te—
Mille puellarum, puerorum mille furores—
O major tandèm parcas inſane minori.

ORDO.

biem horrendam.—Jam deſine.—Cultum majorem cenſu—Damaſippe, teneas te tuis—Mille furores puellarum, mille furores *puerorum—O major inſane tandem parcas minori.*

NOTES.

323. *Non dico horrendam rabiem.*] Horace by his own Confeſſion was ſubject to ſudden Starts of Paſſion, which is too common a Defect in Perſons of a quick Apprehenſion, but may be perfectly remedied by Care.

323.

SATIRA IV.

In the preceding Satire Horace *made a Jeſt of the Stoics, here he ridicules the Epicureans, eſpecially ſuch who made Pleaſure conſiſt only in Senſuality, and not in the noble Satiſfactions that flow from Virtue, Honour and Integrity. The Perſon here introduced by* Horace *is of this Character. He*

UNDE, & quò Catius? Non eſt mihi tempus aventi
Ponere ſigna novis præceptis; qualia vincunt
Pythagoran, Anytique reum, doctumque Platona.
Peccatum fateor, cùm te ſic tempore lævo
Interpellârim: ſed des veniam bonus, oro.
Quòd ſi interciderit tibi nunc aliquid, repetes mòx:
Sive eſt naturæ hoc, ſive artis, mirus utroque.
Quin id erat curæ, quo pacto cuncta tenerem;
Utpotè res tenues, tenui ſermone peractas.
Ede hominis nomen; ſimul, an Romanus, an hoſpes.
Ipſa memor præcepta canam: celabitur auctor.

ORDO.

Unde, Catius, & quo? Tempus non eſt mihi aventi ponere ſigna novis præceptis; qualia vincunt Pythagoran, reumque Anyti, doctumque Platona. Fateor peccatum cum ſic interpellarim te tempore lævo: ſed oro bonus des veniam. Quod ſi nunc, aliquid interciderit tibi, mox repetes: ſive hoc eſt naturæ, ſive artis, mirus utroque. Quin id erat curæ quo pacto tenerem cuncta; utpote res tenues, & peractus tenui ſermone. Ede nomen hominis, ſimul an Romanus, an hoſpes. Memor canam præcepta ipſa; auctor celabitur.

NOTES.

2. *Novis præceptis.*] This pretended buſy Perſon is notwithſtanding ſo much at Leiſure, that he gives broad Hints to *Horace* of diſcovering to him a wonderful Secret.

3. *Pythagoram.*] Pythagoras, Native of *Samos*, was one of the firſt Authors of Philoſophy.

DAM. Of your Way of Living which exceeds your Income. HOR. *Pray*, Damaſippus, mind your own Affairs. DAM. Your loves to a thouſand Girls. HOR. O elder Madman at length ſhew ſome Indulgence to a younger Brother.

NOTES.

323. *Jam deſine.*] This admirably ſhews the natural Averſion which all have to hear from others of their own Weakneſſes, or Imperfections.

324. *Cultum majorem cenſu.*] Horace was frequently obliged to appear at the Court of *Auguſtus*, and therefore was forced to put himſelf to particular Expences. Beſides, his Father had educated him liberally, and given him Sentiments above the Vulgar.

326. *O major tandem.*] Horace begins to be moved with his natural Impatience; but yet, like a Man of Wit, he diſmiſſes the impertinent Philoſopher, by telling him, that while he pretends to correct others, he is purblind to his own greater Follies.

SATIRE IV.

pretends to be a great Philoſopher and Cook at the ſame Time; and ſhews as great an Ignorance, ſays a Commentator, in Cookery as he does in Philoſophy. As for who this Catius *was, we are at too great a Diſtance of Time, and the Perſon too inſignificant, to know any Thing certain of him.*

HOR. WHENCE, Catius, and whither? CAT. I have not Leiſure *to anſwer you*, being impatient to mark down *a few admirable* Precepts that ſurpaſs *thoſe of either your* Pythagoras, * Socrates, or the learned Plato. HOR. I own my Fault in having thus interrupted you at an unſeaſonable Time: But pray be ſo good to forgive me. Should any thing eſcape you at preſent, you will ſoon recover it, either by the Help of your natural or artificial Memory, being wonderfully happy in both. CAT. Be that as it will, I was conſidering by what Method I might *beſt* retain *them* all: As being both *of a delicate Nature*, and handled in a delicate Stile. HOR. Tell me the Perſon's Name; and whether he be a Roman or a Foreigner. CAT. I ſhall deliver the Precepts themſelves to you from my Memory: *But* the Author muſt not be known.

* Socrates *who was accuſed by Anytus.*

NOTES.

loſophy. He left his Country to fly from the Tyranny of *Polycrates*, about the 50th Olympiad, and opened a School at *Crotona* in *Italy*, where he was at laſt killed.

3. *Anytique reum.*] Socrates was put to Death by the falſe Accuſations of *Anytus* and *Melitus*.

9. *Res tenues, tenui ſermone.*] This finely hints at the inſignificant Doctrine of voluptuous Epicures.

11. *Celabitur auctor.*] Heinſius, and all thoſe that have written on *Horace*, have believed, that the Perſon's Name here concealed is *Epicurus*, becauſe it was become infamous by his diſſolute Followers.

Longa quibus facies ovis erit, illa memento,
Ut ſucci melioris, & ut magis alba rotundis,
Ponere: namque marem cohibent calloſa vitellum.
Caule ſuburbano, qui ſiccis crevit in agris,
Dulcior: irriguo nihil eſt elutius horto.
Si veſpertinus ſubitò te oppreſſerit hoſpes;
Ne gallina malùm reſponſet dura palato,
Doctus eris vivam miſto merſare Falerno;
Hoc teneram faciet. pratenſibus optima fungis
Natura eſt: aliis malè creditur, ille ſalubres
Æſtates peraget, qui nigris prandia moris
Finiet, ante gravem quæ legerit arbore ſolem.
Aufidius forti miſcebat mella Falerno
Mendoſè: quoniam vacuis committere venis
Nil, niſi lene, decet: leni præcordia mulſo
Prolueris meliùs. Si dura morabitur alvus;
Mitulus & viles pellent obſtantia conchæ,
Et lapathi brevis herba; ſed albo non ſine Coo.
Lubrica naſcentes implent conchylia lunæ.
Sed non omne mare eſt generoſæ fertile teſtæ.
Murice Bajanâ melior Lucrina peloris:
Oſtrea Circæis, Miſeno oriuntur echini:
Pectinibus patulis jactat ſe molle Tarentum.
Nec ſibi cœnarum quivis temerè arroget artem,
Non priùs exactâ tenui ratione ſaporum.
Nec ſatis eſt carâ piſces averrere menſâ,
Ignarum quibus eſt jus aptius, & quibus aſſis

ORDO.

Quibus ovis longa facies erit, memento ponere illa, ut melioris ſucci, & ut magis alba rotundis; namque calloſa cohibent marem vitellum. Caulis *qui crevit in agris ſiccis eſt dulcior caule ſuburbano: nihil eſt elutius horto irriguo. Si veſpertinus hoſpes ſubito oppreſſerit te; ne dura gallina malum reſponſet palato; eris doctus merſare vivam falerno miſto* aqua: *hoc faciet teneram. Natura eſt optima fungis pratenſibus: malè creditur aliis. Ille peraget ſalubres æſtates, qui finiet prandia nigris moris, quæ legerit arbore ante ſolem gravem. Aufidius mendoſè miſcebat mella forti Falerno: quoniam decet committere nil venis vacuis niſi lene: melius prolueris præcordia leni mulſo. Si alvus morabitur dura; mitulus & viles conchæ, & brevis herba lapathi pellent obſtantia; ſed non ſine albo Coo. Naſcentes lunæ implent conchylia lubrica. Sed omne mare non eſt fertile teſtæ generoſæ. Lucrina peloris melior murice Baianâ: Oſtrea oriuntur Circæis, & echini* oriuntur *Miſeno: molle Tarentum jactat ſe patulis pectinibus. Nec quivis temere arroget artem cænarum ſibi; tenui ratione ſaporum non prius exactâ. Nec eſt ſatis quem*piam *averrere piſces carâ menſâ, ignarum quibus aptius jus eſt, & quibus aſſis languidus*

NOTES.

13. *Magis alba.*] Dr. *Bentley* reads *magis alma*, more nouriſhing.

20. *Pratenſibus optima fungis.*] Quite the contrary, ſays Father *Sanadon*. Thoſe in Woods, and on Heaths, or Commons, are beſt.

Firſt then be ſure to ſerve up *at Table* thoſe Eggs that are of a long Shape, as being more ſucculent, and whiter than the round ones: For being *more* tough-ſhelled they contain a male Yolk. Coleworts that grow in Lands never watered are ſweeter than thoſe about Town. Nothing is more flaſhy or inſipid than a watered Garden. If a Gueſt ſhall pop in upon you ſuddenly in an Evening; leſt the Fowl *you are to give him for Supper* prove tough and unpalatable, learn to ſteep it alive in Falernian Wine mixed *with Water*: This will make it tender.' Thoſe Muſhrooms that grow in Meadows are of the beſt Quality: It is not ſafe truſting to others. He ſhall paſs the Summer in perfect Health, who ends his Dinner with * ripe Mulberries, gathered from the Tree before the Heat of the Day.

Aufidius, *when he wanted a Whet*, uſed to dilute his Honey with ſtrong Falernian; a bad Cuſtom! For one ought to infuſe nothing into the Veins when empty but what is ſoft: † You will find the ſoft Wine and Honey a better Draught for the Stomach.

If you are coſtive, Limpins and *other* Shell-Fiſh, which you may have for a Trifle, will remove all Obſtructions; and the ſhort Leaves of Sorrel, but not without white Coan *Wine*.

The waxing Moons are *beſt* for *all Sorts of* Shell-Fiſh: But every Sea is not productive of the generous kind. The Lucrine Muſcle is preferable to the Burret of Baiæ: Oyſters are the Product of Circæi, Crab-Fiſh of Miſenum? Delicate Tarentum boaſts of her wide-mouthed Cockles. Nor let any raſhly arrogate to himſelf this Science of eating, without having firſt examined the nice Doctrine of Taſtes. Neither is it enough that one ſweep away *great Quantities of* Fiſh from the coſtly *Fiſhmonger*'s Stall, while he is ignorant which of them agrees beſt with ſtewing, and ‡ which of them

* *Black*, which is a Sign of their being ripe. † *You will waſh your Stomach better with ſoft Wine.* ‡ *To which of them roaſted the palled Gueſt will again recline himſelf upon his Elbow*: Alluding to the eating Poſture among the Romans.

NOTES.

22. *Prandia moris finiet.*] The Phyſicians recommend eating Mulberries rather in the beginning of an Entertainment. But Pleaſure and Health are ſometimes at variance.

25. *Mendoſe.*] This *Marcus Aufidius Lurco* was a Man of great Delicacy, and lived in a voluptuous Manner. Our *Epicurean* Doctor gives another peremptory Deciſion without Reaſon. *Aufidius* did wiſely to drink faſting a Glaſs of ſtrong *Falernian* Wine, temper'd with Honey, which muſt neceſſarily warm the Stomach and prepare it for Digeſtion. This is the Sentiment of *Dioſcorides* and *Pliny*. *Mulſum* properly ſignifies old ſtrong Wine ſoftened with Honey.

32. *Melior lucrina peloris.*] The Muſcles that were taken in the Lake called *Lucrinus* were eſteemed by far the beſt.

Languidus in cubitum jam ſe conviva reponet.
Umber, & illignâ nutritus glande, rotundas
Curvat aper lances carnem vitantis inertem:
Nam Laurens malus eſt, ulvis & arundine pinguis.
Vinea ſummittit capreas non ſemper edules.
Fœcundi leporis ſapiens ſectabitur armos.
Piſcibus, atque avibus, quæ natura, & foret ætas,
Ante meum nulli patuit quæſita palatum.
Sunt quorum ingenium nova tantùm cruſtula promit.
Nequaquàm ſatis in re unâ conſumere curam:
Ut ſi quis ſolùm hoc, mala ne ſint vina, laboret;
Quali perfundat piſces ſecurus olivo.
Maſſica ſi cœlo ſupponas vina ſereno;
Nocturnâ, ſi quid craſſi eſt, tenuabitur aurâ,
Et decedet odor nervis inimicus; at illa
Integrum perdunt lino vitiata ſaporem.
Surrentina vafer qui miſcet fæce Falernâ
Vina, columbino limum benè colligit ovo:
Quatenus ima petit volvens aliena vitellus.
Toſtis marcentem ſquillis recreabis & Afrâ
Potorem cochleâ: nam lactuca innatat acri
Poſt vinum ſtomacho; pernâ magis ac magis hillis
Flagitat in morſus refici: quin omnia malit,
Quæcunque immundis fervent allata popinis.
Eſt operæ pretium duplicis pernoſcere juris
Naturam: ſimplex è dulci conſtat olivo;
Quod pingui miſcere mero muriâque decebit
Non aliâ quàm quâ Byzantia putruit orca.
Hoc ubi confuſum ſectis inferbuit herbis,

ORDO.

conviva jam reponet ſe in cubitum. Umber aper, & nutritus illigna glande curvat rotundas lances vitantis inertem carnem: nam Laurens aper pinguis ulvis & arundine eſt malus. Vinea ſummittit capreas non ſemper edules. Sapiens ſectabitur armos leporis fœcundi. Quæſita quæ natura, & quæ ætas foret, piſcibus, atque avibus, patuit nulli ante palatum meum. Sunt quorum ingenium tantum promit cruſtula nova. Conſumere curam in una re eſt nequaquam ſatis: ut ſi quis ſolum laboret hoc ne vina ſint mala ſecurus quali olivo perfundat piſces. Si ſupponas Maſſica vina cœlo ſereno; ſi quid craſſi eſt, tenuabitur aura nocturnâ, & odor inimicus nervis decedet; at illa vitiata lino perdunt ſaporem integrum. Vafer qui miſcet vina Surrentina fæce Falernâ, bene colligit limum columbino ovo: quatenus vitellus volvens aliena petit ima. Recreabis marcentem potorem toſtis ſquillis & Afrâ cochleâ: nam lactuca innatat acri ſtomacho poſt vinum: magis ac magis flagitat refici in morſus perna & hillis: quin malit omnia quæcunque fervent allata immundis popinis. Eſt operæ pretium pernoſcere naturam duplicis juris: ſimplex conſtat è dulci olivo, quod decebit miſcere pingui mero muriâque, non aliâ, quàm qua Byzantia orca putruit. Ubi hoc confuſum ſectis herbis

roaſted will provoke the Gueſt tho' palled to fall to again with freſh Appetite.

Let the Boar of Umbria, and that which has fed on Maſt of the ever-green Oak, bend his round Platters who has an Averſion to all ſoft effeminate Meats: For the Laurentine *Boar* that fattens on Sedges and Reeds is bad.

The Vineyard furniſhes Kids not always the beſt to eat. A Man of taſte will be curious of the Wings of a prolific Hare.

No Palate before my own could diſtinguiſh upon Trial the beſt Quality and the Age of both Fiſh and Fowl.

Some there are whoſe Genius produces nothing but *ſome* new-faſhion'd Cheeſe-Cakes: *But* to employ one's Care about one Thing only is by no Means enough: As if a Man ſhould be careful only not to have bad Wines, quite unconcerned what Oil he pours upon his Fiſh. If you expoſe your Maſſic Wine in fair Weather, whatever groſs Particles are therein will be refined by the Night Air; and its Smell ſo hurtful to the Nerves will go off: But by *paſſing it thro' a* linnen *Strainer* it becomes tainted, and loſes its entire Reliſh. The Connoiſſeur who mixes his Surrentinian Wines with Falernian Lees, * fines down the Sediment thoroughly with a Pigeon's Egg; by Reaſon that the Yolk tends to the Bottom, precipitating the heterogeneous Particles. When your Bottle Companion flags you will recruit his Spirits with roſted Shrimps, and African Cockles: For Lettice ſwims *undigeſted* in the Stomach ſowered after drinking: It inceſſantly craves to be reſtored *to its Vigour* by being ſtimulated with Bacon and Sauſages: Nay rather *than cold Lettice* it chooſes whatever is brought hot from the ſordid Cooks Shops.

It is worth while thoroughly to underſtand the Nature of Sauces, whereof are two Sorts, *Simple and Compound*. The Simple conſiſts of Sweet-Oil: Which, *in order to make the Compound*, it will be proper to mix with ſtrong-bodied Wine, and Pickle; the ſame with that of which the Jars of Byzantium ſmell Rank. After this has been well boiled with Variety of cut Herbs, ſprinkled with Corry-

* *Collects or draws together.*

NOTES.

45. *Piſcibus atque avibus.*] Here is a wonderful Delicacy indeed, to be able to diſtinguiſh the Age of Fiſhes and Birds at the firſt Taſte.

51. *Maſſica ſi cœlo ſupponas vina.*] Pliny ſays this is proper for all the Wines of *Campania*, which ſhould be left Night and Day expos'd in Barrels to the Sun, Winds, and Rain.

57. *Vitellus.*] This ſeems to be a Blunder in *Catius*; for our Wine-Coopers perform with the White what *Catius* pretends to do with the Yolks.

61. *Inmorſus* in one Word, with Dr. *Bentley*. See his Note on the Paſſage.

65. *Quod.*] Dr. *Bentley* reads *at pingui*. In Oppoſition to *tenui*.

66. *Putruit.*] See Dr. *Bentley*'s Note. This is the reading of ſome of the beſt Manuſcripts.

Corycioque croco ſparſum ſtetit, inſupèr addes
Preſſa Venafranæ quod bacca remiſit olivæ.
Picenis cedunt pomis Tiburtia ſucco:
Nam facie præſtant. Venucula convenit ollis.
Rectiùs Albanam fumo duraveris uvam.
Hanc ego cum malis, ego fæcem primus, & alec,
Primus & invenior piper album cum ſale nigro
Incretum, puris circumpoſuiſſe catillis.
Immane eſt vitium, dare millia terna macello,
Anguſtoque vagos piſces urgere catino.
Magna movet ſtomacho faſtidia, ſeu puer unctis
Tractavit calicem manibus, dum furta ligurrit;
Sive gravis veteri crateræ limus adhæſit.
Vilibus in ſcopis, in mappis, in ſcobe, quantus
Conſiſtit ſumtus? neglectis, flagitium ingens.
Ten' lapides varios lutulentâ radere palmâ,
Et Tyrias dare circùm illota toralia veſtes;
Oblitum, quanto curam ſumtumque minorem
Hæc habeant, tanto reprêndi juſtiùs illis,
Quæ niſi divîtibus nequeunt contingere menſis?
  Docte Cati, per amicitiam Divoſque rogatus,
Ducere me auditum, perges quocunque, memento.
Nam quamvìs referas memori mihi pectore cuncta;
Non tamèn interpres tantundem juveris. Adde
Vultum habitumque hominis; quem tu vidiſſe beatus
Non magni pendis, quia contigit: at mihi cura
Non mediocris ineſt, fontes ut adire remotos,
Atque haurire queam vitæ præcepta beatæ.

ORDO.

inſervit, ſparſumque corycio croco ſtetit, inſuper addes, quod preſſa bacca Venafranæ olivæ remiſit. Tiburtia poma *cedunt Picenis pomis ſucco: nam præſtant facie. Venucula* uva *convenit ollis. Rectiùs duraveris uvam Albanam fumo. Ego invenior primus circumpoſuiſſe hanc cum malis puris catillis, ego primus fæcem & alec, & album piper incretum cum nigro ſale. Eſt vitium immane, dare terna millia macello, urgereque piſces vagos catino anguſto. Movet magna faſtidia ſtomacho, ſeu puer tractavit calicem unctis manibus, dum ligurrit furta: ſive gravis limus adhæſit veteri crateræ. Quantus ſumtus conſiſtit in vilibus ſcopis, in mappis, in ſcobe? Neglectis, ingens flagitium. Ten' radere varios lapides lutulenta palmâ, & dare Tyrias veſtes circum illota toralia; oblitum, quanto hæc habeant minorem curam ſumtumque tanto juſtius ſis reprendi illis, quæ nequeunt contingere niſi menſis divitibus?*

Docte Cati, rogatus per amicitiam Divoſque, memento ducere me auditum, quocunque perges. Nam quamvis referas cuncta mihi memori pectore: tamen interpres non juveris tantundem: adde vultum habitumque hominis; quem tu beatus, non pendis magni quia contigit vidiſſe: at non mediocris cura ineſt mihi, ut queam adire fontes remotos, atque haurire præcepta vitæ beatæ.

NOTES.

70. *Picenis cedunt pomis.*] He paſſes to the ſecond Table, or what is called by Moderns the Deſert.

75. *Puris circumpoſuiſſe Catillis.*] *Circumpoſuiſſe* ſignifies to put round the Table a Plate for every Gueſt, inſtead of ſerving all in

one

cian Saffron, and ſettled; you ſhall pour upon it * right Venafran Oil. The Apples of Tivoli are inferior to thoſe of Ancona in Juicineſs, for all they ſurpaſs them in Beauty. The Venuſian Grape is fit for *preſerving in* Pots. That of Alba you had better dry in the Smoke. I firſt invented the Faſhion of ſerving up theſe Grapes with Apples in little Diſhes; and claim the Invention of *the delicious Sauce compoſed of* Lees and Anchovies, and white Pepper mingled with black Salt. It is a monſtrous Blunder *firſt* to lay out vaſt Sums in the *Fiſh* Market, and *then* to cramp in a ſcanty Diſh *your* Fiſhes *whoſe Nature is to be* unconfined *and free*. It raiſes no ſmall Squeamiſhneſs in one's Stomach, if either the Valet handles the Glaſs with greaſy Fingers, while he has juſt been ſlobbering up the ſtolen Sauce; or if Dirt *grown* venerable *with Age* adheres to the antique *Family*-Cup. What great Expence is there in paltry Brooms, Rubbing Cloths, and † Whiting? or to want them what a heinous Crime. *Monſtrous!* that you ſhould ſweep the chequered Marbles with a dirty Palm-Beſom, and ſpread Tyrian Carpets over a ſordid Mattreſs? unmindful that the leſs Care and Charge theſe Things require, the more juſtly are you liable to cenſure for *wanting* them, than thoſe Things that can only belong to the Tables of the Rich.

Hor. Learned Catius, let me requeſt you by our Friendſhip and by the Gods not to fail to conduct me to hear *him*, how far ſoever you are to go: for tho' you give me a faithful Narrative of all; yet as you are but an Interpreter you cannot pleaſe me ſo much: Beſides there is the Air and Addreſs of the *incomparable* Man, which you, who have already enjoyed it, don't much mind: But I am more than ordinary ſolicitous to be allowed Acceſs to *the* Springs *of Science* remote *from vulgar Minds*, and to drink in the Precepts of a happy Life.

* *What the preſs'd Berry of the Venafran Olive yields.* † Scobe, *Saw-Duſt*, or Things of that Nature uſed for cleaning.

NOTES.

one Diſh. The former appears to have been the Faſhion: For *Lucian*, in his Banquet, mentions it as a Thing extraordinary that a Plate was not ſerved to each: *πρὔκειτο δὲ οὐ ἐν ἑκάστῳ πινάκιον*: But that there was but one Plate between two.

76. *Dare millia terna macello.*] Literally, to beſtow three thouſand Seſterces on the Market.

83. *Rodere palma.*] The *Romans* made Uſe of Beſoms made of Palm-Leaves to ſweep their Rooms with.

92. *Adde vultum habitumque hominis.*] Gatius had ſaid in the Beginning that he could not diſcover who the learn'd Author was of this virtuous Diſcourſe. But *Horace*, who eaſily perceived that it was no other than *Catius* himſelf, urges his Vanity with new perplexing Queſtions.

94. *Fontes ut adire remotos.*] This is a fine Irony in reſpect of *Epicurus*'s Doctrine, as underſtood by the abandoned and diſſolute among his Diſciples, who placed their *ſummum bonum*, or the higheſt Felicity, in Voluptuouſneſs.

Satira

SATIRA V.

Horace deſcribes here at length the ſordid Practices, and infamous Flatteries they made Uſe of at Rome, *to ſucceed to the Inheritance of ſuch old Men as had no Children, or but infirm ones. One cannot imagine any Thing more ingenious than the Turn he gives to this Satire, or any properer Actors than thoſe he introduces.* Homer *in the Eleventh Book of the Odyſſey feigns that* Ulyſſes *deſcended to Hell to conſult the Prophet* Tireſias *about his Voyage Home again.* Horace *makes an admirable Uſe of this Paſſage: and under Pretence that* Ulyſſes *had been beggared either by the Loſſes of his Voyage, or Diſorders of his Houſe in his Abſence, continues the Converſation the Hero is ſuppos'd to have had with the Prophet.* Tireſias *upon this Account gives him juſt ſuch Counſel as they followed in the Time of* Horace *to get into the Favour of old Miſers. This Satire is entirely written in that fine Taſte*

HOC quoque, Tireſia, præter narrata, petenti
Reſponde: quibus amiſſas reparare queam res
Artibus atque modis—quid rides? Jamne doloſe,
Non ſatis eſt Ithacam revehi, patrioſque penates
Aſpicere? O nulli quidquam mentite, vides, ut
Nudus inopſque domum redeam, te vate: neque illìc
Aut apotheca procis intacta eſt, aut pecus. atqui
Et genus, & virtus, niſi cum re, vilior algâ eſt.
Quandò pauperiem (miſſis ambagibus) horres;
Accipe quâ ratione queas diteſcere. turdus,
Sive aliud privum dabitur tibi; devolet illùc,
Res ubi magna nitet, domino ſene: dulcia poma,
Et quoſcunque feret cultus tibi fundus honores,

ORDO.

Tireſia, præter narrata, reſponde quoque hoc petenti: Quibus artibus atque modis queam reparare amiſſas res?——Quid rides? Doloſe nonne jam ſatis eſt revehi Ithacam, aſpicereque penates patrios? O mentite quidquam nulli, vides, ut nudus inopſque redeam domum, te vate: neque illic aut apotheca eſt intacta, aut pecus procis. Atqui & genus, & virtus, niſi cum re, eſt vilior algâ.

Quando, (miſſis ambagibus) horres pauperiem; accipe quâ ratione queas diteſcere. Turdus ſive aliud privum dabitur tibi; illuc devolet ubi magna res nitet, domino ſene: dives venerabilior Lare ante Larem guſtet dulcia poma, & quoſcunque honores cultus fundus feret tibi: qui quamvis erit perjurus,

NOTES.

1. *Tireſia.*] The Prophet *Tireſias* is related to have been blind, but particularly ſkilled in Prophecy. He is ſaid to have loſt his Sight for having ſeen *Pallas* bathing; but that the Gods granted him the Gift of Prophecy. *Ovid* ſays, he loſt his Sight for having decided a jocoſe Queſtion in Favour of *Jupiter* againſt *Juno*.

3. *Quid rides?*] Theſe are *Ulyſſes*'s Words.

3.

Satire V.

which Lucian *has ſo happily writ on.* Horace's *Deſign in this Satire is to explode the hypocritical Meaſures they took in his Time to inſinuate themſelves into the Benevolence of the Rich. It is true that* Tireſias *propoſes to* Ulyſſes *Methods that are unworthy of his Character; but beſides, that from the well-known Character of both Perſons, one may at firſt perceive the Poet's Deſign of only ridiculing others, who deſerv'd it, he takes particular Care not to ſhock Decency. For* Ulyſſes *preſerves his Honour by rejecting at the 18th Verſe the flagitious Methods that were propoſed to him: and tho' he bears* Tireſias *patiently out, yet he leaves him without an Anſwer. It is evident this Satire was not compoſed before the Year 734, when* Auguſtus *had recovered the* Roman *Standards from the* Parthians.

Ulyss. NOW that you have told me ſo much, Tireſias, *pray* anſwer me this one other Queſtion: By what Expedients and Means I may retrieve my broken Fortune.—Why do you ſmile? Tir. O practiſed in Deceit! Is it not enough that thou haſt returned to Ithaca, and *once more* beholdeſt thy paternal Seats? Ulyss. *Great Oracle* * whom none ever found falſe, thou ſeeſt in what a naked and indigent Condition I am returned to my Dominions, according to thy Prediction; neither † Store nor Flocks are left me by *Penelope*'s Suitors. And Birth, *you know*, and Merit without an Eſtate are more undervalued than the *worthleſs* Weed.

Tir. Since then ‡ in plain Terms *you own* you have a Horror of Poverty, learn by what Method you may grow rich. Is a Preſent made you of a Thruſh or ſome other Rarity? thither be it in haſte conveyed where, a great Fortune whoſe Owner is old, attracts you; Delicious Apples, and whatever exquiſite Fruits thy well-cultivated

* *O thou who never lied to any.* † *Storehouſe.* ‡ *Setting aſide Ambiguity and Circumlocutions.*

NOTES.

3. *Jamne doloſe.*] The Prophet laughs at him, becauſe at his Age he had not learnt to acquieſce in Providence, but was afraid of Want and Miſery, after all his wonderful Eſcapes from the moſt imminent Dangers.

Doloſe.] Heinſius reads *doloſe*, to which he obſerves, *O nulli quidquam mentite* facetiouſly anſwers. Thus it is alſo in the *Codex Petrenſis*; for which Reaſon Dr. *Bentley* has adopted it in his Edition. Tho' others read *Doloſo*. The Senſe is the ſame.

4. *Ithacam.*] This little Iſland was a Part of *Ulyſſes*'s Dominions, and lies betwixt the Iſland *Cephalonia* and the Coaſts of *Southern Albania*.

5. *O nulli quidquam mentite.*] Homer ſays of *Tireſias*, that he was the only Man who never told a Lye. And therefore he deſcribes him as the only Perſon amongſt the Ghoſts that were wiſe, whereas the others were but vain Shadows. This was doubtleſs to give us to underſtand, that Truth and Integrity were the only ſolid Accompliſhments.

10. *Turdus.*] 'Tis evident from ancient Authors that Flatterers uſed to inveigle old Men with Preſents of wild Fowl and Fruits.

Ante Larem guſtet venerabilior Lare dives :
Qui quamvìs perjurus erit, ſine gente, cruentus
Sanguine fraterno, fugitivus ; ne tamèn illi
Tu comes exterior, ſi poſtulet, ire recuſes.
Utne tegam ſpurco Damæ latus ? haud ita Trojæ
Me geſſi, certans ſempèr melioribus. Ergo
Pauper eris. Fortem hoc animum tolerare jubebo ;
Et quondàm majora tuli. tu protinùs, unde
Divitias, æriſque ruam, dic, augur, acervós.
Dixi equidèm, & dico. captes aſtutus ubique
Teſtamenta ſenum : neu, ſi vafer unus & alter
Inſidiatorem præroſo fugerit hamo,
Aut ſpem deponas, aut artem illuſus omittas.
Magna minorve foro ſi res certabitur olìm ;
Vivet uter locuples ſine gnatis, improbus ultrò
Qui meliorem audax vocet in jus, illius eſto
Defenſor : famâ civem cauſâque priorem
Sperne, domi ſi gnatus erit, fœcundave conjux.
Quinte, puta, aut Publi, (gaudent prænomine molles
Auriculæ) tibi me virtus tua fecit amicum.
Jus anceps novi ; cauſas defendere poſſum.
Eripiet quivis oculos citiùs mihi, quàm te
Contemtum caſſâ nuce pauperet. hæc mea cura eſt,
Ne quid tu perdas, neu ſis jocus, ire domum, atque
Pelliculam curare jube. ſi cognitor ipſe :
Perſta, atque obdura : ſeu rubra Canicula findet
Infantes ſtatuas ; ſeu pingui tentus omaſo
Furius hibernas canâ nive conſpuet Alpes.
Nonne vides (aliquis cubito ſtantem prope tangens
Inquiet) ut patiens, ut amicis aptus, ut acer !

O R D O.

ſine gente, cruentus fraterno ſanguine, fugitivus ; tamen tu comes exterior illi, ne recuſes ire ſi poſtulet. Utne tegam latus ſpurco Damæ ? haud ita geſſi me Trojæ, ſemper certans melioribus. Ergo eris pauper. Jubebo fortem animum tolerare hoc ; & quondam tuli majora. Augur, dic tu protinus, unde ruam divitias acervoſque æris. Equidem dixi, & dico. Aſtutus ubique captes teſtamenta ſenum : neu, ſi unus & alter vafer fugerit inſidiatorem præroſo hamo, aut deponas ſpem aut illuſus omittas artem. Si olim magna minorve res certabitur foro ; uter vivet locuples ſine gnatis, ſit improbus, qui ultro audax vocet meliorem in jus, eſto defenſor illius : ſperne civem priorem famâ cauſaque, ſi gnatus fœcundave conjux erit domi. Quinte, puta, aut Publi, molles auriculæ gaudent prænomine, tua virtus fecit me amicum tibi. Novi jus anceps ; poſſum defendere cauſas. Quivis citius eripiet oculos mihi, quam pauperet te contemtum nuce caſſa. Hæc eſt mea cura, ne tu perdas quid, neu ſis jocus. Jube ire domum, atque curare pelliculam. Ipſe ſi cognitor : perſta, atque obdura : ſeu rubra Canicula findet ſtatuas infantes ; ſeu Furius tentus pingui omaſo conſpuet Alpes hibernas nive cana. Nonne vides, (aliquis inquiet, tangens prope ſtantem cubito) ut patiens, ut aptus ami-

Orchard ſhall produce, let the rich *Worldling* taſte before thy Houſhold-God whom you are to reverence leſs than him. Who tho' he be a Perjurer, of no Family, defiled with Brother's Blood, a Renegado *Slave*; yet refuſe not to accompany him, if he deſire you, ſtill giving him the Wall. ULYSS. What, to walk ſide by ſide with an *infamous* Damas? Not ſo did I demean myſelf at Troy, where I ſtill vied with my Betters. TIR. Then you muſt live in Poverty. ULYSS. *Well*, I will fortify my Mind to bear it patiently; and greater Hardſhips formerly I bore: *But* tell me, Prophet, without more ado, how I may haſtily amaſs Riches and Heaps of Money. TIR. In good earneſt I have told you, and I tell it you *now*. By wily Arts hunt every where after the Wills *and Fortunes* of old Men: And tho' one or two of *ſuperior* Cunning eſcape the Angler, after nibbling at the Bait, neither loſe Hope, nor quit the Art for being *ſometimes* baulked. If at any Time there ſhall be a Trial at the Bar, whether important or trivial; which ever of the Parties is rich and without Heirs, *tho'* he be a Knave, who without Cauſe has impudently ſued an honeſt Man at Law: Be his Advocate. The Citizen who has the Preference both in Point of Fame and the *Merits of the* Cauſe, deſpiſe, if he have a Son at Home, or a fruitful Wife. *On the contrary addreſs the other thus:* " Quintus, ſuppoſe, or Publius (thoſe ſoft delicate Ears are tickled " with ſuch civil Compellations) your Merit hath made me your " Friend. I know * all the Points of the Law. I have a knack " at pleading Cauſes. *That Man* be who he will ſhall ſooner " ſnatch from me theſe Eyes, than wrong you of *the Value of* a " rotten Nut. This is my Province to take Care that you loſe " nothing, nor be made a Jeſt of." Bid him go Home and make much of his delicate Perſon: Be you the ſole Manager of his Affairs: Perſevere, and be indefatigable *in his Service:* whether the fiery Dog-ſtar cleave the Infant Statues; or Furius diſtended with fat Paunch beſpew the wintery Alps with hoary *Flakes of* Snow. Don't you obſerve (will one ſay jogging his Neighbour who ſtands by him with his Elbow) how patient, how attached to his Friends,

* *The two edged Law.*

NOTES.

17. *Comes exterior.*] The exterior Side is always that which is moſt expoſed to the Inclemency of the Weather. When this Diſtinction cannot take Place, 'tis the left Hand; except when three walk together; for then either Side is equal, and the middle the honourable Place.

46. *Sublatus.*] This Word here is uſed upon Account of the Cuſtom the Ancients had of laying the Children on the Ground as ſoon as born; when the Fathers took them up, if they deſigned they ſhould not be expoſed, but educated in their own Houſes.

Plures annabunt thynni, & cetaria creſcent.
Si cui prætereà validus malè filius in re
Præclarâ ſublatus aletur; ne manifeſtum
Cœlibis obſequium nudet te, lenitèr in ſpem
Arrepe officioſus, ut & ſcribare ſecundus
Hœres, &, ſi quis caſus puerum egerit Orco,
In vacuum venias: perrarò hæc alea fallit.
Qui teſtamentum tradet tibi cunque legendum,
Abnuere, & tabulas à te removere memento:
Sic tamèn, ut limis rapias quid prima ſecundo
Cera velit verſu: ſolus, multiſne cohœres
Veloci percurre oculo. plerùmque recoctus
Scriba ex quinqueviro corvum deludet hiantem;
Captatorque dabit riſus Naſica Corano.
Num furis? an prudens ludis me, obſcura canendo?
O Laertiade, quidquid dicam, aut erit, aut non:
Divinare etenim magnus mihi donat Apollo.
Quid tamèn iſta velit ſibi fabula, ſi licet, ede.
Tempore quo juvenis Parthis horrendus, ab alto
Demiſſum genus Æneâ, tellure marique
Magnus erit; forti nubet procera Corano
Filia Naſicæ metuentis reddere ſoldum.
Tum gener hoc faciet: tabulas ſocero dabit, atque
Ut legat, orabit: multùm Naſica negatas

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eis, ut acer? plures thynni annabunt, & cetaria creſcent.

Præterea ne manifeſtum obſequium nudet te cælibis, ſi cui malè validus filius aletur & ſublatus in præclara re, officioſus leniter arrepe in ſpem, & ut ſcribare ſecundus hæres, & venias in vacuum ſi quis caſu egerit puerum Orco: hæc alea perraro fallit. Quicunque tradet tibi teſtamentum legendum, memento abnuere, & removere tabulas à te: tamen ſic, ut limis rapias quid prima cera velit ſecundo verſu: percurre veloci oculo, ſoluſne, an cohæres multis. Plerumque recoctus ſcriba ex quinqueviro deludet corvum hiantem; Naſicaque captator dabit riſus Corano.

Num furis? an prudens ludis me, canendo obſcura? O Laertiade, quidquid dicam aut erit, aut non: etenim magnus Apollo donat mihi divinare. Tamen ede, ſi licet, quid iſta fabula velit ſibi.

Quo tempore juvenis, horrendus Parthis, genus demiſſum ab alto Æneâ, erit magnus tellure marique: procera filia Naſicæ metuentis reddere ſoldum nubet Corano forti. Tum gener faciet hoc: dabit tabulas ſocero, atque orabit ut legat: tandem Naſica accipiet mu-

NOTES.

53. *Quid prima ſecundo cera velit verſu.*] He that made a Will put his own Name in the firſt Line, and in the next thoſe of his Heirs, after which came the Legacies. It has been mentioned before, how the *Romans* wrote on Wax.

56. *Corvum deludet hiantem.*] This alludes to the Fable of the Fox and Crow, which is known by every Body.

59. *Quidquid dicam, aut erit, aut non.*] This is the true Character of moſt who pretend to Propheſy: And it is no difficult Matter to be a Prophet ſo far.

61. *Si licet.*] The Gods were not ſup-

poſed

how active *he is!* *thus* more Gudgeons ſhall ſwim into *thy Net*, and your Fiſh-Ponds ſhall grow.

Moreover, leſt open Flattery to *old Batchelors* betray you, if any one has a weak and ſickly Son nurſed and brought up to a ſplendid Fortune; ſteal gently into his Favour in Hopes of being deſtin'd his ſecond Heir, and of coming into his Son's Room, if any Accident ſhould carry off the Boy: This Plot very ſeldom miſcarries. Whoever offers you his Will to read, be ſure to refuſe it, and put the Writings from you: Yet ſo as with a Side-Glance to ſnatch what the firſt Page in the ſecond Paragraph contains: Run over with a quick Eye whether you be ſole Heir or Co-heir with many. Often * an old Stager of a Notary, who has grown grey in the Profeſſion, ſhall baulk *your Hopes* as *Æſop's Fox did* the gaping Crow; and Naſica the Legacy-Hunter ſhall become the Dupe of a Coranus.

ULYSS. Are you mad, or do you deſignedly amuſe me by delivering Riddles? TIR. *Illuſtrious* Offspring of Laertes, whatever I ſay, ſhall either be or not be *according to my Prediction*: For great Apollo hath endowed me with the Gift of Divination. ULYSS. Explain to me however if you may, what that Fable of yours means.

TIR. What Time a Youth, the Parthian's Terror, deſcended from high-*born* Æneas, ſhall be mighty *both* by Sea and Land; the ſtately Daughter of *the Churl* Naſica, who dreads the Payment of his Debts, ſhall be given in Marriage to vigorous Coranus *in Expectation of his Money*. Then the Son in Law ſhall do thus: He ſhall deliver his Will to his Father in Law, and beg him to peruſe it. Naſica after many a *ſham* Refuſal ſhall take it at laſt, and

* *One who from a Quinque-vir riſes to be a well practiſed Scribe or publick Notary.*

NOTES.

poſed always to let their Prophets ſee into Futurity.

64. *Forti nubet procera Corano filia Naſicæ metuentis.*] It is very uncertain at this Diſtance of Time, who the Perſons mentioned here particularly were. But we may gueſs perhaps pretty near the Truth by what *Horace* ſays of them. This then ſeems probable: *Coranus* was a debauch'd old Man, who had lent *Naſica* Money. *Naſica*, who hated nothing ſo much as to part with Caſh and pay his Debts, takes it in his Head to flatter *Coranus* in his favourite Vice, and proſtitutes his Daughter to him, hoping by this Means not only to be excuſed from paying his Debt, but to be left conſiderably in his Will. *Coranus* takes Advantage of this infamous Wretch's Baſeneſs, and enjoys his Daughter: But after a ſcandalous Commerce, inſtead of ſhewing him any Favour, he play'd him this Trick. He made his Teſtament, and gave him it to read. *Naſica* thought he ſhould find in it a Reward equal to his Expectation; but on the contrary, found nothing in it but Deſpair and Diſappointment. For the old leacherous Fox beat him with his own Weapons, Knavery and Diſſimulation.

Accipiet tandèm, & tacitus leget; invenietque
Nîl ſibi legatum, præter plorare, ſuiſque.
Illud ad hæc jubeo: mulier ſi fortè doloſa,
Libertuſve ſenem delirum temperet; illis
Accedas ſocius: laudes, lauderis ut abſens.
Adjuvat hoc quoque: ſed vincit longè priùs ipſum
Expugnare caput. ſcribet mala carmina vecors?
Laudato. ſcortator erit? cave te roget: ultrò
Penelopen facilis potiori trade. Putaſne,
Perduci poterit tam frugi, tamque pudica,
Quam nequiere proci recto depellere curſu?
Venit enim magnum donandi parca juventus,
Nec tantùm veneris, quantùm ſtudioſa culinæ.
Sic tibi Penelope frugi eſt: quæ ſi ſemel uno
De ſene guſtârit, tecum partita lucellum;
Ut canis, à corio nunquàm abſterrebitur uncto.
Me ſene, quod dicam, factum eſt: anus improba Thebis
Ex teſtamento ſi eſt elata: cadaver
Unctum oleo largo nudis humeris tulit hæres;
Scilicèt elabi ſi poſſet mortua: credo
Quòd nimiùm inſtiterat viventi. cautus adito:
Neu deſis operæ, neve immoderatus abundes.
Difficilem & moroſum offendet garrulus ultrò.
Non etiam ſileas. Davus ſis comicus; atque
Stes capite obſtipo, multùm ſimilis metuenti.
Obſequio graſſare: mone, ſi increbruit aura,
Cautus utì velet carum caput: extrahe turbâ
Oppoſitis humeris: aurem ſubſtringe loquaci.
Importunus amat laudari? donèc, ohe jam

O R D O.

tùm negatas, & tacitus leget; invenietque nil legatum ſibi ſuiſque, præter plorare.

Jubeo illud ad hæc: ſi doloſa mulier, libertuſve fortè temperet ſenem delirum; accedas ſocius illis: laudes, ut lauderis abſens. Hoc quoque adjuvat: ſed longè prius vincit expugnare caput ipſum: Vecors ſcribet carmina mala? Laudato. Erit ſcortator? Cave roget te: ultro facilis trade Penelopen potiori. Putaſne tam frugi tamque pudica poterit perduci, quam proci nequiere depellere curſu recto? Enim juventus venit parca donandi magnum, nec tantùm ſtudioſa Veneris quantùm Culinæ. Sic Penelope eſt frugi tibi: quæ ſi ſemel guſtârit de uno ſene, & partita lucellum tecum; ut canis, nunquam abſterrebitur à corio uncto.

Me ſene, hoc *factum eſt quod dicam: anus improba Thebis ſic elata eſt ex teſtamento: hæres nudis humeris tulit cadaver unctum oleo largo; ſcilicet ſi mortua poſſet elabi: credo, quòd nimiùm inſtiterat viventi. Cautus adito: neu deſis operæ, neve immoderatus abundes. Garrulus ultro offendet difficilem & moroſum. Non etiam ſileas. Sis Davus comicus; atque ſtes capite obſtipo, ſimilis multùm metuenti. Graſſare obſequio: ſi aura increbuit, mone, uti cautus velet caput carum: extrahe turbâ oppoſitis humeris: ſubſtringe aurem loquaci. Importunus amat laudari? Urge, & ipſa*

read it ſoftly to himſelf, and find that nothing is bequeathed to him and his but Tears *and Diſappointment*.

To thoſe *now mentioned* I add this *other* Preſcription: If a crafty Wife, or enfranchiſed Slave chance to have the Management of an old Dotard; aſſociate with them: Praiſe them, that in your Abſence you may be praiſed by them *before your Patron*. This too is of Service; but the far more effectual Method is to lay cloſe Siege to *the Old*-Man himſelf. Is he ſo mad to write ſorry Verſes? applaud them. Is he a Rake? prevent his aſking; of yourſelf obſequious deliver up Penelope to him *as* more deſerving *of her*. ULYSS. Do you imagine that ſhe ſo virtuous and ſo chaſte could be gained over, whom the Suitors were unable to remove from the right Courſe? TIR. *No wonder* for the Youths who came about her had no heart to make her handſome Preſents, nor were ſtudious ſo much of Pleaſure, as of Gluttony and Riot. Hence is your Penelope *chaſte and* virtuous: who had ſhe once made Trial of one old *fond* Gallant, and ſhar'd with you the Profit; *ſhe had been* like the Hound that will never be ſcared away from the Hide dipt in Blood.

In my old Days this fact happened, which I am going to relate: A malicious old Woman at Thebes thus by her Will was carried out *to her Interment*: her Heir *was obliged to* bear upon his naked Shoulders her Corpſe copiouſly beſmeared with Oil; on Purpoſe to eſcape his Clutches, if poſſible, now that ſhe was dead: Becauſe I ſuppoſe he had too cloſely beſet her when alive. Be cautious *therefore* in your Approaches: neither be wanting in Courteſy, nor be laviſh beyond Meaſure. If you talk too much you'll diſoblige the peeviſh and moroſe *old Fellow*: You are not therefore to be always ſilent. Act the Part of Davus in the Comedy. Stand *in his Preſence* with your Head awry, much like one impreſſed with Awe. Attack him with Obſequiouſneſs: If a Gale of Wind riſes, put him in Mind to wrap up carefully his dear Head: Extricate him from a Crowd, by oppoſing your Shoulders *to the Mobb*: Prick up your Ear to him when talkative. Is he exceſſively fond of Praiſe? ply him therewith, and

NOTES.

79. *Venit enim magnum.*] Simeon du Bois offers an ingenious Conjecture by ſubſtituting *magno* for *magnum*: *Venit enim magno*, it is becauſe her Price was very high.

83. *Ut canis, à Corio.*] Corium unctum here ſignifies a bloody Skin. The ancient Hunters uſed to give their Dogs ſometimes the Skins and Entrails of Beaſts to make them more eager of the Chace.

84. *Me ſene*, &c.] This ſeems to hint that the following Story is *Horace*'s Invention.

84. *Anus improba.*] Some one is ſuppoſed to have ſo cloſely beſieged an old Woman, that not being able to eſcape from him while alive, ſhe thought of an humorous Method of doing ſo after her Death, and left it in her Will, that he ſhould carry her Body to the Funeral Pile, well ſmeared over with Oil on his Shoulders.

91. *Davus ſis comicus.*] This ſhews the Comic Poſture of *Davus* on the Stage, with his Neck held out, and Head inclin'd in a ſervile Manner.

Ad cœlum manibus ſublatis dixerit, urge; &
Creſcentem tumidis infla ſermonibus utrem.
Cùm te ſervitio longo curâque levârit;
Et certùm vigilans, Quartæ ſit partis Ulyſſes,
Audieris, hœres: Ergo nunc Dama ſodalis
Nuſquàm eſt? unde mihi tam fortem, tamque fidelem?
Sparge ſubindè: &, ſi paulùm potes, illacrymare. eſt
Gaudia prodentem vultum celare. ſepulcrum
Permiſſum arbitrio, ſine ſordibus exſtrue. funus
Egregiè factum laudet vicinia. ſi quis
Fortè cohœredum ſenior malè tuſſiet; huic tu
Dic, ex parte tuâ, ſeu fundi, ſive domûs ſit
Emtor, gaudentem nummo te addicere. ſed me
Imperioſa trahit Proſerpina. vive, valeque.

ORDO.

creſcentem utrem tumidis ſermonibus; donec manibus ſublatis ad cœlum dixerit obe jam. Cum evarit te longo ſervitio curâque; & certum vigilans, audieris Ulyſſes ſit hæres quartæ partis: Ergo nunc ſodalis Dama eſt nuſquam? Unde reperiam *tam fortem tamque fidelem mihi? Subinde ſparge; & paulùm illacrymare ſi potes.* Eſt *celare vultum prodentem gaudia. Extrue ſepulcrum permiſſum arbitrio, ſine ſordibus: vicinia laudet funus egregiè factum. Si fortè quis cohæredum ſenior malè tuſſiet; dic tu huic, te gaudentem addicere ex tua parte nummo, ſeu ſit emtor fundi ſive domus. Sed imperioſa Proſerpina trahit me. Vive, valeque,*

SATIRA VI.

Horace *in this Satire, more artfully to make his Court to* Mæcenas, *ſhews that he is content with his preſent Fortune, and that his Patron's Generoſity has put him out of a Poſſibility of rationally wiſhing for more. He afterwards makes a Compariſon of the Cares and Perplexity he meets with*

HOC erat in votis: modus agri non ita magnus,
Hortus ubi, & tecto vicinus jugis aquæ fons,
Et paulùm ſilvæ ſuper his foret. auctiùs, atque
Dî meliùs fecêre. benè eſt: nihil ampliùs oro,
Maiâ nate, niſi ut propria hæc mihi munera faxis.

ORDO.

Hoc erat in votis: modus agri non ita magnus, ubi hortus, & fons jugis aquæ vicinus tecto, & paulum ſilvæ foret ſuper his. Dî auctius, atque melius fecere. Bene eſt: nate Maiâ, oro nihil amplius, niſi ut faxis

with ſwollen Compliments blow up the growing Bladder till with Hands to Heaven up-lifted he ſay, Oh now no more! When *at length* he ſhall releaſe thee from thy long Bondage and Solicitude; and broad awake thou ſhalt hear *theſe Words of his Will pronounced*: Let Ulyſſes be Heir of a fourth Part: Is then my dear Friend Damas now no more! Where ſhall I find one ſo faithful and ſo generous as he! Drop *theſe or ſuch like Lamentations* now and then; and, if you can, ſhed a few Tears. You muſt diſguiſe the Face that would betray your *inward* Joy. Be not nigardly in erecting a Monument to him, when it is left to your Diſcretion, and let the *whole* Neighbourhood praiſe the ſplendid Funeral you give him. If any of your Co-heirs in Years have an unhappy Cough; tell him you will chearfully make over to him, for a mere Trifle, whatever of your Share, be it Houſe or Land, he would purchaſe. But imperious Proſerpine ſummons me *hence*. Live, and be happy.

NOTES.

109. *Nummo addicere.*] That is, for nothing. When there was a formal Contract the Parties concerned went to a public Officer, who was called *Libripens*, viz. a Balance-Carrier, and in the Preſence of Witneſſes the Purchaſer put into one of the Scales a Piece of Money, which the Seller afterwards took out, and the Purchaſe was ratified.

110. *Imperioſa.*] Is a very beautiful Epithet, and well adapted to *Proſerpine*, as being deſcribed by the Poets inflexible.

SATIRE VI.

at Rome, *and the Peace and Serenity he enjoys in his Sabin Retreat: And he deſcribes at large the Advantages Privacy has over a buſy publick Life. This Satire is very moral and full of entertaining Paſſages. It was compoſed in the Year of* Rome 720, *and the* 33*d of* Horace'*s Life.*

THIS was always the utmoſt of my Wiſhes: A Portion of Land not very large, where I might have a Garden, and near my Houſe a never-failing Spring, and a little Grove beſides. The Gods have done more bounteouſly and better than *my Wiſhes*. I'm contented: O Maia's Son, I crave no more, but that you

NOTES.

1. *Modus agri non ita magnus.*] A noble Example this of Moderation in a Courtier and Poet, who had the Favour of the greateſt Prince and Miniſter in the World. Others were always importuning their Patron, but *Horace* aſked for little, and was content with it. So true it is, that it is Reaſon and Virtue which make a Man happy, and not Superfluity. When all the real Neceſſities of Nature are ſatisfied, it is only Paſſion and Folly that make us wiſh for more.

Si neque majorem feci ratione malâ rem,
Nec ſum facturus vitio culpâve minorem:
Si veneror ſtultus nihil horum; O ſi angulus ille
Proximus accedat, qui nunc denormat agellum!
O ſi urnam argenti fors quà mihi monſtret! ut illi,
Theſauro invento qui mercenarius agrum
Illum ipſum mercatus aravit, dives amico
Hercule: ſi, quod adeſt, gratum juvat: hâc prece te oro
Pingue pecus domino facias, & cætera, præter
Ingenium: utque ſoles, cuſtos mihi maximus adſis.
Ergo ubi me in montes & in arcem ex Urbe removi,
Quid priùs illuſtrem Satyris Muſâque pedeſtri?
Nec mala me ambitio perdit, nec plumbeus Auſter,
Autumnuſque gravis, Libitinæ quæſtus acerbæ.
  Matutine pater, ſeu Jane libentiùs audis,
Unde homines operum primos vitæque labores
Inſtituunt, (ſic Dîs placitum) tu carminis eſto
Principium. Romæ ſponſorem me rapis: Eia,
Ne prior officio quiſquam reſpondeat, urge:
Sive Aquilo radit terras, ſeu bruma nivalem
Interiore diem gyro trahit, ire neceſſe eſt.
Poſtmodò, quod mî obſit, clarè certùmque locuto,
Luctandum in turbâ; facienda injuria tardis.
Quid vis, inſane, & quas res agis? (improbus urget
Iratis precibus) tu pulſes omne quod obſtat,
Ad Mæcenatem memori ſi mente recurras.

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hæc munera propria mihi. Si neque feci rem majorem malâ ratione: nec facturus ſum minorem vitio culpave, ſi ſtultus veneror nihil horum; O ſi ille proximus angulus accedat, qui nunc denormat agellum! O ſi qua fors monſtret urnam argenti mihi! ut monſtraverit *illi, qui, invento theſauro, mercenarius mercatus illum ipſum agrum* quem *aravit, dives amico Hercule: ſi, quod adeſt, juvat gratum; oro te hac prece; facias pingue pecus domino, & cætera præter ingenium: utque ſoles, adſis maximus cuſtos mihi. Ergo ubi removi me ex urbe in montes & in arcem, quid illuſtrem prius Satyris Muſâque pedeſtri? Nec mala ambitio perdit me, nec plumbeus Auſter, graviſque autumnus, quæſtus Libitinæ acerbæ.*

Pater matutine, ſeu libentius audis Jane, unde homines inſtituunt primos labores operum vitæque, (ſic placitum Dîs) tu eſto principium carminis. Romæ rapis me ſponſorem: eia, urge ne quiſquam prior reſpondeat officio: ire eſt neceſſe ſive Aquilo radit terras, ſeu bruma trahit diem nivalem gyro interiore. Poſtmodo, clare certumque locuto, quod obſit mi, luctandum in turbâ; injuria facienda tardis. Inſane, quid vis, & quas res agis? (improbus ait, & *urget iratis precibus) tu pulſes omne quod obſtat, ſi memori mente recurras ad Mæcenatem. Hic juvat & eſt*

NOTES.

11. *Qui, &c.*] Literally: Who a hireling Labourer having bought that very Land ploughed it.

13. *Amico Hercule.*] Hercules was believed *Mercury*'s Aſſociate in diſtributing Riches.

would make theſe Bleſſings permanent: If I have neither encreaſed my Eſtate by diſhoneſt Means, nor ſhall impair it by Vice and Miſmanagement; if I fooliſhly make none of theſe Prayers: O for the Addition of that neighbouring Spot of Ground, which now ſpoils the Beauty of my Field! O that Fortune ſomewhere would ſhew me a Pot of Money! as *ſhe did* to him, who having found a Treaſure, purchaſed that very Land he *as* a Hireling ploughed before, enriched by the Favour of Hercules: If my preſent Condition contents my grateful Mind; I addreſs thee with this *one* Petition; make my Cattle fat, and all Things elſe I poſſeſs, except my Mind; and as thou art wont, be ſtill my powerful Guardian. Therefore ſo ſoon as I retire from the City into the Mountains *of Tuſculum*, and my *little* Fort, wherein can I better exerciſe my Genius than in Satires, and ſimple epiſtolary Strains? *There* neither miſchievous Ambition undoes me, nor the South-wind of Leaden Weight *ſinks my Spirits*, nor the unwholeſome Autumn, ſullen Libitina's gainful Seaſon *affects me!*

Father of the Morning, or Janus, if thou hadſt rather be called by that Name, *thou* with whom Men uſher in the firſt Labours of their Lives and Profeſſions, (ſuch is the Pleaſure of the Gods) with thee let my Song begin. At Rome you hurry me away to be Surety *for my Friend:* Quick, *ſay you*, make haſte, leſt any one prevent you in that *good* Office: Away I muſt, whether the North-wind ſweep the Earth, or the Winter Solſtice leads on the ſnowy Day in a ſhorter Circle. After this, when I have pronounced diſtinctly and in preciſe Terms *the Form of giving Bail*, which I may *poſſibly* repent, *the Difficulty is how to return:* I muſt ſtruggle through the Croud, rudely inſult *and juſtle againſt* the Slow. What mean you, Madman, what would you be at, *ſays* ſome ſurly Fellow, *and* loads me with Curſes? You forſooth muſt throw down all that is in your Way, becauſe calling to mind *the appointed Hour* you are poſting to Mæcenas. This, I will not lie, ſooths and tickles my Vanity,

NOTES.

15. *Utque ſoles Cuſtos.*] For our Poet ſuppoſed *Mercury* had already given him ſingular Marks of his Protection. He had ſaved him in the Battle of *Philippi*. Ode the 7th. Book the 2d. He had preſerved him from the Fall of a Tree, Ode the 13th. Book the 2d. &c.

17. *Quid prius illuſtrem, &c.*] May ſignify *what or whom ſhall I firſt celebrate* in: Cruquius makes it, *what ſhall I celebrate preferably to the Satires and rural Muſes.*

20. *Matutine Pater.*] It is here the Satire properly begins, and the foregoing Part is only a Kind of Preface. It has been mentioned elſewhere who *Janus* was, and how the Heathens uſed to give ſeveral Names to their Gods.

26. *Interiorem diem, &c.*] When the Sun is in the Southern Solſtice, which the *Latins* call *Bruma*, our Day is but about eight Hours long, becauſe we ſee him then only the third Part of the Circle which he deſcribes about our Earth. Now this gives *Horace* the Occaſion poetically to call it an interior Circle.

Hoc juvat, & melli eſt; non mentiar. at ſimul atras
Ventum eſt Eſquilias; aliena negotia centum
Per caput, & circa ſaliunt latus. Ante ſecundam
Roſcius orabat ſibi adeſſes ad Puteal cràs.
De re communi ſcribæ magnâ atque novâ te
Orabant hodiè meminiſſes, Quinte, reverti.
Imprimat his cura Mæcenas ſigna tabellis.
Dixeris, Experiar: ſi vis, potes, addit; & inſtat.
Septimus octavo propior jam fugerit annus,
Ex quo Mæcenas me cœpit habere ſuorum
In numero; duntaxat ad hoc, quem tollere rhedâ
Vellet, iter faciens, & cui concredere nugas
Hoc genus: Hora quota eſt? Thrax eſt Gallina Syro par?
Matutina parum cautos jam frigora mordent;
Et quæ rimoſâ bene deponuntur in aure.
Per totum hoc tempus, ſubjectior in diem & horam
Invidiæ. Noſter ludos ſpectaverat unà,
Luſerat in campo, Fortunæ filius, omnes.
Frigidus à Roſtris manat per compita rumor;
Quicunque obvius eſt, me conſulit: O bone (nam te
Scire, Deos quoniam propiùs contingis, oportet)
Numquid de Dacis audîſti? Nîl equidèm. Ut tu

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melli, non mentiar. At ſimul ventum eſt Eſquilias atras, centum aliena negotia ſaliunt per caput & circa latus. Roſcius orabat ut *adeſſes ſibi cras ante* horam *ſecundam ad Puteal. Quinte, ſcribæ orabant* ut *meminiſſes te reverti hodie de re magnâ, novâ, atque communi. Cura, Mæcenas imprimat ſigna his tabellis. Dixeris, Experiar: addit, potes, ſi vis; & inſtat. Septimus annus propior octavo jam fugerit, ex quo Mæcenas cœpit habere me in numero ſuorum; duntaxat ad hoc, quem vellet tollere rhedâ, inter faciens, & cui* poſſet *concredere nugas hoc genus; Quota hora eſt? Eſt Thrax Gallina par Syro? Matutina frigora jam mordent parum cautos; & quæ bene deponuntur in aure rimoſâ. Per totum hoc tempus, in diem & horam ſubjectior invidiæ. Noſter* Quintus *filius Fortunæ, omnes* aiunt *ſpectaverat ludos, & luſerat in campo una* cum Mæcenate. *Frigidus rumor manat à Roſtris per compita; quicunque eſt obvius, conſulit me: O bone, audîſti numquid de Dacis, (nam oportet te ſcire,*

NOTES.

32. *Hoc juvat, & melli eſt.*] He ſays he takes a ſingular Pleaſure in hearing that he regards no one, but makes his Way through the greateſt Throng when he is haſtening to *Mæcenas.*

35. *Sibi adeſſes ad Puteal cras.*] When the Lightening fell in any Place, the old *Romans* took Care to cover that Place over like a public Well; and ſuch a Place they properly called Puteal. There was one in the *Roman* Forum joining to the Arch of *Fabius*, near to the Statues of *Marſias* and the two *Januſes*. The Banquiers lived round this Place. And near it was the Tribunal of the Prætor, who judged all Cauſes relating to ſuch People. *Roſcius* therefore prayed *Horace* that he would meet him the Day after at that Place about Eight in the Morning to aſſiſt him to get a favourable Sentence in a Law-Suit he had to be pleaded before the Prætor.

38. *Imprimat his cura Mæcenas, &c.*]

Mæcenas

But I'm no ſooner arrived at * the Eſquiliæ, † than I'm ſtunn'd on every Side with a hundred Affairs of other People. "Roſcius begs you would attend him to morrow before eight at the Pretor's Bench. The Secretaries deſire you would remember, Horace, you are to return to day, about ſome new Affairs of great Importance, that concerns their common Intereſt. Get Mæcenas to ſet his Seal to theſe Writings. Should I ſay, I'll try it: You can, he adds, if you will, and teazes me to Death." The ſeventh Year, near the eighth, is now elapſed ſince Mæcenas began to rank me in the Number of his Friends; for no other Purpoſe but to take me in his Chariot when he goes a Journey, and communicate to me common Chit-chat, ſuch as: What is it o'Clock? Is Gallina the Thracian *Gladiator* a Match for Syrus? The Morning Air now pinches thoſe who don't provide againſt it; and Secrets *of like Importance* that are ſafely depoſited in leaky Ears. During this whole Period, I have been daily and hourly more and more the Object of Envy. This Horace of ours, ſay all, this Creature of Fortune, was ſeeing the Shows with Mæcenas; they performed their Exerciſes together in the Campus Martius. Is any alarming News ſpread from the Roſtra thro' the Streets; whoever I meet conſults me *as an Oracle:* Good Sir *let me aſk you*, for you muſt needs know, ſince you have near Acceſs to ‡ the Great, hear you any Thing of the Dacians? Not a Word. How you always jeſt! May

* *Black* Eſquiliæ. † *Than a hundred Affairs of other People dance thro' my Head and round my Side.* ‡ Our *Gods.*

N O T E S.

Mæcenas was as it were *Auguſtus*'s Chancellor; and all the Patents *Auguſtus* granted paſſed through his Hands.

42. *Duntaxat ad hoc.*] Horace is here, as he expreſſes it, *Diſſimulator opis propriæ*, and does not mention all the Confidence *Mæcenas* had in him. The Emperor's Favourite often truſted him with the moſt important Secrets of State; but *Horace* knew how to behave in ſuch a Circumſtance. And had *Mæcenas* made as prudent a Choice of other Friends to communicate his Thoughts to, *Auguſtus* would not have had Cauſe to reproach him with Want of Reſerve to others.

44. *Thrax eſt Gallina Syro par.*] There were various Kinds of Gladiators at *Rome*; See *Kennet*'s Antiquities. Theſe here are the Names of Gladiators.

49. *Fortunæ filius.*] He was called the Son of Fortune, who from an obſcure Birth arrived at ſome exalted Station.

50. *Frigidus à roſtris.*] The Roſtrum was a Kind of Platform, the Baſe of which was adorned with Prows of Ships. Above it was a Kind of Pulpit, or Tribunal, where the Magiſtrates, and thoſe who harangued the People, aſcended, to be in public View. This Building was almoſt in the Midſt of the *Roman* Forum. The Figure of it is ſtill ſeen on Medals. *Horace* deſigns to intimate that ſuch News was feigned there on the Spot.

53. *De Dacis.*] The *Daci* were reported to be diſpoſed to aſſiſt *Antony* against *Auguſtus*, upon Account of his having refuſed them ſome Petition.

Sempèr eris deriſor! At omnes Dî exagitent me,
Si quidquam. Quid? militibus promiſſa Triquetrâ
Prædia Cæſar, an eſt Italâ tellure daturus?
Jurantem me ſcire nihil mirantur, ut unum
Scilicèt egregii mortalem altique ſilentî.
  Perditur hæc inter miſero lux, non ſine votis:
O rus, quandò ego te aſpiciam? quandòque licebit,
Nunc veterum libris, nunc ſomno & inertibus horis,
Ducere ſolicitæ jucunda oblivia vitæ?
O quando faba Pythagoræ cognata, ſimulque
Uncta ſatis pingui ponentur oluſcula lardo?
O noctes, cœnæque Deûm! quibus ipſe, meique,
Ante Larem propiem veſcor; vernaſque procaces
Paſco libatis dapibus. proùt cuique libido eſt,
Siccat inæquales calices conviva, ſolutus
Legibus inſanis: ſeu quis capit acria fortis
Pocula; ſeu modicis uveſcit lætiùs. ergo
Sermo oritur, non de villis domibuſve alienis,
Nec malè necne Lepos ſaltet: ſed quod magìs ad nos
Pertinet, & neſcire malum eſt, agitamus: utrùmne
Divitiis homines, an ſint virtute beati:
Quidve ad amicitias, uſus rectumne, trahat nos:
Et quæ ſit natura boni, ſummumque quid ejus.

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*quoniam propius contingis Deos? Equidem au*divi *nil. Ut tu ſemper eris deriſor! At omnes Dî exagitent me, ſi* novi *quidquam. Quid* dicis? *An Cæſar daturus prædia promiſſa militibus* in *Triquetrâ, an* in *Italâ tellure? Mirantur, me jurantem ſcire nihil, ſcilicet ut unum mortalem egregii altique ſilenti.*

Inter hæc lux perditur miſero, non ſine votis: O rus, quando ego aſpiciam te? quandoque licebit, nunc legendis *libris veterum, nunc ſomno, & inertibus horis, ducere jucunda oblivia vitæ ſolicitæ? O quando cognata faba Pythagoræ, ſimulque oluſcula ſatis uncta lardo pingui ponentur? O noctes, cœnæque Deûm! quibus ipſe meique, veſcor ante Larem proprium; paſcoque vernas procaces dapibus libatis. Prout libido eſt cuique, Conviva ſiccat inæquales calices, ſolutus inſanis legibus: ſeu quis fortis capit pocula acria; ſeu* quis *lætius uveſcit modicis. Ergo ſermo oritur, non de villis domibuſve alienis, nec Lepos malè ſaltet necne: ſed agitamus, quod magis pertinet ad nos, & neſcire eſt malum: utrumne homines ſint beati divitiis, an virtute; quidve trahat nos ad amicitias, uſus rectumne: & quæ natura boni ſit, quidque ſummum*

NOTES.

60. *O rus! quando ego te aſpiciam?*] This Place is adorn'd with all the Charms of Poetry. And nothing but a Philoſophic Temper exalted with a Genius for Poetry could be capable of producing them. That Freedom and Tranquility which may be enjoyed to Perfection, if a Perſon be qualified with Virtue and a Competence, are here ſet forth in the moſt amiable Light.

63. *O quando faba.*] Pythagoras had taught, how the Bean had been produced at the ſame Time with Man, and from the ſame Corruption. Upon this Account the Poet ſatirically calls it related to *Pythagoras.*

all the Gods put me to the Rack if I know a Syllable. What *ſay you*, will Cæſar give his Soldiers their promiſed Lands in Sicily, or in Italy? When I ſwear I know nothing of the Matter, they're amaz'd, as doubtleſs accounting me a Man of extraordinary Reſerve and profound Secrecy.

Amidſt theſe *Impertinencies* the Day is loſt in Miſery, not without longing Wiſhes, O *my dear* rural Retreat, when ſhall I ſee you *again!* When ſhall I have it in my Power, now by *reading* ancient Authors, now by Sleep and Hours of Indolence, to loſe in ſweet Oblivion and the Diſquietudes of Life! O when ſhall Pythagoras's kindred Bean, and Herbs well ſeaſoned with fat Bacon be ſet before me! O heavenly Nights, divine Repaſts! with which I regale myſelf and my Friends in Preſence of my Houſhold Gods, and feed my pert Slaves, with * conſecrated Viands. Each Gueſt, as he's diſpos'd, drinks † his Glaſs, free from *the* mad Laws *of a Debauch:* Whether one courageous chooſes ſtout Bumpers, or *another* ſoaks away more joyous with moderate Draughts. The Converſation ariſes not about the Country-Seats or Houſes of our Neighbours, nor whether Lepos dances well or ill; but we debate on what more nearly concerns us, and is criminal not to know: Whether by Means of Riches or Virtue Men be happy; what engages us in Friendſhips, Utility or Merit; and what is the Nature of Good, and wherein the chief Good *conſiſts.* My Neighbour Cervius the

* *With the Victuals whereof I had made a Thank-Offering to the Gods:* Or, as others, *Whereof I had firſt taſted myſelf.* † *Unequal Glaſſes.*

N O T E S.

65. *O noctes! cœnæque Deûm.*] He calls thoſe peaceful Evenings, and ſweet Suppers he enjoyed in the Country, the Repaſts and Nights of Gods, by Reaſon of the compleat Happineſs he found there. Such Expreſſions could only come from real Sentiment, and a Soul that remembred with Tranſport rational Pleaſure.

67. *Libatis dapibus.*] When our Poet had had a Mind to enjoy the good Humour and Freedom of all his Family, and divert himſelf with their natural Mirth, he entertained them with thoſe Meats he had offered Part of to the Gods, that is, the very beſt he had.

68. *Solutus legibus inſanis.*] He here calls mad Laws the compulſive Methods of making Perſons drink more than they can bear.

72. *Male necne lepos ſaltet.*] It is at this Day as in *Horace*'s Time. Forbid the Topics of the Play, Opera, or the preſent Mode, and you'll ſtrike two Parts in three, of thoſe who are called the Beau Monde, quite dumb.

76. *Et quæ natura boni ſummumque.*] The Diſputes about the ſupreme Good, or the ultimate Happineſs of Man, were endleſs amongſt the Heathen Philoſophers. *Socrates* ſeems to have been the only Perſon who firſt entertained any true Notion of it. For he judged the ſupreme Good could be no other, than he who comprehended in an infinite Degree the Perfection of all others. Wherefore he and his Diſciples made it entirely conſiſt in the Fruition or Sight of God. But as a Preceding Preparation, they ſuppoſed a Conformity to him in this Life by Virtue, and avoiding every Action that might ſtain his Image. How few Chriſtians practiſe theſe exalted Rules!

77.

Cervius hæc inter vicinus garrit aniles
Ex re fabellas. nam, ſi quis laudat Arellî
Solicitas ignarus opes, ſic incipit: Olìm
Ruſticus urbanum murem mus paupere fertur
Accepiſſe cavo, veterem vetus hoſpes amicum;
Aſper, & attentus quæſitis; ut tamèn arctum
Solveret hoſpitiis animum. quid multa? neque illi
Sepoſiti ciceris, nec longæ invidit avenæ;
Aridum & ore ferens acinum, ſemeſaque lardi
Fruſtrà dedit, cupiens variâ faſtidia cœnâ
Vincere tangentis malè ſingula dente ſuperbo:
Cùm pater ipſe domûs paleâ porrectus in hornâ
Eſſet ador loliumque, dapis meliora relinquens.
Tandèm urbanus ad hunc, Quid te juvat, inquit, amice,
Prærupti nemoris patientem vivere dorſo?
Vin' tu homines urbemque feris præponere ſilvis?
Carpe viam (mihi crede) comes: terreſtria quandò
Mortales animas vivunt ſortita, neque ulla eſt,
Aut magno aut parvo, lethi fuga. quo, bone, circa,
Dum licet, in rebus jucundis vive beatus:
Vive memor, quàm ſis ævi brevis. Hæc ubi dicta
Agreſtem pepulere; domo levis exſilit; inde
Ambo propoſitum peragunt iter, urbis aventes
Mœnia nocturni ſubrepêre. jamque tenebat
Nox medium cæli ſpatium, cùm ponit uterque
In locuplete domo veſtigia: rubro ubi cocco
Tincta ſuper lectos canderet veſtis eburnos,
Multaque de magnâ ſupereſſent fercula cœnâ,

O R D O.

ejus. Inter hæc vicinus Cervius garrit aniles fabellas ex re. Nam ſi quis ignarus laudat ſolicitas opes Arelli: ſic incipit: Olim ruſticus mus vetus hoſpes fertur accepiſſe murem urbanum, amicum veterem: aſper, & attentus quæſitis: tamen ut ſolveret arctum animum hoſpitiis. Quid loquor *multa? neque invidit illi ſepoſitî ciceris, nec longæ avenæ; & ferens aridum acinum ore, ſemeſaque fruſtra lardi dedit, cupiens variâ cœnâ vincere faſtidia* convivæ *malè tangentis ſingula ſuperbo dente: cùm ipſe pater domus porrectus in hornâ paleâ, eſſet ador loliumque relinquens meliora dapis. Tandem urbanus locutus ad hunc,* Amice *inquit, quid juvat te patientem vivere* in *dorſo prærupti nemoris? Vin' tu præponere homines urbemque ſilvis feris? (crede mihi)* uti *comes carpe viam: quando ſortita terreſtria vivunt mortales animas, neque ulla fuga lethi eſt aut magno aut parvo. Quocirca, bone, vive beatus dum licet in jucundis rebus: Vive memor, quàm brevis ævi ſis. Ubi hæc dicta pepulere agreſtem; levis exſilit domo; inde ambo peragunt iter propoſitum, aventes nocturni ſubrepere mœnia urbis. Jamque nox tenebat medium ſpatium cæli, cum uterque ponit veſtigia in locuplete domo: ubi veſtis tincta cocco rubro canderet ſuper lectos eburnos, multaque heſterna fercula ſupereſſent de cœnâ magnâ, quæ*

while chats away old Stories as Occaſion offers: For if one injudiciouſly applauds Arellius's Eſtate on which ſo many Anxieties attend, he thus begins: Once upon a Time a Country Mouſe is ſaid to have received into his poor Cell a Mouſe of the City, an old Hoſt, his old Friend; a painful Animal, and thrifty of what he earned, yet ſo as he could open his narrow Soul in Acts of Hoſpitality. To be ſhort, he grudged him neither the Vetches he had hoarded up, nor the long *and goodlieſt* Oats; and fetching in his Mouth a dry Raiſin and nibbled Scraps of Bacon, ſet them before him, endeavouring by the Variety of the Entertainment to overcome the Squeamiſhneſs of his Gueſt, who ſcarcely touch'd the ſeveral Diſhes with his dainty Tooth: While the Maſter of the Houſe himſelf, laid along on freſh Straw, made a Shift to eat *ſome Grains of* Flower and Tares, reſerving the beſt of the Proviſion *for his Friend*. At length the City Mouſe addreſſing him: "Friend, "ſays he, what Pleaſure have you to live in Toil and Miſery on "the Slope of a rugged Wood. Had you not better prefer Men "and a City-Life to the ſavage Wilderneſs? Take my Counſel, "come along with me: Since terreſtrial Beings are deſtined to "Mortality, nor is there any avoiding Death to great or ſmall; "wherefore, my good Friend, live happy, while you may, in "Mirth and Jollity: Live mindful of your ſhort Duration."

Soon as theſe Arguments had perſwaded the Country Mouſe, he ſprings nimbly out of his Cell. Then both ſet forward on their deſtined Journey, wiſhing to ſteal by Night incog into the City. And now the Night poſſeſſed the Mid-Region of the Sky, when they arrive in a ſtately Palace both together: Where Carpets dyed with Crimſon Grain glowed upon the Ivory Couches, and many Diſhes of Yeſternights ſumptuous Supper remained, which were

NOTES.

77. *Aniles fabellas.*] This is, ancient Stories. The Fable which *Cervius* here relates is taken from *Æſop*, who lived in *Greece* about the Time that *Servius Tullius* reigned at *Rome*. *Horace* has embelliſhed it ſuitably to that happy Talent he has for Narration, which every where diſcovers itſelf. This Fable is not at preſent found in *Æſop*, but there is no Doubt but it was formerly amongſt his Fables. What is a ſingular Beauty here is, that the Application of the Fable, or as *Plato* calls it, the Soul, is agreeable to *Horace*'s Deſign throughout the Satire.

85. *Semeſaque elardi fruſtra.*] This was what the Country Mouſe valued as a great Dainty, becauſe he was obliged to go far, and run many Dangers to get it.

87. *Malo.*] Here has the Signification of *ægre*, as *Virg. Georg.* I. 360.

88. *Cum pater ipſe domus.*] Here's a Mouſe immediately made a Perſon of Importance, and his Hole a good Farm-Houſe.

93. *Quando mortales animas.*] This is very diverting to find a Mouſe ſo finiſh'd an Epicurean.

94. *Terreſtria quando*, &c.] Literally: Since terreſtrial Beings live having mortal Souls allotted to them.

100. *Jamque tenebat nox medium cæli.*] Here are three elevated Verſes that have a fine Effect, and cauſe an agreeable Variety.

Horace

Quæ procul exſtructis inerant heſterna caniſtris.
Ergo ubi purpureâ porrectum in veſte locavit
Agreſtem; veluti ſuccinctus curſitat hoſpes,
Continuatque dapes; necnon vernalitèr ipſis
Fungitur officiis, prælambens omne quod affert.
Ille cubans gaudet mutatâ ſorte, boniſque
Rebus agit lætum convivam: cùm ſubitò ingens
Valvarum ſtrepitus lectis excuſſit utrumque.
Currere per totum pavidi conclave; magìſque
Exanimes trepidare, ſimul domus alta Moloſſis
Perſonuit canibus. tum ruſticus, Haud mihi vitâ
Eſt opus hac, ait; & valeas: me ſilva, cavuſque
Tutus ab inſidiis tenui ſolabitur ervo.

ORDO.

procul inerant caniſtris exſtructis. Ergo ubi locavit agreſtem porrectum in veſte purpureâ; veluti ſuccinctus hoſpes curſitat, continuatque dapes; necnon vernaliter fungitur ipſis officiis, prælambens omne quod affert. Ille cubans gaudet mutata ſorte, agitque lætum convivam bonis rebus: cùm ſubito ingens ſtrepitus valvarum excuſſit utrumque lectis. Pavidi cœpere currere per totum conclave; exanimeſque magis trepidare, ſimul alta domus perſonuit canibus Moloſſis. Tum ruſticus ait haud opus eſt mihi hac vita, & valeas; ſilva cavuſque, tutus ab inſidiis ſolabitur me tenui ervo.

SATIRA VII.

During the Feaſt called Saturnalia *the Servants were waited on by their Maſters; and they might ſay with Impunity all that they thought of them.* Horace *therefore feigns, that one of his Slaves, making Uſe of this Privilege, takes the Opportunity of telling him boldly of his Faults. There is ſcarce a Man but is offended at direct Reprehenſion. But* Horace, *by ſeeming to receive Reprehenſion himſelf, finely inſinuates into the Breaſts of the*

JAMDUDUM auſculto; & cupiens tibi dicere ſervus
Pauca, reformido. Davuſne? Ita, Davus, amicum
Mancipium domino, & frugi, quod ſit ſatìs: hoc eſt,
Ut vitale putes. Age, libertate Decembri
(Quandò ita majores voluerunt) utere: narra.

ORDO.

Ego ſervus jamdudum auſculto; & cupiens dicere pauca tibi, reformido. Davuſne? Ita, Davus, amicum mancipium domino, & frugi, quod ſit ſatis: hoc eſt, ut putes vitale. Age, utere Decembri libertate, (quando majores ita voluerunt) narra.

diſpoſed of apart in Baſkets piled on one another. When thus the Cit had placed his Country Friend on a Purple Carpet; like a nimble Hoſt he runs about, ſerves up one Diſh cloſe after another, and with cringing Formality performs each ſervile Office, firſt taſting all that he ſets before his Gueſt. He lying at eaſe rejoices in his changed Condition, and expreſſes the higheſt Satisfaction with his good Cheer; when ſuddenly the rattling of the Gates ſhook each of them from his Couch. In fearful Diſorder they run thro' all the Room, and ſcud up and down more and more aghaſt: At the ſame Time the lofty Dome reſounds with *huge* Moloſſian Dogs. Then the Country Mouſe *turning to his Friend*: This Life, ſays he, is not for me; and ſo farewel: My Wood and little Cell, ſecure from unſeen Dangers, ſhall with homely Tares ſolace me *for the Loſs of your good Cheer.*

NOTES.

Horace knew better than any other *Latin* Poet, how to diverſify his Subjects with the Contraſts of ſublime and familiar Thoughts.

101. *Cum ponit,* &c.] Literally: When each ſets down his Feet.

106. *Ergo ubi purpureo.*] This is very entertaining to ſee the Country Mouſe at Table on a purple Bed like a *Roman* Nobleman.

107. *Succinctus.*] Here he alludes to the Cuſtom of Servants, who had their Garments bound up with a Girdle to give them a freer Motion.

115. *Tum ruſticus.*] The concluding Moral is admirable. For how can wretched Wealth compare with innocent contented Competence! Tell me, ye Great of the Earth.

SATIRE VII.

moſt averſe to Correction, thoſe Truths which he deſigns. Nothing can be imagined more ingenious, or more conducive to the End the Poet had in View. The main Deſign of Horace *in this Satire is to illuſtrate this Truth, that none are truly free, but the Virtuous and Wiſe: In ſhort, thoſe who keep all their Paſſions in Subjection, and liſten to nothing but right Reaſon.*

DAV. LONG has your Slave lent an Ear, and would gladly tell you a few *plain* Truths * if he dar'd. HOR. Who, Davus? DAV. Yes Davus, the friendly Vaſſal of his Maſter, the honeſt and faithful; † in a moderate Degree *I mean*; that is, ‡ whom you need not think too good to be long lived. HOR. Well, uſe the Freedom of December *Holidays*, ſince our Anceſtors would have it ſo, ſpeak your Mind.

* *I'm afraid* to do it. † *What is juſt enough.* ‡ *That you may* ſtill *think him* in a fair way to be *long-lived.*

NOTES.

1. *Jamdudum auſculto.*] We muſt here ſuppoſe *Horace* to be in a Paſſion at his Servants, and ſpeaking a thouſand harſh Things to them. *Davus*, who hears him for ſome Time, at laſt loſes all Patience, and breaks out in this abrupt Manner.

Pars hominum vitiis gaudet conſtantèr, & urget
Propoſitum: pars multa natat, modò recta capeſſens,
Interdùm pravis obnoxia. ſæpè notatus
Cum tribus annellis, modò lævâ Priſcus inani,
Vixit inæqualis, clavum ut mutaret in horas;
Ædibus ex magnis ſubitò ſe conderet, unde
Mundior exiret vix libertinus honeſtè;
Jam mœchus Romæ, jam mallet doctus Athenis
Vivere; Vertumnis, quotquot ſunt, natus iniquis.
Scurra Volanerius, poſtquam illi juſta chiragra
Contudit articulos, qui pro ſe tolleret, atque
Mitteret in phimum talos, mercede diurnâ
Conductum pavit: quanto conſtantior idem
In vitiis, tanto leviùs miſer ac prior ille,
Qui jam contento, jam laxo fune laborat,
Non dices hodiè, quorſum hæc tam putida tendant,
Furcifer? Ad te, inquam. Quo pacto, peſſime? Laudas
Fortunam & mores antiquæ plebis; & idem,
Si quis ad illa Deus ſubitò te agat, uſque recuſes:
Aut quia non ſentis, quod clamas, rectius eſſe;
Aut quia non firmus rectum defendis, & hæres,
Nequicquàm cœno cupiens evellere plantam.
Romæ rus optas; abſentem ruſticus Urbem
Tollis ad aſtra levis. ſi nuſquàm es fortè vocatus
Ad cœnam, laudas ſecurum olus; ac, velut uſquam
Vinctus eas, ita te felicem dicis, amaſque,

O R D O.

Pars hominum conſtanter gaudet vitiis, & urget propoſitum: multa pars natat, modò capeſſens recta, interdum obnoxia pravis. Priſcus ſæpe notatus cum tribus annellis modò inani læva, vixit inæqualis, ut mutaret clavum in horas; ex magnis ædibus ſubito conderet ſe, unde mundior libertinus vix exiret honeſtè. Jam mallet vivere mœchus Romæ, jam doctus Athenis; natus iniquis Vertumnis quotquot ſunt. Volanerius ſcurra poſtquam juſta chiragra contudit articulos illi, pavit conductum diurnâ mercede, qui tolleret talos pro ſe, atque mitteret in phimum: quanto idem eſt *conſtantior in vitiis, tanto lèvius miſer ac ille prior, qui laborat jam fune contento jam laxo.*

Furcifer, non dices hodie, quorſum hæc tam putida tendant? Ad te, inquam. Quo pacto, peſſime? Laudas fortunam & mores plebis antiquæ; & tu *idem uſque recuſes, ſi quis Deus ſubito agat te ad illa; aut quia non ſentis* id *eſſe rectiùs quod clamas; aut quia non firmus defendis rectum, & nequicquam cupiens evellere plantam cœno, hæres. Romæ optas rus; ruſticus levis tollis urbem abſentem ad aſtra. Si fortè vocatus es nuſquam ad cœnam, laudas olus ſecurum; ac, velut eas uſquam vinctus, ita dicis te felicem, amaſque, quod nuſquam potandum ſit tibi: Mæcenas juſſerit* te *ſerum convivam venire ad ſe ſub prima lumina. Nemon' ociùs feret oleum? Ecquis audit? Blateras cum magno clamore,*

N O T E S.

8. *Notatus.*] Signifies remarked for what is fooliſh or ridiculous.

9. *Sæpe notatus cum tribus annellis.*] Before *Horace*'s Time, it was eſteemed a Fault to appear with more than one Ring. But when Luxury was once introduced, they were accuſtomed to wear three.

15.

DAV. One Part of Mankind perſiſts with Conſtancy in Vice, and cloſely purſue their End: Not a few ſwim *with the Stream*, ſometimes eſpouſing Virtue, ſometimes ſiding with Vice. Priſcus, often remarked with three Rings, * ſometimes with none, lived ſo various and inconſiſtent, that he would ſhift his Robe every Hour: From ſtately Apartments he would all of a ſudden retire *into ſome pitiful Hole*, whence a decent Freed-Man † would be aſhamed to come abroad. Now he would chuſe to live a Debauchee at Rome, now a Virtuoſo at Athens; born under the inauſpicious Influence of ſtill-varying Vertumnus.

Volanerius the Buffoon, after that the Gout, the juſt Puniſhment of his Exceſſes, had ‡ diſabled him in the Uſe of his Hands, ‖ maintained an Hireling by the Day to take up the Dice for him and throw them into the Box: The more ſteady this ſame Fellow is in Vice, ſo much leſs is he miſerable than the former, who *ſometimes checks*, *ſometimes obeys his Paſſions*, § as he who ſtruggles with a Rope one while ſtrait, another while ſlack.

HOR. Varlet, * how long will it be ere you tell me at whom this ſo inſipid Stuff is aimed? DAV. At you, *Sir*, I tell you *plainly*. HOR. As how, Raſcal? DAV. You praiſe the Fortune and Manners of the old Romans, and at the ſame Time, ſhould ſome God ſuddenly reduce you to that State, you would be utterly averſe to it; either becauſe you are not convinced that what you make ſuch Noiſe about is more eligible; or becauſe you are not firm in the Defence of Virtue, and, † with all your vain Efforts to extricate your Feet out of the Mire, ſtill ſtick faſt. At Rome you long for the Country: In the Country you are ſo fickle to exalt the abſent City to the Stars. If you happen to be no where invited out to Supper, you are in Raptures with your quiet Meſs of Herbs: And juſt as if you went by Compulſion, you ‡ thank your Stars,

* *Sometimes with the Left Hand bare.* † *Whence a cleanly Freed-man could ſcarce come abroad with Decency.* ‡ *Cruſhed his Join's* ‖ *Maintained or hired for daily Wages.* § See a parallel Expreſſion which ſerves in great Meaſure to explain this, 1 Ep. x. 47.

Imperat aut ſervit collecta pecunia cuique;
Tortum digna ſequi, potius quam ducere, funem.

* *Will you not tell me to Day.* † *Wiſhing in vain.* ‡ *Pronounce yourſelf happy and love yourſelf.*

N O T E S.

13. *Jam mæchus Romæ, jam mallet.*] The Poet deſcribes *Rome* as the Seat of Impurity; and *Athens*, of Study and Virtue. But perhaps *Davus* was a *Grecian*, and upon that Account the Poet puts this Preference of *Athens* into his Mouth.

25. *Aut quia non ſentis.*] He gives two admirable Reaſons for the Contradiction which is obſervable between moſt Perſons Actions and Words. The firſt is, that they often do not really believe what they ſay is better than what they do; and thus they ſpeak

Quòd nuſquàm tibi ſit potandum: juſſerit ad ſe
Mæcenas ſerum ſub lumina prima venire
Convivam; Nemon' oleum feret ociùs? ecquis
Audit? cum magno blateras clamore, fugiſque.
Milvius & ſcurræ, tibi non referenda precati,
Diſcedunt. etenim fateor, me, dixerit ille,
Duci ventre levem: naſum nidore ſupinor:
Imbecillus, iners: ſi quid vis, adde, popino.
Tu, cùm ſis quod ego, & fortaſsìs nequior, ultrò
Inſectere, velut melior? verbiſque decoris
Obvolvas vitium? quid, ſi me ſtultior ipſo
Quingentis emto drachmis deprênderis? aufer
Me vultu terrere: manum ſtomachumque teneto,
Dum, quæ Criſpini docuit me janitor, edo.
  Te conjux aliena capit, meretricula Davum:
Peccat uter noſtrûm cruce dignius? acris ubi me
Natura incendit: ſub clarâ nuda lucernâ
Quæcunque excepit turgentis verbera caudæ,
Clunibus aut agitavit equum laſciva ſupinum,
Dimittit, neque famoſum, neque ſolicitum ne
Ditior, aut formæ melioris mejat eodem.
Tu, cùm projectis inſignibus, annulo equeſtri,
Romanoque habitu, prodis, ex judice, Dama,
Turpis, odoratum caput obſcurânte lacernâ;
Non es quod ſimulas? metuens induceris, atque
Altercante libidinibus tremis oſſa pavore.
Quid refert, uri virgis, ferroque necari

O R D O.

fugiſque. Milvius & ſcurræ diſcedunt, precati non referenda tibi. Etenim fateor, dixerit ille, me, levem duci ventre: ſupinor naſum nidore boni obſonii: ſum *imbecillus, iners: quid ſi vis, adde popino. Tu, velut melior ultro inſectere, cum ſis quod ego, & fortaſſis nequior? obvolvaſque vitium decoris verbis? quid, ſi deprenderis ſtultior me ipſo emto drachmis quingentis? aufer terrere me vultu: teneto manum ſtomachumque, dum, edo quæ janitor Criſpini docuit me.*

Aliena conjux capit te, meretricula capit *Davum: uter noſtrûm peccat dignius cruce? ubi acris natura incendit me; ſub clarâ lucernâ quæcunque laſciva excepit nuda verbera turgentis caudæ, aut agitavit ſupinum equum clunibus, dimittit* me *neque famoſum neque ſolicitum, ne* quis *ditior, aut melioris formæ mejat eodem. Cùm tu, ex judice prodis turpis Dama, projectis inſignibus, annulo equeſtri, Romanoque habitu, lacernâ obſcurante odoratum caput; non es quod ſimulas? metuens induceris, atque tremis oſſa pavore altercante libidinibus. Quid refert,* utrum *eas auctoratus uri virgis, necarique ferro, an clauſus in*

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againſt their own internal Sentiments. And the ſecond, that though they be perſuaded of the Obligations of Virtue, yet their ſerious Endeavour to comply with them laſts but for a Moment. Their natural Weakneſs and Inconſtancy replunges them in the Dirt they endeavoured to get out of.

45. *Dum quæ Criſpini.*] Davus has a malicious

and bleſs yourſelf, * that you are not obliged to ſup abroad. Let Mæcenas bid you come his Evening Gueſt, about the Time of the firſt Lamps: Is there none, *you cry*, to bring me Oil forthwith? † Does no Body hear? *Thus* you alarm the whole Houſe with obſtreperous Bauling, and fly away *to him*. Milvius and the *other* Paraſites, *who had invited themſelves to ſup with you*, ſneak off praying for you, ‡ what you would not wiſh to hear. For my Part I own it may be ſaid that I am ſo irreſolute to be drawn away by my Appetite: I cock up my Noſe at the Scent *of good Victuals*: I am effeminate, ſlothful; add, if you will, a mere Sot. Shall you, when you are juſt as bad as I, and perhaps the naughtier of the two, without Cauſe fall foul of me, as tho' you were the better Man, and cloak your Vice with ſpecious Names? What if you ſhall even be found a greater Fool than me whom you bought for ſixty Crowns? Forbear to terrify me with Frowns, reſtrain your Hand and Paſſion, while I deliver what the Porter of Criſpinus taught me.

You intrigue with your Neighbour's Wife, Davus with a common Courteſan: Which of our Tranſgreſſions *pray* deſerves the Gibbet moſt? When keen Nature enflames my Blood, I reſort openly to ſome Houſe of Pleaſure, take up with the firſt that offers: And when my Deſires are gratified, go home without either Loſs of Reputation, or Uneaſineſs left a richer, or more handſome Rival, enjoy the ſame Favour with myſelf. When you throwing aſide your Badges of Diſtinction, your Equeſtrian Ring and Roman Habit, from a Judge, ‖ transform yourſelf into a vile Slave, an old Cloak muffling up your perfumed Head, are you not the Thing you perſonate? You are introduced *to your Object* full of Terror, and tremble in every Joint, Fear combating with your Deſires. What Difference makes it *as to your being a real Slave*, whether you go

* *That you are no where to be obliged to drink.* † *Who hears.* ‡ *What muſt not be repeated.* ‖ *Step forth an infamous Dama.*

NOTES.

malicious Meaning in this. For *Horace*'s Faults muſt be ſuppoſed to be well known, ſince the loweſt of the People were acquainted with them.

48. *Sub clara nuda lucerna.*] The Diſhoneſt Places in *Rome* were under Ground, and had Lamps burning in them Night and Day.

53. *Tu cum, projectis inſignibus.*] Auguſtus had entitled *Horace* to wear a Ring and the *Anguſticlavius.*

54. *Prodis, ex judice.*] That is, inſtead of the Dreſs of a Knight, or Judge, you appear in the Maſquerade of a Servant. *Auguſtus* had granted the Body of *Roman* Knights to judge certain Cauſes, both Civil and Criminal.

55. *Lacerna.*] This was a Sort of Cloak with a large Cover for the Head.

Auctoratus eas; an turpi clauſus in arcâ
(Quò te demiſit peccati conſcia herilis)
Contractum genibus tangas caput? eſtne marito
Matronæ peccantis in ambos juſta poteſtas?
In corruptorem vel juſtior? illa tamèn ſe
Non habitu, mutatve loco, peccatve ſupernè;
Cùm te formidet mulier, neque credat amanti.
Ibis ſub furcam prudens, dominoque furenti
Committes rem omnem, & vitam, & cum corpore famam.
Evâſti? metues credo, doctuſque cavebis.
Quæres quandò iterùm paveas, iterùmque perire
Poſſis. ô totiès ſervus! quæ bellua ruptis,
Cùm ſemel effugit, reddit ſe prava catenis?
Non ſum mœchus, ais. neque ego, hercule, fur, ubi vaſa
Prætereo, ſapiens argentea. tolle periclum,
Jam vaga proſiliet frenis natura remotis.
Tune mihi dominus, rerum imperiis hominumque
Tot tantiſque minor? quem ter vindicta quaterque
Impoſita haud unquam miſerâ formidine privet?
Adde ſupra dictis, quod non leviùs valeat: nam
Sive vicarius eſt, qui ſervo paret, (utì mos
Veſter âit) ſeu conſervus; tibi quid ſum ego? nempè
Tu, mihi qui imperitas, aliis ſervis miſer, atque
Duceris, ut nervis alienis mobile lignum.
Quiſnam igitur liber? Sapiens, ſibique imperioſus:

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turpi arcâ, tangas caput contractum genibus, (quò ancilla *conſcia herilis peccati demiſit te?) Juſtane poteſtas eſt in ambos marito matronæ peccantis? vel juſtior in corruptorem? tamen illa mulier non mutat ſe habitum, locove, peccatve ſupernè, cum formidet te, neque credat amanti.* Tamen *prudens ibis ſub furcam, comitteſque rem omnem, & vitam, & famam cum corpore, furenti domino. Evaſti? credo, metues, doctuſque cavebis.* Contra *quæres quando iterum paveas, iterumque poſſis perire. O toties ſervus! quæ bellua prava reddit ſe catenis ruptis, cum ſemel effugit? Non ſum mœchus? ais. Neque ego, hercule,* ſum *fur, ubi ſapiens prætereo vaſa argentea. Tolle periculum, frenis remotis, vaga natura jam proſiliet. Tunc* eris *dominus mihi,* cum ſis *minor tot tantiſque imperiis rerum hominumque? quem vindicta ter quaterque impoſita haud unquam privet miſerâ formidine? Adde ſupra dictis, quod non levius valeat: nam qui paret ſervo eſt vicarius, uti veſter mos ait, ſeu conſervus; quid ego ſum tibi? Nempe tu miſer, qui imperitas mibi, ſervis aliis atque duceris ut mobile lignum alienis nervis.*

Quiſnam igitur eſt liber? Sapiens, imperio-

NOTES.

65. *Illa tamèn ſe.*] Davus goes on to ſhew *Horace*, that he is more culpable than the Woman. For ſhe neither changes her Dreſs nor goes from Home, *&c.*

66. *Prudens.*] Here is another material Diſtinction. *Horace* is a Slave by Choice; but poor *Davus* by Neceſſity.

70. *Quæ bellua ruptis.*] Nay, ſays *Davus*, you are not only a mean Slave, but even beneath a brute Beaſt. For what

Beaſt

into the Poſſeſſion of a Maſter bound over to be beaten with Rods, and to be put to Death with the Sword; or be ſhut up in a naſty Cheſt (into which the Handmaid conſcious of her Lady's Guilt hath thruſt you down) * doubled together with your Head touching your Knees? Has not the Huſband of the offending Matron juſt Power over you both? Or even a juſter one over *you* the Seducer? Yet ſhe *for whom you run ſuch Riſques* ſhifts neither her Garb nor Place, † nor endeavours to make herſelf agreeable to you; while ſhe is fearful and ſuſpicious of you, nor dares truſt her Lover. *Yet to gratify this Paſſion* you will knowingly ‡ incur the moſt ſlaviſh Infamy, and leave your Fortune, your Life, your Perſon and Reputation at the Mercy of a furious Maſter. Have you eſcaped? doubtleſs you will be afraid, and from Experience ſhun *the like Adventure. On the contrary* you will be enquiring when you may again be put into a Fright, and when once more be undone. O eternal Slave! What Savage having broke its Chains is ſo depraved to return, after it has eſcaped? I am no Adulterer, ſay you. Nor I, truly, a Thief, when I cautiouſly paſs by your Plate, *if any body's nigh.* Take away the Danger, *and* all Reſtraints removed, Nature will ‖ be Nature ſtill. Shall you have Dominion over me, who yourſelf are ſubject to ſuch imperious Sway of ſo many Men and Things? *You* whom the *Prætor*'s Rod three or four Times laid on *your Head*, will never free from wretched Fear? *though it would me of my Slavery.* Add to the abovementioned what is of no leſs Weight: For whether he who obeys a Slave, be his Underling, as is your Phraſe in Faſhion, or his Fellow-Slave; what am I in reſpect of you; ſince you who lord it over me, are in wretched Servitude to others, and are drawn like wooden Puppets by foreign Springs.

HOR. Who then is free? DAV. The wiſe Man, who has the

* *Touch your contracted Head with your Knees.* † *See v. 50.* ‡ *You will paſs under the Fork or Gallows:* An infamous Puniſhment inflicted on offending Slaves, whence came the Word *Furcifer.* ‖ *Sally forth diſſolute.*

Beaſt that once broke its Chain, ever returned to it again. But you are a thouſand Times enſlaved by the ſame Paſſions.

75. *Rerum imperiis hominumque.*] A Man is no leſs a Slave to thoſe Things he violently covets, than he who is forced to obey another Man.

76. *Vindicta*] Was the Wand with which the Pretor touched the Head of him who was made Free. The Pretor might give the Liberty of the Body, but could not give that of the Mind, which is the Effect only of Virtue.

79. *Nam ſive vicarius eſt.*] There was in every great Houſe, a Maſter Slave, who commanded the others. He was called *Servus Atrienſis.* Thoſe who obey'd him, and did the meaneſt Offices, were called *Vicarii.*

83. *Sapiens ſibi imperioſus.*] Here is an admirable Deſcription of a wiſe Man For that Man is free indeed who commands all the

Quem neque pauperies, neque mors, neque vincula terrent:
Reſponſare cupidinibus, contemnere honores
Fortis; & in ſeipſo totus, teres, atque rotundus,
Externi ne quid valeat per leve morari:
In quem manca ruit ſemper fortuna. poteſne
Ex his, ut proprium, quid noſcere? quinque talenta
Poſcit te mulier, vexat, foribuſque repulſum
Perfundit gelidâ; rurſùs vocat. eripe turpi
Colla jugo: liber, liber ſum, dic age. non quis:
Urget enim dominus mentem non lenis, & acres
Subjectat laſſo ſtimulos, verſatque negantem.
Vel cùm Pauſiacâ torpes, inſane, tabellâ;
Quî peccas minùs atque ego, cùm Fulvî Rutubæque
Aut Placidejani contento poplite miror
Prælia rubricâ picta aut carbone, velut ſi
Revera pugnent, feriant, vitentque moventes
Arma viri? nequam & ceſſator Davus; at ipſe
Subtilis veterum judex, & callidus audis.
Nil ego, ſi ducor libo fumante: tibi ingens
Virtus atque animus cœnis reſponſat opimis?
Obſequium ventris mihi perniciosius eſt: cur?
Tergo plector enim: quî tu impunitior, illa,
Quæ parvo ſumi nequeunt, obſonia captas?
Nempe inamareſcunt epulæ ſine fine petitæ;
Illuſique pedes vitioſum ferre recuſant
Corpus. an hic peccat, ſub noctem qui puer uvâ
Furtivam mutat ſtrigilem; qui prædia vendit,
Nil ſervile, gulæ parens, habet? adde, quòd idem

ORDO.

ſuſque ſibi: quem neque pauperies neque mors, neque vincula terrent: fortis reſponſare cupidinibus, contemnere honores, & in ſeipſo eſt *totus teres atque rotundus, ne quid externi valeat morari per leve; in quem fortuna ſemper ruit manca. Poteſne noſcere quid ex his, ut proprium? Mulier poſcit te quinque talenta, vexat, perfunditque repulſum foribus gelidâ* aqua; *rurſus vocat. Eripe colla jugo turpi: age dic, liber, ſum liber. Non quis: enim dominus non lenis urget mentem, & ſubjectat acres ſtimulos laſſo verſatque negantem. Vel cum inſane, torpes* in *tabellâ Pauſiacâ, qui minus peccas atque ego, cum miror prælia Fulvi Rutubæque aut Placideiani picta rubrica aut carbone, contento poplite, velut ſi viri revera pugnent, moventes arma, ut feriant vitentque?* Etiamſi *Davus* appellandus eſt *nequam & ceſſator; at ipſe audis ſubtilis & callidus judex veterum. Si ducor fumante libo, ego* æſtimor *nil: ingens virtus atque animus* quæ ſunt *tibi reſponſat opimis cœnis? obſequium ventris eſt perniciosius mihi: cur? enim plector tergo: qui tu impunitior* qui *captas illa obſonia quæ nequeunt ſumi parvo? Nempè epulæ petitæ ſine fine inamareſcunt; pedeſque illuſi recuſant ferre corpus vitioſum. An hic puer peccat, qui mutat furtivam ſtrigilem ſub noctem uvâ; habet nil ſervile, qui parens gulæ vendit prædia? adde, quod non potes eſſe*

abſolute Command over himſelf; whom neither Poverty, nor Death, nor Chains affright; has the Courage to reſtrain his Appetites, to contemn Honours; and who has his All within himſelf; *his Mind well turned and even-ballanced, like a Globe* poliſhed and of a perfect Round, that nothing external can retard by reaſon of its Smoothneſs: On whom Fortune makes her Attacks ſtill without Effect. Can you diſtinguiſh any of theſe Qualities for yours? Your Miſtreſs demands of you five Talents, ſhe teazes and torments you, and having turned you out of Doors throws Water on you, *then* calls you back. *Pray* extricate your Neck from ſo ſhameful a Yoke, and like a Free-man ſay I am *and will be* free. You cannot ſay it, for an unrelenting Tyrant overpowers your Mind, plies you with the galling Spur when tired, and turns you which way he pleaſes in Spite of yourſelf. Again when you with Extaſy ſtand ſtaring, like a Mad-man, on Pauſias's Pictures, how are you leſs in Fault than I when *ſent on a Meſſage* I gaze with Admiration on the Combats of Fulvius and Rutuba, or of Placidianus, drawn *on ſome Sign-Poſt* with Red-Oker or with Charcoal, with one Knee bent *in a fencing Poſture*, as if the Champions were actually engaged in Fight, brandiſhing their Arms to puſh and parry off *the Thruſts?* *Yet* Davus *for this muſt be called* a Rogue, a Loiterer; but you are ſtiled a nice Judge, and great Critic in Antiques. If I be drawn away *ſometimes* with *the Scent of* a Cake ſmoaking *from the Oven*, I am good for nothing: *But* is your high Virtue and Reſolution Proof againſt *the Temptation of* ſumptuous Entertainments *? The Gratification of my Appetite, *ſay you*, coſts me dearer than it does you: Why? becauſe my Back is drub'd for it. *But pray* how are you leſs puniſhed for hunting after coſtly luxurious Fare? Be aſſured feaſting inceſſantly purſued ends in Bitterneſs, and the Feet cheated of their *proper Nouriſhment* refuſe at laſt to ſupport the Body ruined by Debauchery. Does that Slave offend who takes a Bunch of Grapes in Exchange for a Comb he had ſtole by Night? *and* has he nothing ſervile in his Nature, who, to pleaſe his Palate, ſells his

* *Dr.* Bentley *in his Edition put a Note of Interrogation after* opimis. *So does* Cuningham. *If it be read without the Interrogation, it muſt be conſidered ironically, which makes the Senſe the ſame.*

NOTES.

the Motions of his own Soul. They are all fixt to Happineſs by Virtue, and let looſe to Miſery by Vice.

83. 86. *In ſeipſo totus.*] As *Cicero* Paradox II. *Non poteſt non beatiſſimus eſſe* qui totus aptus eſt ex ſeſe, qui in ſe uno ſua ponit omnia.

86. *Teres atque rotundus.*] The Globular Figure is the moſt perfect and laſting, becauſe it moſt eaſily reſiſts Impreſſions from other Things, which cannot eaſily take hold of it, but ſlip on one Side. So *Plato* ſays, *God made the Univerſe round, that nothing might deſtroy it, but the Will of him who made it.*

95. *Pauſiaca.*] Pauſias was a famous Painter of *Sicyon*, contemporary with *Apelles*, and Scholar of *Pamphylus*. He was the firſt

Non horam tecum eſſe potes, non otia rectè
Ponere; teque ipſum vitas fugitivus & erro,
Jam vino quærens, jam ſomno fallere curam:
Fruſtrà: nam comes atra premit, ſequiturque fugacem.
  Unde mihi lapidem? Quorſum eſt opus? Unde ſagittas?
Aut inſanit homo, aut verſus facit. Ociùs hinc te
Nî rapis, accedes opera agro nona Sabino.

ORDO.

idem tecum horam, non rectè ponere otia; quærens fallere curam jam vino jam ſomno: fruſtra: nam atra comes premit ſequiturque fugacem.

Unde miniſtrabunt *lapidem mihi? Quorſum eſt opus? Unde* accipiam *ſagittas? Aut homo inſanit, aut facit verſus. Ni ocius rapis te hinc, accedes nona opera Sabino agro.*

SATIRA VIII.

This whole Piece is a very entertaining Scene. Naſidienus, *who is a very rich Perſon, but has no Taſte, will needs entertain* Mæcenas *and his Attendants. He procures as Company for him,* Varius, Fundanius *and* Viſcus, *three Perſons diſtinguiſh'd by their Merit, and highly in* Mæcenas's *Favour.* Mæcenas *brings along with him* Servilius *and* Vibidius. *To theſe ſeven are added* Nomentanus *and* Porcius, *two Paraſites of* Naſidienus's *Table. The Entertainment is ſuch as might be expected from a covetous Wretch, who had a Mind to do himſelf an Honour, and gain Reputation by treating Perſons of Diſtinction and Generoſity. There is indeed Profuſion, but totally irrational, and ſuch as leaves the Gueſts very ſenſible of a good Sto-*

UT Naſidieni juvit te cœna beati?
  Nam mihi quærenti convivam, dictus heri illìc
De medio potare die. Sic, ut mihi nunquàm
In vitâ fuerit meliùs. Da (ſi grave non eſt)
Quæ prima iratum ventrem placaverit eſca.
  In primis Lucanus aper; leni fuit Auſtro
Captus, ut aiebat cœnæ pater; acria circùm

ORDO.

Ut cœna beati Naſidieni juvit te? Nam heri dictus mihi quærenti convivam, potare illic de medio die? Sic, ut nunquam fuerit melius mihi in vitâ. Da (ſi non eſt grave) quæ prima eſca placaverit ventrem iratum.

In primis fuit Lucanus aper, captus leni Auſtro, ut pater cœnæ aiebat; circum quem

NOTES.

1. *Naſidieni.*] It was one *Naſidienus Rufus*, which is all we know of him, beſides what *Horace* mentions: *beati* is here a Word of ridicule.

3. *De medio potare die.*] This avaritious Debauchee would give himſelf the Air of a true one, by beginning his Entertainment at Noon.

Eſtate? Add to all theſe that you cannot bear to be one Hour alone, nor can employ your Leiſure Moments to any good Purpoſe; but fly from yourſelf *like* a Fugitive and Vagabond; now with Wine, now with Sleep, ſeeking to ſteal away from Care: Tho' in vain: For the grim Companion treads cloſe on your Heels, and purſues you as you fly.

HOR. Is there never a Stone? DAV. To what Purpoſe? HOR. Where are my Arrows? DAV. The Man is either mad or making Verſes. HOR. Hence quick; unleſs you take yourſelf away immediately, you ſhall make the ninth Drudge *to labour* in my Sabine Farm.

NOTES.

who painted Chaplets of Flowers of different Colours to pleaſe his Miſtreſs, who ſold them. One of his moſt beautiful Pieces, was one wherein he had painted his Miſtreſs fitting, and ſorting Flowers. This Picture was called Stephanoplocos, or the Maker of Chaplets. *Lucullus* bought it for a Thouſand Crowns.

SATIRE VIII.

mach. It is a common Expreſſion that covetous Perſons at Times treat the beſt: but whatever may be the popular Opinion, 'tis hard for a ſordid Wretch to diveſt himſelf of his habitual Temper all at once. Some Daſh of Avarice will ſhew itſelf in all his Hypocriſy. The fine Judgment of Horace *in this Satire is wonderful, becauſe he chuſes for the Relator of this Adventure a Perſon of the fineſt Taſte and Humour, and ſuch a one as omits no one ridiculous Circumſtance in the whole Affair. This Satire was writ before 744 of* Rome, *but that is all which can be determin'd about its Date.*

HOR. HOW liked you your Entertainment *pray* at happy Naſidienus's? For laſt Night as I was in queſt of you to ſup with me, I was told you had been there carouſing ſince Noon. FUND. So *well*, that I was never better pleaſed in my Life. HOR. Tell me, if it be not troubleſome, what Diſh firſt appeaſed your craving Stomach.

FUN. There was firſt a Lucanian Boar caught when a gentle South Wind blew, as we were told by the Maſter of the Feaſt:

NOTES.

Noon, contrary to the Cuſtom of all the ſober *Romans*.

3. *Sic ut mihi nunquam.*] Horace could not put his Story into the Mouth of a properer Perſon than *Fundanius*, who was the beſt Comic Poet of that Time, and cou'd eaſily hit all the Ridicule and Abſurdity of the Entertainment. *Sic mihi nunquam*, is an Ironical Hint.

Rapula, lactucæ, radices; qualia laſſum
Pervellunt ſtomachum; ſiſer, alec, fæcula Coa
His ubi ſublatis, puer altè cinctus acernam
Gauſape purpureo menſam perterſit, & alter
Sublegit quodcunque jaceret inutile, quodque
Poſſet cœnantes offendere; ut Attica virgo
Cum ſacris Cereris, procedit fuſcus Hydaſpes,
Cæcuba vina ferens; Alcon, Chium maris expers.
Hìc herus: Albanum, Mæcenas, ſive Falernum
Te magìs appoſitis delectat, habemus utrumque.
  Divitias miſeras! ſed queis cœnantibus unà,
Fundani, pulchrè fuerit tibi, nôſſe laboro.
  Summus ego, & prope me Viſcus Turinus; & infrà,
Si memini, Varius; cum Servilio Balatrone
Vibidius, quos Mæcenas adduxerat umbras.
Nomentanus erat ſuper ipſum, Porcius infrà,
Ridiculus totas ſimul abſorbere placentas.
Nomentanus ad hoc, qui, ſi quid fortè lateret,
Indice monſtraret digito. nam cætera turba,
Nos, inquam, cœnamus aves, conchylia, piſces,
Longè diſſimilem noto celantia ſuccum:
Ut vel continuò patuit, cùm paſſeris atque
Inguſtata mihi porrexerit ilia rhombi.
Poſt hoc me docuit melimela rubere, minorem
Ad lunam delecta. quid hoc interſit, ab ipſo
Audieris meliùs. tum Vibidius Balatroni;

ORDO.

erant *acria, rapula, lactucæ radices, qualia pervellunt laſſum ſtomachum*; etiam *ſiſer, alec*, & *fæcula Coa*. *Ubi, his ſublatis, puer altè cinctus perterſit acernam menſam purpureo gauſape*, & *alter ſubiegit quodcunque inutile jaceret, quodque poſſet offendere cœnantes*; *ut Attica virgo cum ſacris Cereris, fuſcus Hydaſpes procedit, ferens Cæcuba vina*; & *Alcon* ferens *Chium expers maris*. *Hìc herus* ait; *Mæcenas, ſive Albanum*, aut *Falernum delectat te magis appoſitis*; *habemus utrumque*.
Miſeras divitias! ſed, Fundani, laboro noſſe queis unà cœnantibus pulchre fuerit tibi.
Ego ſummus, & *Viſcus Turinus prope me*, & *Varius infra, ſi memini*; *Vibidius cum Servilio Balatrone, quos umbras Mæcenas adduxerat* tenebant medium lectum. *Nomentanus* in tertio lecto *erat ſuper ipſum, Porcius infra, ridiculus ſimul abſorbere totas placentas. Nomentanus ad hoc, qui monſtraret indice digito ſi quid fortè lateret. Nam cætera turba, nos, inquam, cœnamus aves, conchylia, piſces, celantia ſuccum longè diſſimilem noto: ut vel continuo patuit cum porrexerit ilia paſſeris atque rhombi inguſtata mihi. Poſt hoc docuit me melimela rubere, delecta ad lunam minorem. Quid hoc interſit, meliùs audieris ab ipſo. Tum Vibidius* ait *Balatroni*;

NOTES.

11. *Gauſape purpureo.*] Here's another ridiculous Action. There was no Cloth laid on this vulgar Table, and yet it was to be rub'd down with a purple Napkin, as if it had been of the greateſt Value.

13. *Ut Attica virgo.*] He humorouſly compares

Around *the Brim were* poignant Turnips, Lattices, and Raddiſh, ſuch as ſtimulate a palled Appetite, Skirrets, Anchovies, *and* Coan Lees. Theſe when removed, a Boy tuck'd high cleaned our Maple Table with a rough purple Cloth, and another gathered up what Superfluities lay *under the Table*, and whatever might give Offence to the Gueſts: Like an Athenian Virgin with the ſacred Symbols of Ceres, advances ſwarthy Hydaſpes, bearing *rich* Cæcubian Wines; and Alcon *carrying* the Wine of Chios unmixed with Sea-Water. Then *ſays* our Hoſt: Mæcenas, if you like Alban or Falernian better than what is before you, we have them both.

Hor. Unhappy Riches *to have ſo bad a Maſter!* But I am anxious to know * whom you had the Pleaſure to ſup with.

Fund. I was *at the Top of* the uppermoſt *Couch*, and next me Viſcus Thurinus; and Varius, if I remember, below *him*; *in the middle Couch* Vibidius, with Servilius Balatro, whom Mæcenas, *who ſat between them*, had brought along with him † uninvited. Nomentanus *again in the loweſt Couch* was above *our Hoſt* himſelf, *and* Porcius below, who afforded us Mirth by ſwallowing whole Cheeſe-Cakes at once. ‖ Nomentanus made it his Buſineſs to point out *to us* with his Finger whatever *nice* chanced to eſcape our Obſervation. For the reſt of us *who had no Taſte*, we, I ſay, ſupp'd *unheeding* on Oyſters, Fowl, or Fiſh, where lay concealed a § Reliſh quite different from common: As ſtraight appeared, when he help'd me to the Guts of a Sole and of a Turbot ſuch as I had never taſted. After this he informed me that the Apples of Paradiſe are ruddy, if gathered * when the Moon is not full. What Difference this makes, you will learn better from himſelf. Then Vibidius addreſſing Balatro: *Come* unleſs we drink *the Poiſoner* ‡ dry, we ſhall

* Queis cœnantibus una pulchre tibi fuerit. *Whom ſupping with you. you was ſo finely entertained.* † Umbras, *his Shadows.* i. e. *Who came to accompany him without being invited.* ‖ Nomentanus ad hoc, *&c.* Ad hoc *is here uſed the ſame Way as L.* 2. *Sat.* 6. 42.——Duntaxat ad hoc, quem tollere rheda vellet. iter ſaciens. § *Juice.* * *Ad lunam minorem*, the Moon not full, *may either ſignify her waxing or waning.* ‡ *Unleſs we drink to his Coſt.*

NOTES.

compares the Walk of the Footman *Hydaſpes* to that of the ſolemn religious Proceſſion of the *Athenian* Virgins, who bore on their Heads in Baſkets the ſacred Gifts to the Goddeſs *Ceres.* It is ridiculous to ſee a Servant come with ſuch a ſlow Pace, who brings Wine.

20. *Summus ego.*] We ought to obſerve the Order of the Gueſts. There are three Couches; the middle is the moſt honourable; next the higheſt; and afterwards the loweſt. On the higheſt Bed were laid *Fundonius*, with *Viſcus* and *Varius*; then on the Middle Bed, *Mæcenas*, between *Servilius Balatro* and *Vibidius*; on the loweſt *Naſidienus*, between *Nomentanus* and *Porcius* his Paraſites.

24. *Ridiculus totas ſimul abſorbere.*] Naſidienus had got thoſe two Paraſites to make the Elogium of his Entertainment. *Porcius* thought he could not acquit himſelf better than by ſwallowing whole certain little Puffs or Tarts, in order to perſuade every one of their Excellency.

Nos, niſi damnoſè bibimus, moriemur inulti:
Et calices poſcit majores. vertere pallor
Tum parochi faciem, nîl ſic metuentis ut acres
Potores: vel quòd maledicunt liberiùs; vel
Fervida quòd ſubtile exſurdant vina palatum.
Invertunt Aliphanis vinaria tota
Vibidius Balatroque, ſecutis omnibus: imi
Convivæ lecti nihilum nocuêre lagenis.
Affertur ſquillas inter muræna natantes
In patinâ porrecta. ſub hoc herus, Hæc gravida, inquit,
Capta eſt; deterior poſt partum carne futura.
His miſtum jus eſt; oleo, quod prima Venafri
Preſſit cella; garo de ſuccis piſcis Iberi;
Vino quinquenni, verùm citra mare nato,
Dum coquitur; (cocto Chium ſic convenit, ut non
Hoc magis ullum aliud) pipere albo, non ſine aceto,
Quod Methymnæam vitio mutaverit uvam.
Erucas virides, inulas ego primus amaras
Monſtravi incoquere; illotos Curtillus echinos,
Ut melius muriâ, quam teſta marina remittat.
  Intereà ſuſpenſa graves aulæa ruinas
In patinam fecêre, trahentia pulveris atri
Quantum non Aquilo Campanis excitat agris.
Nos majus veriti, poſtquam nihil eſſe pericli
Senſimus, erigimur. Rufus poſito capite, ut ſi
Filius immaturus obîſſet, flere: quis eſſet

ORDO.

niſi damnoſè bibimus, nos moriemur inulti: & poſcit majores calices. Tum pallor vertere faciem parochi, metuentis nil ſic ut acres potores: vel quòd liberiùs maledicunt; vel quòd fervida vina exſurdant ſubtile palatum. Vibidius Balatroque invertunt tota vinaria Aliphanis, omnibus ſecutis, convivæ imi lecti nihilum nocuere lagenis. Muræna porrecta in patinâ affertur inter natantes ſquillas. Sub hoc herus inquit, hæc gravida capta eſt, poſt partum futura deterior carne. Jus his ſquillis *miſtum eſt*; nempe *oleo quod prima cella Venafri preſſit; garo de ſuccis Iberi piſcis; dum coquitur vino quinquenni verum nato citrà mare; (Chium ſic convenit cocto, ut non ullum aliud* conveniat *magis hoc)* denique miſtum eſt *albo pipere, non ſine aceto, quod mutaverit Methymnæam uvam vitio. Ego primus monſtravi incoquere erucas virides, inulaſque amaras*; ſed *Curtilius* primus monſtravit incoquere *echinos illotos, ut melius muriâ quam marina teſta remittat.*

Interea aulæa ſuſpenſa fecere graves ruinas in patinam, trahentia tantum *pulveris atri quantum Aquilo non excitat agris. Nos veriti majus, poſtquam ſenſimus eſſe nihil pericli, erigimur. Rufus, poſito capite, ut ſi filius immaturus obiſſet* cœpit *flere: quis eſſet finis ni ſapiens Nomentanus ſic tolleret ami-*

NOTES.

40. *Secutis omnibus: imi convivæ lecti.*] Horace ſays every Body followed the Example of *Vibidius* and *Balatro*. *Mæcenas*, *Varius*, *Fundanius*, and *Viſcus* begun to drink freely. But the Gueſts of the loweſt Bed, *Nomentanus* and *Porcius*, did no Harm to the Bottles.

die without Revenge; and calls for larger Glaſſes. Then Paleneſs overcaſt our Entertainer's Face, who dreads nothing ſo much as ſtout Drinkers: *Doubtleſs* either becauſe they are too free of ill Language; or becauſe hot Wines blunt the Acuteneſs of the Palate. Vibidius and Balatro * drunk Bumpers, and ſoon emptied their Bottles, the reſt following their Example; † only at the lower End of the Table the Gueſts did no Harm to the Bottles. *Mean while* a Lamprey ſpread out in a Diſh amidſt ſwimming Shrimps is preſented. With that the Maſter: This, ſays he, was caught when pregnant, *for* after ſpawning its Fleſh had been worſe. The Broth for theſe *Shrimps* is mixed up *with various Ingredients*; *viz.* Oil which the principal Cellar of Venafrum preſſed; Pickle *made* of the Juice of Spaniſh Mackrel; Wine of five Years old, ‡ but ſuch as Italy produces; poured into it while boiling; when boiled the Chian ſuits it ſo well, that none does better; *laſtly* white Pepper, not without Vinegar ‖ of the Leſbian Grape: I myſelf firſt taught to boil green Rockets with it, and I the bitter *Roots* of Elicampane; but Curtillus *is the firſt who taught to ſtew therein* the Sea-Urchin, without waſhing it *in freſh Water*, as better than the Pickle which the Shell-Fiſh *of Greece* does yield.

Mean while the ſuſpended Hangings made a terrible Downfal on the Platter, drawing *along with them* more black Duſt than the North Wind raiſes in the Campanian Plains. We fearing *ſomewhat* worſe, after we found there was no Danger, take Courage. Rufus *our Hoſt* laying down his Head, as if his Son had untimely died, made piteous Lamentation. § How long might he have con-

* *Turn whole Hogſheads into Aliphanian Cups:* So called from *Alipha*, where Cups of a capacious Size were made. † *In the loweſt Bed.* ‡ *But produced on this Side the Sea.* ‖ *Which transformed the Methymnæan or Leſbian Grape into Corruption.* § *What would have been the End.*

NOTES.

Bottles. For as they were Paraſites of *Naſidienus* they were afraid of offending him, had they drunk like the reſt; to pleaſe him they made a Shew of Sobriety, while the reſt indulged themſelves in a Debauch. Here's an Air of fine Ridicule in this Place; for the Behaviour of the Paraſites expoſes in the ſtrongeſt Manner *Naſidienus*'s Avarice.

45. *Quod prima Venafri preſſit cella.*] He has a Mind to put off a common Oil for the beſt in *Italy*.

52. *Illetos Curtillus eclinos.*] Curtillus had taught the *Romans* to pickle the Sea Hedge-hog, without waſhing it firſt: becauſe it took from its Taſte. This *Curtillus* was a Debauchee, and ſtudied nothing but his Palate.

54. *Interea ſuſpenſa,* &c.] Here follow two heroic Verſes, which have a very good Effect in ſuch a ridiculous Deſcription.

57. *Nos majus veriti.*] They were afraid the Cieling might be falling, which was no unnatural Thought in a Miſer's Houſe that would not lay out a Crown to repair his Dwelling.

Finis, nì ſapiens ſic Nomentanus amicum
Tolleret? Heu, Fortuna, quis eſt crudelior in nos
Te Deus? ut ſempèr gaudes illudere rebus
Humanis! Varius mappâ compeſcere riſum
Vix poterat. Balatro ſuſpendens omnia naſo,
Hœc eſt conditio vivendi, aiebat: eòque
Reſponſura tuo nunquàm eſt par fama labori.
Tene, ut ego accipiar lautè, torquerier omni
Solicitudine diſtrictum, ne panis aduſtus,
Ne malè conditum jus apponatur, ut omnes
Præcincti rectè pueri comitique miniſtrent?
Adde hos prætereà caſus; aulæa ruant ſi,
Ut modò; ſi patinam pede lapſus frangat agaſo.
Sed convivatoris, utì ducis, ingenium res
Adverſæ nudare ſolent, celare ſecundæ.
Naſidienus ad hæc: Tibi Dî, quæcunque preceris,
Commoda dent; ita vir bonus es, convivaque comis:
Et ſoleas poſcit. tum in lecto quoque videres
Stridere ſecretâ diviſos aure ſuſurros.
  Nullos his mallem ludos ſpectâſſe. ſed illa
Redde, age, quæ deinceps riſiſti. Vibidius dum
Quærit de pueris, num ſit quoque fracta lagena,
Quòd ſibi poſcenti non dentur pocula; dumque
Ridetur fictis rerum, Balatrone ſecundo;
Naſidiene, redis mutatæ frontis, ut arte
Emendaturus fortunam. deindè ſecuti
Mazonomo pueri magno diſcerpta ferentes
Membra gruis ſparſi ſale multo, non ſine farre,
Pinguibus & ficis paſtum jecur anſeris albi,
Et leporum avulſos, ut multo ſuavius, armos,

O R D O.

cum? Heu, Fortuna, quis Deus eſt crudelior te in nos? ut ſemper gaudes illudere rebus humanis! Varius vix poterat compeſcere riſum mappâ. Balatro ſuſpendens omnia naſo, aiebat, eſt conditio vivendi: eoque par fama nunquam eſt reſponſura labori tuo. Tene, diſtrictum torquerier omni ſolicitudine, ut ego lautè accipiar. ne aduſtus panis, ne malè conditum jus apponatur, ut omnes pueri rectè præcincti comitique miniſtrent? Præterea adde hos caſus; ſi aulæa ruant, ut modò; ſi agaſo lapſus frangat patinam pede. Sed res adverſæ ſolent nudare, res ſecundæ celare ingenium convivatoris, uti ducis. Naſidienus ad hæc reſpondet: *Dî dent tibi quæcunque commoda preceris; ita es vir bonus, comiſque conviva; & poſcit ſoleas. Tum in lecto quoque videres diviſos ſuſurros ſtridere ſecretâ aure.*

Mallem ſpectaſſe nullos ludos prius *his. Sed age redde illa quæ deinceps riſiſti. Dum Vibidius quærit de pueris, num lagena quoque ſit fracta, quòd pocula non dentur ſibi poſcenti; dumque ridetur fictis rerum, Balatrone ſecundo; Naſidiene redis mutatæ frontis, ut emendaturus fortunam arte. Deinde pueri ſecuti magno mazonomo ferentes diſcerpta membra gruis ſparſi multo ſale non ſine farre; & jecur anſeris albi paſtum ficis pinguibus; & avulſos armos leporum, ut multo ſuavius, quam*

tinued, had not the ſage Nomentanus thus raiſed *the drooping Spirits of* his Friend ?, Ah Fortune, what Deity is more cruel to us than thou ? How thou always loveſt to make a Jeſt of human Affairs ! Varius could ſcarce ſmother a Laugh with his Napkin. Balatro, ſneering at all *that paſs'd*, This, ſaid he, is the State of *human* Life : So that *do your beſt* adequate Fame will never anſwer your painful Endeavours. Muſt you, to give me ſumptuous Entertainment, be thus perplexed and tortured with infinite Anxiety ! Leſt Bread over-baked, or ill ſeaſoned Broth be ſerved up ; that all the Servants equipp'd and dreſſed out in proper Order perform their Duties ? Add theſe unlucky Accidents beſides : If the Hangings tumble down as juſt now : If the Foot-Boy ſtumbling break a Diſh : But it is with the Maſter of a Feaſt as with a General, the Shocks of adverſe Fortùne uſually put his Talents to the Proof which lie concealed in Proſperity. To this Naſidienus : May the Gods grant thee all the Bleſſings thou deſireſt ; thou art ſo good, and ſo courteous a Gueſt : And calls for his Sandals. * Upon this a Whiſper went quite round the Table.

Hor. No Diverſion would I have more gladly ſeen : But prithee tell me what you laugh'd at next. Fund. While Vibidius aſks the Boys whether the Bottle too is broke, that Wine is not given him when he calls ; and while the Laugh goes round under feigned Pretences, Balatro promoting *our Mirth* ; re enter Naſidienus with a quite other Face, as deſigned to correct his *ill* Fortune by Addreſs : Followed next the Foot-Boys bearing in a huge Charger the diſmembered Body of a Crane, powdered with Plenty of Salt, not without Flour ; and the Liver of a white Gooſe fed with † freſh *juicy* Figs, and the Wings of Hares pluck'd off, as much ſweeter

* *Then in every Couch you might have marked divided Whiſpers buzzing in the ſecret Ear.*
† *Fat and juicy, i. e.* Freſh ; in Oppoſition to Figs that are dried.

NOTES.

60. *Ni ſapiens ſic Nomentanus,*] That is *Naſidienus* would never have finiſh'd making his tedious Complaints and Excuſes if *Nomentanus* with equal Wiſdom and Gravity had not comforted him in the following Manner.

64. *Balatro ſuſpendens omnia*, &c.] That is finely continuing the Jeſt in an Ironical Manner.

72. *Pede lapſus agaſo.*] All *Servilius*'s Words were ſo many ſmart Laſhes of Satire. The Bread in ſhort was burnt, the Sauces naught, the Servants rude, ignorant of their Buſineſs, and worſe dreſſed.

73. *Sed Convivatoris*, &c.] Balatro here makes uſe of a Comparison which puts the Whole in a ridiculous Light.

77. *Et ſoleas poſcit.*] When the *Romans* went to Table they put off their Shoes and took Slippers, which they quitted at the Foot of their Couches : And when they roſe, they put them on again. *Naſidienus* therefore calls for his Slippers, that he may go, and give ſome pretended Orders.

84. *Naſidiene redis.*] This ſudden Apoſtrophe of *Fundanius* gives a great deal of Vivacity to this Narration.

88. *Albi.*] The Livers of Birds were much eſteemed by the ancient *Romans*, eſpecially thoſe, as it ſeems from this Paſſage, of white Geeſe.

Quàm ſi cum lumbis quis edit. tum pectore aduſto
Vidimus & merulas poni, & ſine clune palumbes;
Suaves res, ſi non cauſas narraret earum, &
Naturas dominus: quem nos ſic fugimus ulti,
Ut nihil omninò guſtaremus; velùt illis
Canidia afflâſſet pejor ſerpentibus Afris.

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ſi quis edit cum lumbis. Tum vidimus & merulas aduſto pectore poni & palumbes ſine clune; ſuaves res, ſi dominus non narraret cauſas & naturas earum: quem nos ulti ſic fugimus ut guſtaremus nihil omnino; velut Canidia afflaſſet illis pejor ſerpentibus Afris.

NOTES.

92. *Suaves res.*] Here *Fundanius* intimates, that *Naſidienus*'s Abſurdity in pretending to point out the Quality and Goodneſs of the different Diſhes, was more inſupportable, than the ſordid Entertainment itſelf.

94

QUINTI HORATII FLACCI EPISTOLARUM. LIBER PRIMUS.

EPISTOLA I.

Horace *diſcovers the ſame fine Taſte, as a Philoſopher, that he does as a Poet. Of all the Parts of Philoſophy, Morality was his chief Study; becauſe every other Part, comparatively ſpeaking, is but an idle Speculation, and fruitleſs Curioſity; whereas the great Buſineſs of Morality is to better the Mind, and make Men happy. Virtue keeps always a Mean betwixt the oppoſite Vices that lie in Extremes, and few are capable of keeping it.* Horace *finding that the Philoſophers themſelves deviated from this Mean to either Extream, collected from each what was valuable, without attaching himſelf to any particular Sect. This wiſe and judicious Choice plainly appears in this Epiſtle, in which he excuſes himſelf to* Mæcenas *(who chided him for having ſuſpended his writing of Lyric Poems) and tells him that he deſtined the Remainder of his Time for forming his Morals. Among the many Impediments to Man's Happineſs, he chiefly attacks*

than if one ſhould eat them with the Loins; then we ſaw roaſted Blackbirds alſo ſerved up, and Ring-Doves without the Rump: Delicious Bits *enough*, had not the Maſter explained to us their Nature and Properties: From whom in Revenge * we fled without taſting a Morſel; as if Canidia had † poiſoned them worſe than the Serpents of Africa.

* *We fled ſo as to taſte nothing at all.* † *Blown upon them.*

NOTES.

94. *Ut nihil guſtaremus.*] This plainly ſhews that when *Fundanius* ſaid, he never was at a better Entertainment in his Life, he only ſpoke ironically.

95. *Canidia.*] Mention has been made of her before.

95. *Pejor ſerpentibus Afris.*] Afric has been always fruitful in Serpents and venemous Beaſts.

HORACE's EPISTLES.

BOOK I.

EPISTLE I.

two of the moſt common Vices, and for that Reaſon the moſt inſuperable. Firſt, he ſhews that 'tis a grand Miſtake to imagine that Happineſs conſiſts in vaſt Riches and high Preferments. Again, he ſhews that the Levity of Man's Mind inceſſantly carries him from one Object to another, without ever fixing upon any, which hinders us from diſcovering wherein our true Happineſs lies. The Poet adds that the criminal Complaiſance of our Friends greatly contributes to ſupport us in our Vices. And concludes with a ſatyrical Reflection on the Stoicks, to which the Surprize gives a great Deal of Wit and Beauty. In ſhort this Piece is full of ſprightly and pathetic Turns of excellent Morality.

PRIMÂ dicte mihi, ſummâ dicende camenâ,
Spectatum ſatis. & donatum jam rude, quæris,
Mæcenas, iterùm antiquo me includere ludo.
Non eadem eſt ætas, non mens. Vejanius, armis
Herculis ad poſtem fixis, latet abditus agro,
Ne populum extremâ toties exoret arenâ.
Eſt mihi purgatam crebrò qui perſonet aurem;
Solve ſeneſcentem maturè ſanus equum, ne
Peccet ad extremum ridendus, & ilia ducat.
Nunc itaque & verſus & cætera ludicra pono;
Quid verum atque decens, curo & rogo, & omnis in hoc ſum:
Condo, & compono, quæ mòx depromere poſſim.
Ac ne fortè roges, quo me duce, quo lare tuter:

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O Mæcenas, dicte mihi primâ, dicende mihi *ſummâ camenâ, quæris includere iterum antiquo ludo me ſatis ſpectatum, & jam donatum rude. Eadem ætas non eſt* mihi, *non* eſt eadem *mens; Vejanius, armis fixis ad poſtem Herculis, latet abditus* in *agro; ne toties exoret populum* in *extrema arena. Eſt qui crebrò perſonet aurem purgatam mibi: Solve ſanus maturè æquum ſeneſcentem, ne ad extremum peccet ridendus, & ducat ilia. Nunc itaque pono & verſus, & cætera ludicra: curo tantum & rogo quid eſt verum atque decens, & ſum omnis in hoc. Condo & compono* ea, *quæ poſſim mox depromere. Ac ne forte roges, quo duce, quo lare tuter me; addictus*

NOTES.

1. *Prima dicte mihi, ſummâ dicende camena.*] 'Tis generally thought that theſe Epiſtles were compoſed by *Horace* after his Odes and Satires; but the contrary will appear in the Sequel of theſe Remarks, where I ſhall ſhew that there are ſome Odes and Satires of a later Compoſition than ſeveral Epiſtles. What led the Learned into this Miſtake, is the firſt Verſe. Though at the ſame Time it muſt be owned, and it requires no great Penetration to ſee it, that this Epiſtle is among the lateſt Pieces of *Horace*, which he has placed firſt, not for its uncommon Beauty, according to *Scaliger*'s Judgment, but as a Dedication, a Practice obſervable in all the preceding Books; and in it he imitates *Virgil* in his 8th Eclogue complimenting Auguſtus thus,

A te principium, tibi deſinet.

Which is borrowed from *Homer* ἐν σοὶ μὲν λήξω σεῦ δ᾽ ἄρξομαι

i. e. *With you my Song ſhall begin, with thee ſhall end.*

Horace by ſuch an Addreſs to *Mæcenas* honours him like a Divinity, whom the Poets always invoke in the Beginning of their Performance.

5. *Vejanius, armis Herculis ad poſtem fixis.*] When any gave up his Buſineſs or Profeſſion, it was the Cuſtom to dedicate his Weapons, Tools, or Inſtruments to the God that preſided over them, as is obſervable in the Caſe of the celebrated Gladiator *Vejanius* (who for fear of loſing his acquired Glory retired into the Country, to prevent Sollicitations) after he had conſecrated his Arms to *Hercules* the reputed God of the Gladiators, to whoſe Honour a Temple was built near the Amphitheatres and Places of Exerciſe; and it was in theſe Temples that the Ceremony of admitting Gladiators was performed, and in them not only the Gladiators hung up their Arms, but likewiſe the Soldiers that were honourably diſcharged.

8. *Solve ſeneſcentem mature ſanus equum.*] Theſe are the Words which *Horace*'s Genius whiſpers into his Ears. A Metaphor taken from the Chariot Races in the Olympic Games. The Horſes that in theſe Races had won the Prize were not to run in them when old. No doubt *Horace* had in his

View

MÆCENAS, ſung by my firſt *and early* Muſe, and * who juſtly claims my lateſt, you want to engage me a-new in the old Liſts, after I have been † full long upon the Stage, and now preſented ‡ with a formal Diſcharge: *But alas!* my Age, my Genius is not the ſame *as formerly*. Vejanius, having fixed up his Arms on the Door-Poſt of Hercules's Temple, lives retired in the Country, that on the Extremity of the Stage he may not *be under the ſhameful Neceſſity to* ſupplicate ſo oft the Favour of the People, *when worſted*. ‖ Methinks I hear one inceſſantly ſounding in my attentive Ear, *be* wiſe betimes *and* diſengage *from the Race* your Courſer that now grows old, leſt he make a ridiculous Figure, and fail at laſt, § having no Breath to run. Henceforth then I lay aſide both Verſe, and all other frivolous Amuſements: I turn my Thought and Enquiry on * Truth and what is becoming *in Life*, and am wholly intent on this: I lay up and range in Order *Treaſures*, which I may bring forth as Occaſion offers. And if peradventure you would know, under what Lead-

* *To be ſung by my lateſt Muſe.* † *Seen enough.* ‡ Rude. *The* Rudis *was a wooden Foil given to the Gladiators in Sign of their Diſcharge.* ‖ *There is one who ſounds frequently.* § Ducat ilia, *draw his Flanks together, as Horſes do that are broken winded.* * *What is true.*

NOTES.

View theſe beautiful Verſes of *Ennius*,

Sicut fortis equus, ſpatio qui forte ſupremo
Vicit Olympia, nunc ſenio confecta quieſcit.

" Like as the generous Courſer, that in " the laſt Race has happily bore away the " Priſe, now ſpent with Age enjoys Repoſe."

11. *Quid verum atque decens.*] Truth, Honeſty and Honour, or what the *Greeks* call πρέπον, and the Latins *decens* and *decorum*, are the two Things which ſhould engroſs the Study and Attention of Mankind. The firſt depends on that Part of Philoſophy which conſiſts in the Contemplation and Knowledge of Things. The other depends on that which conſiſts in the Practice of Virtue. Truth is the Parent of Virtue and ever productive of it. As *Plato* admirably has it in the 6th Book of his Republick

Ἡγουμένης δ' ἀληθείας, &c.,

" When Truth is our Guide, 'tis im- " poſſible that a Train or Series of Vice " can be found in her Retinue: For how " is it poſſible? When Prudence and a re- " gular Life, which ſhe never fails to pro- " duce, are her inſeparable Companions." The full Meaning of the Word *decens* may be ſeen in the 1ſt Book of *Cicero*'s Offices, where he proves that it includes the Practice of all the Virtues, and of every Action that is worthy of human Nature. In ſhort 'tis the Union of Virtue and Truth that makes the accompliſhed Philoſopher or happy Man.

11. *Curo & rogo & omnis in hoc ſum.*] How ſtrong, conciſe, and expreſſive are theſe Words. A Man who makes it his Buſineſs to enquire after Truth, muſt uſe his Efforts, Induſtry, and Application to be informed of what is ſo; nor muſt he content himſelf with his own proper Diſquiſitions, but muſt alſo aſk and be inſtructed from others. Beſides, if he has a Mind to be a genuine Proficient in Philoſophy, he muſt without any Interruption be aſſiduous and conſtant in his Reſearches. Did Mankind obſerve this Method laid down and put into Practice by *Horace*, nothing would be difficult for them.

Nullius addictus jurare in verba magiſtri,
Quo me cunque rapit tempeſtas, deferor hoſpes.
Nunc agilis fio, & merſor civilibus undis,
Virtutis veræ cuſtos, rigiduſque ſatelles;
Nunc in Ariſtippi furtìm præcepta relabor,
Et mihi res, non me rebus, ſubjungere conor.
Ut mox longa quibus mentitur amica, dieſque
Longa videtur opus debentibus; ut piger annus
Pupillis, quos dura premit cuſtodia matrum:
Sic mihi tarda fluunt ingrataque tempora, quæ ſpem
Conſiliumque morantur agendi gnavitèr id, quod
Æquè pauperibus prodeſt, locupletibus æquè,
Æquè neglectum pueris ſenibuſque nocebit.
Reſtat, ut his ego me ipſe regam ſolerque elementis:
Non poſſis oculo quantum contendere Lynceus;
Non tamèn idcircò contemnas lippus inungi;
Nec, quia deſperes invicti membra Glyconis,
Nodoſâ corpus nolis prohibere chiragrâ.
Eſt quodam prodire tenùs, ſi non datur ultra.
Fervet avaritiâ, miſeroque Cupidine pectus?

ORDO.

Jurare in verba nullius magiſtri, deferor hoſpes quocunque tempeſtas rapit me. Nunc fio agilis, & merſor undis civilibus, cuſtos, rigiduſque ſatelles virtutis veræ: nunc relabor furtim in præcepta Ariſtippi, & conor ſubmittere res mihi, non me rebus. Ut mox videtur longa iis, *quibus amica mentitur; dieſque videtur longa* ſervis *debentibus opus: ut annus* videtur *piger pupillis, quos dura cuſtodia matrum premit; ſic tempora fluunt mihi tardi ingrataque, quæ morantur ſpem conſiliumque agendi id gnaviter, quod* præſtitum *æque prodeſt pauperibus, æque locupletibus; neglectum, æque nocebit pueris ſenibuſque. Reſtat ut ego ipſe regam ſolerque me his elementis. Si non poſſis contendere oculo* tantum *quantum Lynceus; tamen, non idcirco contemnas inungi,* ſi fueris *lippus. Nec quia deſperes membra Glyconis invicti, nolis prohibere corpus nodoſâ chiragrâ. Eſt prodire tenus quodam, ſi non datur ultra. Pectus fervet avaritia, miſeroque Cupidine? Sunt ver-*

NOTES.

14. *Nullius addictus jurare in verba magiſtri.*] Horace was never devoted to any Sect, but choſe the Truth wherever it appeared: A long Enquiry and Experience led him into the Knowledge both of the good Senſe, and the Foibles of every Sect; and as a Proof of this, with what ſurpriſing Succeſs did he run down and ridicule the falſe Notions of the Philoſophers, which none but one of an unprejudiced Mind could have done. Whereas had he blindly addicted himſelf to any one Sect, he would never have wrote with ſo much Succeſs againſt the others; becauſe his Railleries would have been look'd upon rather as the Effects of Party-Zeal, than the Conviction of Truth, and the Strokes of diſintereſted Wit.

18 *Ariſtippi furtim præcepta relabor.*] Ariſtippus made all his Philoſophy conſiſt in living well and enjoying himſelf, without being anxious about any thing. See his Character

er, * under what *philoſophic* Guide, I enliſt myſelf: Tied down † implicitly to follow no particular Maſter, wherever the Tempeſt drives me, ‡ I take up my Lodging *ſometimes with one, ſometimes with another*. Sometimes I engage in active Life, and am immerſed in the Waves of State-Affairs, a ſtrict Obſerver of, and zealous Partiſan for true Virtue: At other Times I ſlide back inſenſibly into the Maxims of Ariſtippus, and ſtrive to accommodate Circumſtances to my Temper, rather than ſuit my Temper to Circumſtances. As long as the Night appears to ‖ diſappointed Lovers; as long the Day to thoſe § whoſe Work's a Debt; as ſlow the Year to Minors, whom the harſh Tutorage of Mothers curbs: So tedious and irkſome ſlow thoſe Moments, which retard my Hope and Reſolution of vigorouſly executing that *Scheme of Life*, which equally concerns the Poor, as the Rich; *and* the Neglect of which equally hurts the Young and Old.

It remains that I regulate, and ſolace myſelf with theſe Elements *of Wiſdom, till I be able to make farther Progreſs*. Tho' you ſhould not be ſo ſharp-ſighted as Lynceus, yet you would not therefore neglect to be anointed *if* ſore-ey'd: Nor, becauſe you deſpair of the invincible Glycon's * Strength, will you be averſe to guard your Body from the knotty Gout. There is a certain Degree *at leaſt* to which one may arrive, if farther is not permitted. Is your Breaſt inflamed with Avarice, or ſome wretched Paſſion?

* Quo lare me tuter, *under the Tuition of what Houſe* or Sect of Philoſophers *I put myſelf*. † Jurare in verba, *to take an Oath to*. ‡ Deferor hoſpes, *I am carried*, or, I become *a Gueſt*. ‖ Quibus menſitus amica, *to whom a Miſtreſs breaks her Promiſe*. § Debentibus opus, *Who owe or are bound to a Taſk*.
* Membra, *Limbs*.

NOTES.

Character in the ſeventeenth Epiſtle of this Book.

28. *Non poſſis oculo quantum contendere Lynceus.*] This is ſome of that ſimple and natural Reaſoning which he calls Elements: But however ſimple and natural they are, they fully point out to us, that the Man who puts them in Practice has conſiderably advanced in Wiſdom. For what conſtitutes the true Philoſopher is, fully to comprehend the Neceſſity of taking Wiſdom for our Guide, even tho' we ſhould be able to follow her but with a ſlow Pace. The *Lynceus* ſpoke of here was the Son of *Aphareus*. He is reputed to have firſt found out Metal, and for this Reaſon he was reckoned to have ſo ſharp a Sight as to be able to penetrate by it into the very Bowels of the Earth. They tell us of another famous *Lynceus*, who was ſo quick-ſighted as to have ſeen, and numbered from the Harbour of *Carthage*, a Fleet ſailing out of the *Lelibean* Porte in *Sicily*.

32. *Eſt quodam prodire tenus, ſi non datur ultra.*] If Men could not get the better of their Vices till they arrived to the very Summit of Wiſdom, they might have ſome Pretence for deſpairing of ever affecting it. But 'tis happily ordered, that every Step we advance to the Top of this rough Mountain is a Victory obtained over the Enemy.

Sunt verba & voces, quibus hunc lenire dolorem
Poſſis, & magnam morbi deponere partem.
Laudis amore tumes? ſunt certa piacula, quæ te
Ter purè lecto poterunt recreare libello.
Invidus, iracundus, iners, vinoſus, amator;
Nemo adeò ferus eſt, ut non miteſcere poſſit,
Si modò culturæ patientem commodet aurem.
  Virtus eſt, vitium fugere; & ſapientia prima,
Stultitiâ caruiſſe. vides, quæ maxima credis
Eſſe mala, exiguum ſenſum, turpemque repulſam,
Quanto devites animi capitiſque labore.
Impiger extremos curris mercator ad Indos
Per mare pauperiem fugiens, per ſaxa, per ignes:
Ne cures ea, quæ ſtultè miraris & optas,
Diſcere, & audire, & meliori credere non vis?
Quis circùm pagos, & circùm compita, pugnax
Magna coronari contemnat Olympia, cui ſpes,
Cui ſit conditio dulcis ſine pulvere palmæ?
  Vilius argentum eſt auro, virtutibus aurum.
O cives, cives, quærenda pecunia primùm eſt;
Virtus poſt nummos: hæc Janus ſummos ab imo
Perdocet; hæc recinunt juvenes dictata, Seneſque,
Lævo ſuſpenſi loculos tabulamque lacerto.
Si quadringentis ſex ſeptem millia deſunt;
Eſt animus tibi, ſunt mores, & lingua, fideſque,
Plebs eris. at pueri ludentes, Rex eris, aiunt,

ORDO.

ba & voces, quibus poſſis lenire hunc dolorem, & deponere magnam partem morbi. Tumes amore laudis? ſunt certa piacula quæ, libello lecto ter purè, poterunt recreare te. Invidus, iracundus, iners, vinoſus, amator, denique *nemo eſt adeo ferus, ut non poſſit miteſcere, ſi modo commodet patientem aurem culturæ.*

Virtus eſt fugere vitium, & prima ſapientia eſt caruiſſe ſtultitiâ. Vides quanto labore capitis animique devites ea quæ credis eſſe maxima mala, nempe *exiguum cenſum, turpemque repulſam. Impiger mercator curris ad extremos Indos, fugiens pauperiem per mare, per ſaxa, per ignes: non vis diſcere, & audire, & credere meliori, ne cures ea quæ ſtulte miraris & optas? Quis pugnax circum pagos, & circum compita, contemnat coronari* ad *magna Olympia, cui ſit ſpes, cui dulcis conditio palmæ ſine pulvere.*

Argentum eſt vilius auro, aurum vilius *virtutibus. O cives, cives, pecunia eſt primum quærenda; poſt nummos, virtus: Janus ſummus ab imo perdocet hæc: Juvenes ſeneſque ſuſpenſi loculos tabulamque lævo lacerto, recinunt hæc dictata. Si ſex aut ſeptem millia deſunt quadringentis millibus num*morum, *eſt tibi animus, ſunt mores & lingua fideſque; tamen eris plebs. At pueri ludentes aiunt, Eris rex ſi facies recte. Eſto*

NOTES.

34. *Verba voceſque.*] He conſiders Philoſophy as having a kind of magical Force, like Spells and Incantations, to conjure away the unruly Paſſion of the Mind.

37. *Ter pure lecto poterunt.*] Ter is uſed here ironically, by which *Horace* laughs at the

There are Rules and Maxims, whereby you may alleviate this Pain, and * in great Meaſure get rid of the Diſeaſe. Are you ſwelled with Love of Praiſe, there are certain Remedies in Philoſophy; which, upon reading the Book of them thrice over with pure Intention, can reſtore you to yourſelf. The Envious, the Cholerick, the Indolent, the Intemperate, the Amorous; none is ſo wild and ſavage but he may be tamed, if he but lend a patient Ear to Diſcipline.

'Tis the firſt Virtue, to fly from Vice; and the firſt Wiſdom to get rid of Folly. See, † how you ſtretch your Wit and rack your Brain, to ſhun what you reckon the greateſt Evils, a ſmall Eſtate, and a ſhameful Repulſe *to your Ambition.* You haſte away an undefatigable Merchant to the Indies, flying Poverty through Seas, over Rocks, through Flames: *And* will you not hear, and learn, and take Advice of one who is wiſer, that you may attain to Unconcern about thoſe Things which you fooliſhly admire and covet? What Wreſtler *remaining always* about the Country ‡ Towns and Villages, would ſlight the Honour of being crown'd at the great Olympic Games, who had the Hope, who had the ſweet Proſpect of the Prize without Toil?

Silver is of leſs Worth than Gold, and Gold than Virtue: Yet, O Citizens, Citizens, Money, *ye cry,* muſt be ſought after in the firſt Place, *and* Virtue after Money: This is the general Doctrine ‖ from one End of Janus Street to the other: Theſe the Maxims ſung over and over by young and old, with their Money-Bags and Caſh-Books under their left Arm. If you want ſix or ſeven thouſand Seſterces of four hundred thouſand; tho' you have Courage, Probity, Eloquence, and Integrity, you ſhall *be no more than* a Plebeian. But the Boys at play will tell you, "If you act virtuouſly you ſhall be a King." Be this to each his brazen Wall, to be ſelf-con-

* *Put away great Part of the Diſeaſe.* † *With how much Toil of Mind and Head.* ‡ Compita, *the Places where the Country People met for their Wakes.* ‖ *Theſe Maxims the higheſt* Janus *from the loweſt inculcates.*

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the Superſtition of the Stoicks, who thought that the Number three was myſterious and ſacred.

43. *Turpemque repulſam.*] Horace terms a Refuſal diſgraceful in Compliance with the vulgar Way of Speaking: For he knew very well, that nothing made any Repulſe, Refuſal, or Diſappointment ſhameful, but the People's Caprice, who generally are ill Judges in this Caſe, as he obſerves in the 6th Satire of the 1ſt Book.

54. *Virtus poſt nummos.*] This is a Phraſe of *Phocylides,* who ſays, "That we are to "acquire Virtue after we have got where-"upon to live." No doubt Poverty is an Enemy to Virtue: But Experience proves that Riches don't ſecure Virtue.

59. *Plebs eris.*] The *Roman* People were divided into three Claſſes, *viz.* Senators, Equites, and Plebeians. Before a *Roman* cou'd be made a Senator, he muſt have 800000 Seſterces, and an Eques or Knight 400000. Under *Auguſtus* a Senator was to be worth 1200000. That is, about 8750*l.* Sterling.

Si rectè facies. Hic murus aheneus eſto,
Nil conſcire ſibi, nullâ palleſcere culpâ.
Roſcia, dic ſodes, melior lex, an puerorum
Nænia, quæ regnum rectè facientibus offert,
Et maribus Curiis, & decantata Camillis;
Iſne tibi meliùs ſuadet, qui, rem facias; rem,
Si poſſis rectè; ſi non, quocunque modo rem;
Ut propiùs ſpectes lacrymoſa poemata Puppî:
An qui fortunæ te reſponſare ſuperbæ
Liberum & erectum præſens hortatur, & aptat?
Quòd ſi me populus Romanus fortè roget, cur
Non, ut porticibus, ſic judiciis fruar îſdem,
Nec ſequar aut fugiam, quæ diligit ipſe vel odit;
Olìm quod vulpes ægroto cauta leoni
Reſpondit, referam; Quia me veſtigia terrent,
Omnia te adverſùm ſpectantia, nulla retrorſùm.
Bellua multorum es capitum. nam quid ſequar, aut quem?
Pars hominum geſtit conducere publica: ſunt qui
Cruſtis & pomis viduas venentur avaras,
Excipiantque ſenes, quos in vivaria mittant:
Multis occulto creſcit res fænore. verùm
Eſto, aliis alios rebus ſtudiiſque teneri:
Iidem eadem poſſunt horam durare probantes?
Nullus in orbe ſinus Baiis prælucet amœnis,

ORDO.

hic murus aheneus, conſcire nil ſibi, palleſcere nulla culpa. Dic ſodes, an *lex Roſcia* ſit *melior, an nænia puerorum, quæ offert regnum facientibus recte, decantata & maribus Curiis, & Camillis? Iſne ſuadet tibi melius, qui* ſuadet *ut facias rem: rem,* (inquam) *ſi poſſis recte; ſi non,* ut facias *rem quocunque modo; ut ſpectes poemata lacrymoſa Puppii propius: an is qui præſens hortatur & optat, te liberum & erectum reſponſare fortunæ ſuperbæ?*

Quod ſi populus Romanus forte roget me, cur ut fruor *porticibus, ſic non fruar iiſdem judiciis, nec ſequar aut fugiam, quæ ipſe diligit vel odit: referam* idem *quod cauta vulpes olim reſpondet leoni ægroto: Quia veſtigia omnia ſpectantia adverſum te, nulla vero retrorſum, terrent me. Bellua es multorum capitum, nam quid ſequar, aut quem? Pars hominum geſtit conducere* vectigalia *publica; ſunt qui venentur avaras viduas cruſtis & pomis, excipiantque ſenes, quos mittant in ſua vivaria. Res creſcit multis occulto fœnore; verum eſto alios teneri aliis rebus ſtudiiſque:* an *poſſunt iidem durare horam probantes eadem? Si dives dixit: Nullus ſinus in orbe prælucet amœnis Baiis; lacus & mare ſentit*

NOTES.

60. *Hic murus aheneus eſto.*] An able Critick has been perplexed in that he could not find the Reaſon why *Horace* uſes this Mode of Expreſſion *murus aheneus.* He undertook the painful Taſk, and having happily read in *Vegetius* that a Battalia of Soldiers armed cap-a-pie, each covering his Leader, were termed *murus aheneus,* he thought the Phraſe might be borrowed from this military Practice. Be that as it will, 'tis certain the Ancients intended no more by Brazen or Iron Walls but ſtrong Walls. Thus *Virgil*

——Cyclopum educta caminis
mœnia.

"Walls brought from the Cyclops's Forge.

And

ſcious of nothing *ill*, to be abaſhed with no Crime. Tell me, pray, which is more juſt, Roſcius's Law, or this *antiquated* Song of the Boys, ſung *in former Days* by the manly Curii and Camilli, which confers the Kingdom on thoſe that do well? Whether is he more in the right who counſels you to make a Fortune, a Fortune, honeſtly if you can; if not, by any Means a Fortune; that you may *have a Seat in the Orcheſtra*, and have a nearer View of the moving Tragedies of Puppius; or he who is conſtantly tutoring, and by his Example forming you to make head againſt the petulant Attacks of Fortune, with Reſolution and Bravery: If now the Populace of Rome ſhould aſk me, why I uſe not the ſame Judgment *of* Things with them, as I do the ſame Porticoes *and publick Walks*; and why I don't purſue or decline, juſt what they love or hate: I'll reply to them in the Words of the wary Fox of old to the ſick Lion: "Becauſe I am terrified to ſee all the Footſteps *of your Viſitors* pointing towards you, not any from you." You are a Monſter with many Heads: For what, or whom ſhall I follow? Some are fond of farming the publick Revenues: Some by Biſkets and Fruits make their court to mercenary Widows, and ſeek to enſnare old Men, * whom they may make their Prey. Many raiſe a Fortune by clandeſtine Uſury. But allowing that different Men are carried away by different Purſuits: Can the ſame Perſons continue for an Hour in their Approbation of the ſame Objects? Let the Man of Fortune ſay, no Corner in the World in Beauty ſurpaſſes the charming Baiæ: *Inſtantly* the *Lucrine* Lake and Sea

* Quos in vivaria mittant, *whom they may ſend into their Fiſh-Ponds*, i. e. Whom they may devour like Fiſhes which they reſerve for their Table. It is the ſame Alluſion with that in Sat. v. L. ii.

Plures annabunt thynni, & cetaria creſcent.

NOTES.

And in another Place,

——*Stat ferrea turris ad auras.*

61. *Nil conſcire ſibi, nulla palleſcere culpa.*] This explains the *recte facies* in the preceeding Verſe in a Manner full of Strength and Beauty. *Plato* in the firſt Book of his Republick has a fine Paſſage to this Purpoſe borrowed from *Socrates*. "The Man, ſays "he, who leads a juſt and unblameable "Life, has pleaſing Hope for his conſtant "Companion, which is a perpetual Source "of Joy to his Mind, and of Comfort to "his old Age: Even that ſweet Hope, "which, more than any other Divinity, "governs the inconſtant Minds of Mortals."

62. *Roſcia, dic ſodes, melior lex, an puerorum.*] The *Roſcian* Law was eſtabliſhed by *L. Roſcius Otho* Tribune of the People. This Law diſtinguiſhed *Roman* Citizens according to the Value of their Eſtates, and it expreſly bore that neither the *Liberti* nor *Libertini* cou'd be claſs'd among the *Equites*

Si dixit dives; lacus & mare ſentit amorem
Feſtinantis heri: cui ſi vitioſa libido
Fecerit auſpicium; cràs ferramenta Teanum
Tolletis fabri. lectus genialis in aulâ eſt?
Nîl ait eſſe priùs, melius nil cœlibe vitâ:
Si non eſt, jurat benè ſolis eſſe maritis.
Quo teneam vultus mutantem Protea nodo?
Quid pauper? ride: mutat cœnacula, lectos,
Balnea, tonſores; conducto navigio æquè
Nauſeat, ac locuples quem ducit priva triremis.
Si curtatus inæquali tonſore capillos
Occurri, rides: ſi fortè ſubucula pexæ
Trita ſubeſt tunicæ, vel ſi toga diſſidet impar,
Rides: quid, mea cùm pugnat ſententia ſecum?
Quod petiit, ſpernit; repetit quod nupèr omiſit?
Æſtuat, & vitæ diſconvenit ordine toto?
Diruit, ædificat, mutat quadrata rotundis?
Inſanire putas ſolennia me, neque rides,
Nec medici credis, nec curatoris egere
A prætore dati; rerum tutela mearum
Cùm ſis, & pravè ſectum ſtomacheris ob unguem
De te pendentis, te reſpicientis amici.
Ad ſummam, ſapiens uno minor eſt Jove, dives,
Liber, honoratus, pulcher, rex denique regum;
Præcipuè ſanus, niſi cùm pituita moleſta eſt.

O R D O.

amorem heri feſtinantis: cui, ſi libido vitioſa fecerit auſpicium, cras fabri tolletis ferramenta Teanum, Lectus genialis eſt in aula? ait nil eſſe prius, nil melius vitâ cælibe. Si non eſt, jurat eſſe bene maritis ſolis. Quo nodo teneam hunc *Protea mutantem vultus? Quid* facit *pauper? Ride; mutat cænacula, lectos, balnea, tonſores: æque nauſeat* in *conducto navigio, ac locuples quem priva triremis ducit.*

Si occurri tibi *curtatus capillos inæquali tonſore, rides: ſi forte trita ſubucula ſub ſit pexæ tunicæ, vel ſi toga diſſidet impar, rides: quid* vero *cum mea ſententia pugnat ſecum? Spernit quod petiit; repetit quod nuper omiſit; æſtuat, & diſconvenit toto ordine vitæ? diruit, ædificat, mutat quadrata rotundis? Putas me inſanire ſolennia, neque rides; nec credis me egere medici, nec curatoris dati à prætore; cum ſis,* O Mæcenas, *tutela mearum rerum, & ſtomacheris ob prave ſectum unguem amici pendentis de te, & reſpicientis te* unum.

Ad ſummam, ſapiens eſt minor Jove uno, dives, liber, honoratus, pulcher, denique rex regum; ſanus præcipue, niſi cum pituita eſt moleſta.

N O T E S.

69. *Aptat* Seems to be the true Reading, as in Dr *Bentley*'s and other Editions, not *optat*

73. *Olim quod vulpes ægroto cauta leoni.*] Horace alludes to the noted Fable of the Fox and old Lion. The latter finding himſelf thro' Age unable to ſeek his Prey, fell upon the Stratagem of decoying Animals into his Den under the Pretence of being ſick. The Fox perceiving the Deſign, would not enter, but aſked at the Entrance how the Lion did; upon which the Lion aſked why he did not enter? His Anſwer was, that he could obſerve the Traces of thoſe that entered, but none of thoſe that returned. The laſt Remark gives you the Application of this Fable.

76 *Bellua multorum es capitum.*] This is an admirable Picture of an inconſtant giddy People. *Plato* calls them θηρίον πολυκέφαλον.

ſhall feel the Ardour of this *new* Maſter, impatient *there to build a Seat*. To whom if once his capricious Humour * gives the Law: To Morrow, Workmen, *he will cry*, you muſt remove your Tools to Teanum. Is the genial Bed *prepared* in his Hall? No State, he ſays, is more eligible, none more agreeable than a ſingle Life. If not, he ſwears that the married People alone are happy. With what Chains ſhall I hold this Proteus *always* changing Shapes? † How is the *Caſe* with *the* Poor? equally ridiculous: *For all his Poverty* he changes his Garrets, his Beds, his Baths, his Barbers: *And* is ſurfeited *even with Pleaſuring* in his hired Boat as much as the Rich who ſails in a Galley of his own.

If I meet you with my Hair ‡ cut awry, you ſmile: If I chance to have a tattered Shirt below a Coat entirely new, or my Gown hangs more to one Side than the other, you laugh *and ſneer*. What *think you of me then*, when my Mind is at Variance with itſelf? Rejects what it deſired, again deſires what lately it deſpiſed: Is toſſed with a Flux and Reflux *of Paſſion*, and in the whole Tenour of Life is jarring *and inconſtant*: Pulls down, builds up, tranſforms ſquare to round, and round to ſquare: *When this is the Caſe* you think my Madneſs common, you neither laugh, nor believe that I have need of either Phyſician or a Guardian aſſigned by the Prætor; even you who are my Patron and Protector, and who would be diſguſted with the ‖ ſmalleſt outward Blemiſh in your Friend, who depends upon you and admires you.

To conclude, the wiſe Man is inferior to none but Jove, he is rich, free, noble, graceful; in ſhort, a King of Kings; above all, ſound and healthful, ſave when the Spleen moleſts him.

* Fecerit auſpicium, *ſerves him for an Auſpice. Which implies that Fancy and Caprice ſwayed him as much, as ſome Sign or Impulſe from Heaven.* † Quid pauper? ride. *What does the Poor? laugh*, or, mark his Abſurdity. ‡ *Cut by my uneven Barber.* ‖ Prave ſectum ob unguem, *for a Nail wrong cut.*

NOTES.

91. *Quid pauper? ride.*] Horace introduces *Mæcenas* to view the ridiculous Sight, *viz.* The poor People imitating in Miniature to the Life what the Rich do at large, by which the Poet ſhews that the Vice he treats of equally prevails among the Poor as among the Rich, and perhaps he has an Eye to himſelf, for *Horace* was very whimſical, which his Valet upbraids him with in the 7th Satire of the ſecond Book.

Romæ, rus optas; abſentem ruſticus urbem
Tollis ad aſtra levis.

92. *Conducto Navigio.*] The *Romans* that were rich had their little Gallies to take their Pleaſure in on Water; as *Plautus* informs us in the Caſe of *Gripus*, who became rich, and no ſooner was he ſo, but he muſt have a Pleaſure Boat. His Words are,

Poſt, animi cauſa, mihi navem faciam, atque imitabor
Stratonicum
Oppida circumvectabor——

And the Poor who were not able to purchaſe the Pleaſure Boats, rather than loſe their Pleaſure would hire them.

102. *Nec curatoris egere a Prætore dati.*] Fools were put under the Guardianſhip of their Parents. But if they had none, or if their Parents were not able to bear the Charge; the Prætors gave them Guardians.

EPISTOLA II.

Lollius, *who was Conſul in the Year of the City 733, and to whom* Horace *had wrote the 9th Ode of the 4th Book, had two Sons: One of theſe, but which is uncertain, obtained the Conſulſhip, and was Father to the Empreſs* Lollia: *'Tis to the eldeſt of theſe that* Horace *addreſſes this Epiſtle, in which he gives admirable Rules for reading the Poets with Advantage, particularly* Homer *their Prince; and at the ſame Time lays down excellent Precautions againſt Ambition, Avarice, Debauchery and Paſſion. And becauſe theſe Vices perfectly agreed with the Character of the Father,*

TROJANI belli ſcriptorem, maxime Lolli,
Dum tu declamas Romæ, Præneſte relegi:
Qui, quid ſit pulchrum, quid turpe, quid utile, quid non,
Plenius ac melius Chryſippo & Crantore dicit.
Cur ita crediderim, niſi quid te detinet, audi.
Fabula, quâ Paridis propter narratur amorem
Græcia Barbariæ lento colliſa duello,
Stultorum regum, & populorum continet æſtus.
Antenor cenſet belli præcidere cauſam.
Quid Paris? ut ſalvus regnet, vivatque beatus,
Cogi poſſe negat. Neſtor componere lites
Inter Peliden feſtinat & inter Atriden:
Hunc amor, ira quidem communitèr urit utrumque.
Quidquid delirant reges, plectuntur Achivi.
Seditione, dolis, ſcelere, atque libidine, & irâ,
Iliacos intra muros peccatur, & extra.

ORDO.

O Maxime Lolli, dum tu declamas Romæ, ego *relegi Præneſte ſcriptorem belli Trojani; qui dicit, quid ſit pulchrum, quid turpe, quid utile, quid non, plenius ac melius Chryſippo & Crantore. Niſi quid detinet te, audi cur crediderim ita.*

Fabula, quâ Græcia narratur colliſa lento duello Barbariæ propter amorem Paridis, continet æſtus ſtultorum regum & populorum, Antenor cenſet præcidere cauſam belli. Quid Paris facit? *Negat poſſe cogi, ut regnet ſalvus, vivatque beatus. Neſtor feſtinat componere lites inter Peleiden, & inter Atriden. Amor urit hunc, ira quidem communiter urit utrumque. Quicquid reges delirant, Achivi plectuntur.* Et *intra muros Iliacos, & extra, peccatur ſeditione, dolis, ſcelere, atque libidine, & ira.*

NOTES.

1. *Trojani belli ſcriptorem.*] Achilles's Reſentment, and not the *Trojan* War, makes the Subject of the Iliad. But the Connection that this famous War has with that, and the Deſcription *Homer* gives of all its Events in his Epiſodes, makes *Horace* conſider him as an Hiſtorian.

1. *Maxime Lolli.*] That is, *Lolli maxime fratrum,* the eldeſt of the two Brothers.

2. *Dum tu declamas Romæ.*] The young Gentlemen of *Rome* thought it a very honourable Thing to frequent the Forum to plead the Cauſe of particular Perſons: But before they adventured to give the Public any

Proof

EPISTLE II.

Dacier thinks that it was him, and not the Son that Horace *means here. But it cannot be the Father for this unanſwerable Reaſon:* Lollius *was reputed a Man of unblemiſhed Character in the Year* 754, *in which* Auguſtus *ſent him to* Aſia *as a Tutor to his Grand-Son* Caius Cæſar *to learn him the Art of War. So that his real Character was not known, by the Confeſſion of all Hiſtorians, till the Year* 754, i. e. *eight Years after* Horace's *Death. 'Tis probable this Epiſtle was written about the Year* 725 *or* 726.

WHILE you, illuſtrious Lollius, are making Declamations at Rome, I have once more read over at Prænefte, *Homer* the Writer of the Trojan War: Who ſets forth more fully and in a better Manner than either Crantor or Chryſippus, what is lovely, what deformed, what profitable, what pernicious. Hear, if Buſineſs don't hinder you, my Reaſon for being of this Opinion.

The Fable, wherein are deſcribed * the Miſeries which Greece ſuſtained from the lingering War † of Troy, occaſioned by the *criminal* Love of Paris, delineates the unruly Paſſions of fooliſh Princes and People. Antenor gives it as his Opinion, to cut off the Cauſe of the War, *by giving up Helen.* What does Paris? He declares that he never can be reduced *to comply with this Expedient*, tho' it be in order to reign in Safety, and ſecure the Happineſs of Life. Neſtor is officiouſly active to compoſe the Jarrs between Achilles and Agamemnon. Love inflames the latter, and Rage fires them both in common. Whatever Follies Kings commit, the Subjects ſuffer for them. Sedition, Frauds, Villany, Luſt, and Revenge prevail *both* within the Trojan Walls, and without.

* *Greece battered by.* † *Of Phrygia* or *Aſia*, in general eſteemed, as all other Nations, barbarous by Greece.

NOTES.

Proof of their Capacity in Eloquence, they uſed to exerciſe themſelves on certain Themes in private, under the Direction of able Maſters. *Declamare* ſignifies either of theſe, but in this Paſſage it bears the latter Meaning. Whatever Signification it bears, it can never be applied to *Lollius* the Father, as we have ſhewn already.

2. *Præneſte*] Was a Town of *Latium*, eighteen Miles diſtant from *Rome*, to which *Horace* retired during the Summer Heats for its fine cool Air.

4. *Chryſippo.*] This Philoſopher ſucceeded *Zeno* noted for his many Compoſitions. Of him we have ſpoke in our Remarks upon the Satires.

4. *Crantore.*] Crantor was a Scholar of *Xenocrates*, and one of the moſt famous that the Academic School produced. *Cicero* valued him much, and *Pliny* tells us in the Preface of his Hiſtory, that the *Roman* Orator made great Uſe of his Principles in his Book *de Conſolatione.* He was a Native of *Solos*, a Town ſituated on the *Cicilian* Shore. The Apathie or Inſenſibility of the Stoics was thought by him a whimſical Notion.

6. *Fabula quæ.*] Fabula, μυθος, the Fable is the Diſpoſition of the Subject, the Order and Arrangement of Parts that enter into the Compoſition of a Poem. For the Subject of the *Iliad* is no leſs a Fable than the Subjects of *Æſop*, with this Difference only, that *Æſop* ſpeaks of Beaſts, but *Homer* of Men, which make one a moral, and the other a rational Fable.

Rurſus quid virtus, & quid ſapientia poſſit,
Utile propoſuit nobis exemplar Ulyſſem:
Qui domitor Trojæ, multorum providus urbes
Et mores hominum inſpexit; latumque per æquor,
Dum ſibi, dum ſociis reditum parat, aſpera multa
Pertulit, adverſis rerum immerſabilis undis.
Sirenum voces, & Circes pocula nôſti:
Quæ ſi cum ſociis ſtultus cupiduſque bibiſſet
Sub dominâ meretrice fuiſſet turpis & excors,
Vixiſſet canis immundus, vel amica luto ſus.
Nos numerus ſumus, & fruges conſumere nati,
Sponſi Penelopes, nebulones, Alcinoique
In cute curandâ plus æquo operata juventus;
Cui pulchrum fuit in medios dormire dies, &
Ad ſtrepitum citharæ ceſſatum ducere curam.
Ut jugulent homines, ſurgunt de nocte latrones:
Ut teipſum ſerves, non expergiſceris? atqui
Si noles ſanus, curres hydropicus: & nî
Poſces ante diem librum cum lumine, ſi non
Intendes animum ſtudiis & rebus honeſtis;
Invidiâ vel amore vigil torquebere. nam cur,
Quæ lædunt oculos, feſtinas demere; ſi quid

ORDO.

Rurſus propoſuit nobis Ulyſſem utile exemplar, quid virtus, & quid ſapientia poſſit: Qui domitor Trojæ, providus inſpexit urbes & mores hominum multorum; & dum parat reditum ſibi, dumque parat reditum *ſociis, pertulit multa aſpera per æquor latum, immerſabilis adverſis undis rerum. Noſti voces Sirenum, & pocula Circes; quæ ſi ſtultus cupiduſque bibiſſet cum ſociis; fuiſſet turpis & excors ſub meretrice dominâ; vixiſſet immundus canis, vel ſus amica luto.*

Nos ſumus numerus, & nati conſumere fruges; ſponſi Penelopes, nebulones, juventuſque Alcinoi, operata plus æquo in curandâ cute: cui fuit pulchrum dormire in medios dies, & ducere ſomnum ceſſantem ad ſtrepitum citharæ. Latrones ſurgunt de nocte, ut jugulent homines: tuque *ut ſerves teipſum non expergiſceris? atqui ſi noles* expergiſci *ſanus, curres hydropicus: & ni poſces librum cum lumine ante diem, ſi non intendes animum ſtudiis & rebus honeſtis; vigil torquebere amore vel invidiâ. Nam cur feſtinas demere quæ lædunt oculos; vero ſi quid eſt animum, dif-*

NOTES.

17. *Rurſus quid virtus*, &c.] Horace after ſpeaking of the Subject of the *Iliad* preſents us with that of the *Odyſſey*; the Deſign of which is to ſhew us that Virtue and Wiſdom are the Things that conſtitute Man's Happineſs; and that nothing but theſe can conduct us ſafely thro' the rough and ſteep Paths of Life.

22. *Immerſabilis.*] This beautiful Expreſſion, which *Homer's* ἀβάπτιστος ſuggeſted to *Horace*, is ſufficient to make up the Panegyric of *Ulyſſes*.

28. *Sponſi Penelopes.*] Were the chief Men of *Ithaca*, and of the adjacent Iſles, who made their Addreſſes to *Penelope*.

Again, he hath ſet before us a fine Model of the Power of Virtue and Wiſdom, in *the Perſon of* Ulyſſes: Who having ſubdued Troy, wiſely ſtudied the Policies and Manners of many People; and, while he labours to accompliſh his own and his Friends Return over a vaſt Sea, endured numerous Hardſhips, never ſinking in the Waves of Adverſity. You have heard of the Songs of the Sirens, and *inchanting* Cups of Circe, which had he heedleſsly and intemperately drunk as his Companions did, he had been debaſed and deprived of Reaſon under the Dominion of a Proſtitute; being obliged to lead the Life of a naſty Dog or Sow that's ever wallowing in the Mire.

We are * the *common* Herd, born to eat up the Fruits of the Earth, *like* the Suitors of Penelope, the Sons of Prodigality, and the Youth of Alcinous's Court, who minded nothing elſe but pampering their Bodies, who thought it glorious to lie a Bed till Noon, and lull Care aſleep with the Sound of the Lute. Do Robbers riſe by Night to cut Men's Throats; and will not you awake to ſave yourſelf? But if you won't *bestir yourſelf* in Health, when ſeized with a Dropſy you will *be forced to* run *for Cure*: And if you don't call for your Book and Candle before Day, and apply your Mind to Study and ſome laudable Purſuit, you ſhall be tormented and kept awake with Envy or with Love. For why, are you reſtleſs till you remove what affects your Eye; and yet put off from

* Numerus, *a mere Number,* So many Names without any Signification.

NOTES.

28. *Alcinoique in cute curanda plus æquo operata juventus.*] Alcinous was King of *Corfu*, an Iſland in the Mouth of the Gulph of *Venice*. The Youth of this Prince's Court were ſunk in Sloth and Effeminacy. *Alcinous* himſelf gives this Character of them in the 8th Book of the *Odyſſey*, "That "Banqueting, Dreſſing, Muſick, Balling, "Bathing and Sleepin were the Circle of "Life thro' which his Court did run."

35. *Ne poſces ante diem librum cum lumine.*] Mechanics of the loweſt Kind, to advance their Work, do often forget their Food and Sleep. But the Beau Monde have leſs Eſteem for Wiſdom than a Smith or Turner has for his Trade, as *Marcus Antoninus* expreſſes it. A conſtant and unwearied Application are the grand Means of acquiring Wiſdom. Wiſdom ſpeaks thus in the Book of Truth, "I love thoſe who love me, "and thoſe who ſeek me early ſhall find "me."

37. *Vigil.*] Is oppoſed to *ante diem* in the 35th v. If you won't wake to Study and Buſineſs, you ſhall be forced to lie awake, when tormenting Love, Envy, or other unruly Paſſions, have ſprung up like Weeds in your uncultivated Mind.

38. *Quæ lædunt oculos feſtinas demere, &c.*] Here we have a lamentable Inſtance of Man's Folly and Blindneſs, who frequently in his Illneſs does too ſoon put himſelf under the entire Direction of a Phyſician, who ſometimes is no better than a Quack. But when he becomes a Prey to his Paſſions, the very worſt of Diſtempers, he delays from Year to Year to apply for the Direction and Advice of wiſe and thinking Men, who have the only ſovereign Medicines for ſuch Maladies. This Vigilance with Reſpect to the one, and Negligence of the other, is ſtill more abſurd from this Conſideration, That our Souls are the very Things which denominate us Men, our Bodies being no more than a Machine to which the Soul gives Motion and Life.

Eſt animum, differs curandi tempus in annum?
Dimidium facti qui cœpit habet. ſapere aude:
Incipe. vivendi rectè qui prorogat horam,
Ruſticus exſpectat dum defluat amnis: at ille
Labitur, & labetur in omne volubilis ævum.
 Quæritur argentum, puerisque beata creandis
Uxor; & incultæ pacantur vomere ſilvæ.
Quod ſatìs eſt, cui contingit, nihil ampliùs optet.
Non domus, & fundus, non æris acervus & auri
Ægroto domini deduxit corpore febres,
Non animo curas. valeat poſſeſſor oportet,
Si comportatis rebus benè cogitat uti.
Qui cupit ut metuit; juvat illum ſic domus, & res,
Ut lippum pictæ tabulæ, fomentà podagram,
Auriculas citharæ collectâ ſorde dolentes.
Sincerum eſt niſi vas; quodcunque infundis, aceſcit
Sperne voluptates: nocet empta dolore voluptas.
Semper avarus eget: certum voto pete finem.
Invidus alterius macreſcit rebus opimis:
Invidiâ Siculi non invenêre tyranni
Majus tormentum. qui non moderabitur iræ,

ORDO.

fers tempus curandi in annum? Qui cœpit, habet dimidium facti, aude ſapere, incipe. Qui prorogat horam vivendi recte, is ut *ruſticus expectat dum amnis defluat: at ille labitur, & labetur volubilis in omne ævum.*

Argentum quæritur, uxorque beata creandis pueris; & ſylvæ incultæ pacantur vomere. Is *cui* id *quod eſt ſatis contingit, optet nihil amplius. Non domus & fundus, non acervus æris & auri, deduxit febres ægroto corpore domini, non deduxit curas animo. Oportet* ut *poſſeſſor valeat, bene cogitat ſi uti rebus comportatis. Domus & res ſic juvant illum, qui cupit aut metuit, ut tabulæ pictæ* juvant *lippum, fomenta, podagram, citharæ, auriculas dolentes collecta ſorde. Niſi vas ſincerum eſt, quodcunque infundis, aceſcit. Sperne voluptates: voluptas empta dolore nocet. Avarus eget ſemper; pete certum finem voto. Invidus macreſcit opimis rebus alterius: Siculi tyranni non invenere tormentum majus invidiâ:* is *qui non moderabitur iræ,*

NOTES.

40. *Dimidium facti qui cœpit habet.*] Men are naturally indolent, and their Paſſions are mighty Obſtacles to their very Reſolutions of doing any Thing that is great or good. But when a Man ſurmounts this natural Indiſpoſition, and other Embarraſſments, his firſt Eſſays may be called a conſiderable Part of the Action. *Heſiod* was the firſt Author of this Proverb *αρχη δὲ τὸ ἥμισυ παντὸς*, "A Work begun is half "done."

42. *Ruſticus expectat dum defluat amnis.*] Horace compares a Man that puts off his Reſolutions upon meeting the leaſt Difficulty, to the Country Fellow in the Fable, who having never ſeen a River till he was ſtopt in his Journey by one, reſolves to proceed no further till the River ſhould run dry. There cannot be a more natural or more ſimple Repreſentation than this is. I make no doubt but in it *Horace* alludes to ſome common and received Fable of his Time.

47. *Non domus & fundus non æris acervus & auri.*] A certain Proof of this Truth, that every Thing beyond a Sufficiency is uſeleſs and ſuperfluous, is this, that the Ex-

ceſs

Year to Year the Time of curing * the Diſtempers of your Mind? † The half of his Work is done, that has *well* begun. Dare to be wiſe: Begin. He who defers the Hour of living well, is like the Clown *in the Fable*, waiting till the River be run out, *that he might go on his Way:* But *alas* it flows and will flow with a conſtant Courſe ‡ to Ages without End.

'Tis Money we're in queſt of, and a Wife that ſeems to promiſe ‖ a numerous Offspring; and, *to increaſe our Eſtates*, uncultivated Woods § are ploughed up: *But why all this ado*, he who is bleſt with what is enough, need aſk no more. 'Tis not Lands and Houſes, nor Heaps of Gold and Silver, that can baniſh Fevers from the Body of the ſick Owner, or Cares from his Mind. The Poſſeſſor muſt be ſound and healthful, if he propoſes to have the true Enjoyment of his Acquiſitions. To him that's covetous, or is enſlaved to Fear, a Houſe or an Eſtate gives juſt ſuch Satisfaction as a Picture to a Man whoſe Eyes are ſore, Fomentations to one that has the Gout, or ⸸ Muſic to Ears tormented with an Abſceſs. If the Veſſel is not ſweet, whatever you pour into it becomes ſour. Contemn Pleaſures: Pleaſure bought with Pain ‖‖ is much too dear. The covetous Man for ever wants: Set §§ Bounds to your Deſires. The envious Man pines away at the Proſperity of another: The Sicilian Tyrants never invented a Torment more cruel than Envy. That Man who will not govern his Anger, ſhall *ſooner or*

* Si quid eſt animum. *If any thing conſumes or preys upon your Mind.* † *He has the Half of the Work, who has begun.* ‡ *Thro' every Age.* ‖ *The bearing of Children.* § *Tamed by the Plough.* ⸸ *The Harp to Ears afflicted with collected Filth.* ‖‖ Nocet, *is hurtful.* §§ *A certain Boundary to your Wiſhes.*

NOTES.

ceſs cannot remove our Miſeries, or afford us any Conſolation in our uneaſy Moments. Wiſdom can effect both.

52. *Fomenta podagram.*] The Gout is ſo penetrating and acid an Humour, that no outward Applications hitherto known can ſtop its Courſe. The ſame may be ſaid of the Paſſions of the Soul; and he who imagines to alleviate them by the external Means of Wealth and Grandeur, ought to reaſon as *Anacreon* does in his Combat againſt Love, "To what Purpoſe is it to defend ourſelves without, when there is an Enemy within."

56. *Semper avarus eget.*] The Poet very abruptly preſents us with the Miſeries of Avarice, and one of the greateſt is that an avaritious Man is always poor, as *Pub. Syrus* has very well expreſſed it.

Avaro tam deeſt quod habet quam quod non habet.

i. e. "An avaritious Man is as much "deprived of what he poſſeſſes, as if he "had it not in his Poſſeſſion."

The *Arabians* explained this by a very ingenious Fable. They ſay that an avaritious Man and his Gold never live together. While the Miſer lives, his Gold is buried and lies as it were dead till the Miſer dies, and then it comes to light and circulates.

58. *Invidiâ Siculi non invenere tyranni.*] There is no Part of the World wherein there have been more Tyrants than *Sicily*. It was the very Neſt and Nurſe of Tyrants. No City was without them, as *Dionyſius* informs us.

Infectum volet eſſe, dolor quod ſuaſerit & mens,
Dum pœnas odio per vim feſtinat inulto.
Ira furor brevis eſt. animum rege! qui niſi paret,
Imperat: hunc frœnis, hunc tu compeſce catenâ.
Fingit equum tenerâ docilem cervice magiſter
Ire viam, quam monſtrat eques: venaticus, ex quo
Tempore cervinam pellem latravit in aulâ,
Militat in ſilvis catulus. nunc adbibe puro
Pectore verba, puer; nunc te melioribus offer.
Quo ſemel eſt imbuta recens, ſervabit odorem
Teſta diu. quòd ſi ceſſas, aut ſtrenuus anteis;
Nec tardum opperior, nec præcedentibus inſto.

ORDO.

volet illud *eſſe infectum, quod dolor & mens ſauſerit, dum per vim feſtinat pœnas odio inulto. Ira eſt brevis furor; rege animum, qui imperat, niſi paret: compeſce tu hunc frænis, hunc catena. Magiſter fingit equum, docilem tenerâ cervice, ire viam quam eques monſtrat. Catulus venaticus, ex quo tempore latravit pellem cervinam in aula, militat in ſylvis.* Tu *nunc adbibe verba puro pectore* dum es *puer; offer te nunc melioribus. Recens teſta diu ſervabit odorem, quo eſt ſemel imbuta. Quod ſi ceſſas, aut ſtrenuus anteas; nec opperior tardum, nec inſto præcedentibus.*

NOTES.

60. Dolor & mens.] Mens *here has the ſame Signification with* animus. v. 62. *Carm.* 1. 16.

Compeſce *mentem*, &c. *So* Catul. Epig. xv.

Quod ſi te mala *mens* furorque vecors
——impulerit.

63. *Qui niſi paret imperat.*] Socrates was the firſt that demonſtrated this Truth. For as there is no Medium 'twixt Good and Evil, Happineſs and Miſery, Health and Sickneſs, Folly and Wiſdom: So there is none for a paſſionate Mind, between Obedience and Tyranny: In a Word, it muſt be either un-

EPISTOLA III.

We have already remarked that Florus *in the Year of the City* 731, *made one of* Tiberius's *Retinue in* Dalmatia. *That Prince was employed, the following Years, in viſiting and regulating the Eaſtern Provinces until the Year* 734, *in which he received Orders to conduct his Troops into* Armenia, *while* Auguſtus *made Diſpoſitions on his Side to attack the* Parthians *by the Way of* Syria. Horace *deſcribes the Rout that* Tiberius *ſhould hold thro'* Thrace, *the* Helleſpont, *and the leſſer* Aſia, *and it agrees with* Velleius

later wiſh to have undone what Rancour and Heat of Paſſion may prompt him to, while he violently ruſhes on Satisfaction with Reſentment * thirſting for Revenge. Anger is a ſhort Madneſs. Rule your Paſſion; *for* if not kept under, it *ſurely* tyrannizes *over you*: Curb it with *Reaſon*'s Reins, hold it faſt bound in Shackles. The Maſter forms the docile Horſe, while his Neck is *yet* tender, to go which ever Way his Rider † chooſes. The young Hound, ſo ſoon as he has learned to open at the Buck's-Skin in the Hall, is trained *to the Chace* in the Foreſt. Now *then* while you are young, and your Mind uncorrupted, drink in theſe Maxims; now lend your Ear to thoſe of more Experience *than yourſelf*. The Caſk will long preſerve the Tincture of the Liquor with which it once is ſeaſoned when new. *Let us make uniform Progreſs in Virtue together*: But if you lag behind, or being full of Mettle get before me, *I bid you adieu*, *for* I neither wait for the ſlow, nor tread on the Heels of thoſe who have got the Start of me.

* Inulto, *unrevenged* or *not ſated with Vengeance*. † Monſtrat, *ſhews* or *directs him*.

NOTES.

der our Subjection and Obedience, or our abſolute and tyrannical Maſter.

70. *Quod ſi ceſſas, aut ſtrenuus anteis; nec tardum, &c.*] Theſe two laſt Verſes ſeem to be nothing but Raillery; however, they contain a wiſe and excellent Precept, *viz.* That Man once engaged in his happy Race, muſt go on without regarding thoſe who run with him. For to wait on thoſe who lag behind, is a Mark of Sloth and Lazineſs; as an Ambition of outſtripping the firſt, betrays Envy and Frowardneſs. But Wiſdom keeps a Medium between both theſe.

EPISTLE III.

Paterculus's *Account of it. The Letter preſents us with Pleaſures natural, moral, and critical; alſo with thoſe that regard Characters and Sentiments.* Florus *complained that* Horace *did not write to him. The latter, to pay him home in his own Coin, is at Pains to heap up a Number of Particulars both public and private, of which he would be glad to be informed from his Friend. 'Tis probable this Epiſtle was written in the 753d Year of the City.*

JULI Flore, quibus terrarum militet oris
Claudius Auguſti privignus, ſcire laboro.
Thracane vos, Hebruſque nivali compede vinctus,
An freta vicinas inter currentia turres,
An pingues Aſiæ campi colleſque morantur?
Quid ſtudioſa cohors operum ſtruit? hæc quoque curo,
Quis ſibi res geſtas Auguſti ſcribere ſumit?
Bella quis & paces longum diffundit in ævum?
Quid Titius, Romana brevi venturus in ora?
Pindarici fontis qui non expalluit hauſtus,
Faſtidire lacus & rivos auſus apertos:
Ut valet? ut meminit noſtri? fidibuſne Latinis
Thebanos aptare modos ſtudet, auſpice Muſâ?
An tragicâ deſævit & ampullatur in arte?
Quid mihi Celſus agit? monitus, multùmque monendus,
Privatus ut quærat opes, & tangere vitet
Scripta, Palatinus quæcunque recepit Apollo:
Ne, ſi fortè ſuas repetitum venerit olìm
Grex avium plumas, moveat cornicula riſum
Furtivis nudata coloribus. ipſe quid audes?

ORDO.

Juli Flore, laboro ſcire in *quibus oris terrarum Claudius privignus Auguſti militet. Thracane* tellus, *Hebruſque vinctus nivali compede, an freta currentia inter vicinas turres, an pingues campi colleſque Aſiæ morantur vos? Quid operum cohors ſtudioſa ſtruit? Curo hæc quoque; quis ſumit ſibi ſcribere res geſtas Auguſti? Quis diffundit* ejus *bella & paces in longum ævum? Quid Titius* facit, *venturus brevi in ora Romana. Qui auſus faſtidire lacus & rivos apertos, non expalluit hauſtus Pindarici fontis. Ut vale? Ut meminet noſtri? Studetne, Muſa auſp... aptare modos Thebanos fidibus Latinis? An* potius *deſævit & ampullatur in tragica arte? Quid mihi Celſus agit? monitus, multumque monendus, ut quærat opes privatas, & vitet tangere quæcunque ſcripta Apollo Palatinus recepit: ne, ſi forte grex avium olim venerit repetitum ſuas plumas, cornicula nudata furtivis coloribus moveat riſum. Quid* tu ipſe*

NOTES.

4. *An freta vicinas inter currentia turres.*] Here we have a ſmall geographical Deſcription of the *Helleſpont*, now called the *Dardanelles*. Upon the Shores of this Strait were two Forts or Caſtles, viz. *Seſtos* on the *European*, and *Abydos* on the *Aſian* Side. *Muſæus* calls them two neighbouring Towns oppoſite to one another. This *Seſtos* is famous for the Amours of *Hero* and *Leander*.

10. *Pindarici fontis qui non expalluit.*] By taking Draughts of *Pindar*'s Fountain he means the Imitation of his Style, as if *Pindar* had a Fountain peculiar to himſelf, whoſe Waters inſpired him with Enthuſiaſm and Poetic Fire, or rather as if *Pindar*'s Works were the very Fountain itſelf, which correſponds to what he ſays of *Pindar* in the 2d Ode of the 4th Book,

Monte decurrens velut amnis, imbres
Quem ſuper notas aluere ripas,
Fervet, immenſuſque ruit profundo
Pindarus ore.

The Word *expalluit* anſwers the Idea that *Horace* gave us formerly of *Pindar*, in the laſt mentioned Ode, where he ſays he found it ſo difficult a Taſk to imitate *Pindar*,

Pindarum

JULIUS Florus, I am in Pain to know in what Region of the Globe Claudius the Step-Son of Auguſtus is carrying on the War. Whether Thrace, and Hebrus bound in Chains of Snow, or the Firth *of the Helleſpont* that runs between the neighbouring Towers *of Seſtos and Abydos*, or Aſia's fertile Plains and Hills detain you? In what Works is *that Prince*'s ſtudious Retinue engaged? This too I am ſollicitous to learn. Who undertakes to write the Actions of Auguſtus? Who delivers down to future Ages his Wars and Treaties of Peace? What is Titius about, whoſe Praiſes will ere long be in every Roman Mouth, * whoſe Courage ſhrunk not from *bold* Draughts of the Pindaric Spring, daring to diſdain the Lakes and Rivulets that are open *and common to all*, is he in Health? Does he ever mention me? Is he buſied in adapting Theban *Pindar*'s Strains to the Roman Lyre, under the Muſe's auſpicious Influence: Or does he rage and aſſume the pompous Style in the Tragic Art? And how is Celſus employed? Who has been reminded, and muſt be reminded often, to acquire a Stock of his own, and forbear to † pillage whatever Writings ‡ are received into the Palatine Library; leſt if the Flock of Birds chance to come one Day to redemand their Feathers, the Daw ſtripp'd of his ſtolen Colours § become our Jeſt. What are you yourſelf attempt-

* Non expalluit hauſtus, *was not diſmaid,* or *did not grow pale at the Draughts* he took *of the Pindaric Spring.* † Tangere, *to touch* or *make free with.* ‡ *The* Palatine Apollo *hath received.* § Moveat riſum, *raiſe Laughter.*

N O T E S.

Pindarum quiſquis ſtudet emulari I-
ulc, ceratis ope Dædalea
Nititur pennis, vitreo daturus
Nomina ponto.

11. *Faſtidire lacus.*] This is a great Leſſon to our young Poets, who cannot begin too early to form upon great Models. *Titius* did this, and made ſuch conſiderable Progreſs, that his firſt Eſſays in Lyric Verſe deſerved a Panegyric from *Horace*, which would have done Honour to the moſt accompliſhed Poet

16. *Privatas ut quærat opes.*] This is an Advice of the utmoſt Conſequence, and if it was obſerved there would be leſs of that Plagiariſm which *Horace* upbraids *Albinovanus* with. 'Tis true one cannot too often read nor ſtudy the Authors in univerſal Vogue to be Maſters of their Turn of Mind, the Juſtneſs of their Thoughts, the true Taſte of their Writings, with the Beauty and Purity of their Stile. But Productions or Compoſitions muſt be made at our own Expence, for if we reſolve to make a publick and ſplendid Appearance, it ſhould always be with Money brought from our Stock.

17. *Palatinus quæcunque recepit Apollo.*] Horace ſpeaks here of the Palatine Library which *Auguſtus* built round a Temple he had dedicated to *Apollo*. The greateſt Honour paid to a Poet, was to have his Performances and Picture placed here.

19. *Grex avium plumas, moveat cornicula riſum.*] Horace alludes to a Fable of *Æſop*'s, which in ſhort is this, "A Jack-Daw dreſſed himſelf in all the fineſt Feathers of "the winged Tribe, and boaſted that he "was the moſt beautiful of Birds; upon "which the Swallow came and made a "Repriſal, whoſe Example the other Birds "followed, and left the poor Daw naked."

Horace

Quæ circumvolitas agilis thymâ? non tibi parvum
Ingenium, non incultum eſt, nec turpitèr hirtum.
Seu linguam cauſis acuis, ſeu civica jura
Reſpondere paras: ſeu condis amabile carmen;
Prima feres ederæ victricis præmia. quòd ſi
Frigida curarum fomenta relinquere poſſes;
Quò te cœleſtis ſapientia duceret, ires.
Hoc opus, hoc ſtudium parvi properemus & ampli;
Si patriæ volumus, ſi nobis vivere cari.
  Debes hoc etiam reſcribere, ſi tibi curæ,
Quantæ conveniat, Munatius. an malè ſarta
Gratia nequicquàm coit, & reſcinditur? at vos
Heu calidus ſanguis, heu rerum inſcitia vexat,
Indomitâ cervice feros. ubicùnque locorum
Vivitis, indigni fraternum rumpere fœdus,
Paſcitur in veſtrum reditum votiva juvenca.

ORDO.

audes? Quæ thyma agilis circumvolitas? Non eſt tibi ingenium parvum, non incultum, nec turpiter hirtum. Seu acuis linguam cauſis, ſeu paras reſpondere civica jura, ſeu condis carmen amabile; feres prima præmia victricis ederæ. Quod ſi poſſes relinquere frigida fomenta curarum, ires quo ſapientia cœleſtis duceret te. Parvi et ampli properemus hoc opus, hoc ſtudium, ſi volumus vivere cari patriæ, ſi volumus vivere cari *nobis.*

Debes etiam reſcribere hoc: Si Munatius eſt tibi tantæ *curæ, quantæ conveniat* eum eſſe tibi; *an gratia male ſarta nequicquam coit, & reſcinditur? At heu calidus ſanguis, heu inſcitia rerum vexat vos feros indomita cervice. Ubicunque locorum vos indigni rumpere fraternum fœdus vivitis, votiva juvenca paſcitur in veſtrum reditum.*

NOTES.

Horace has put the Crow for the Jack-Daw, becauſe the Daw is ſufficiently gay and pretty with his own Feathers; whereas the Crow is black all over. The Moral or Meaning of the Fable is ſo plain, that it requires no Explanation.

21 *Quæ circumvolitas agilis thyma.*] Horace compares *Florus* to the Honey Bee, as he does himſelf in the 2d Ode of the 4th Book,

——Ego, apis Matinæ,
More modoque,
Grata carpentis thyma per laborem
Plurimum, &c.

24. *Reſpondere civica jura.*] Reſpondere was the Term uſed of a Civilian, when he gave Advice to his Client in a Point of Law.

26. *Frigida curarum fomenta relinquere poſſes.*] "Could you but forſake the cold "Fomentations of Care." We have explained in the Senſe of the old Commentator, who underſtands by *Frigida fomenta*, avaritiam, ambitionem, quæ reddunt hominem ad bene agendum plane frigidum. So *Cruquius: Pereleganter divitias & opes ait eſſe fomenta frigida, alludens ad frigoris naturam, quod ſimul & gravat & tardat feſtinantem, humique deprimit.*

37.

ing? What Thyme are you fluttering about *like the* active *Bee*? Your Genius is not low, nor is it unpoliſhed and ſhamefully neglected. Whether you improve your Eloquence for the Bar, or are preparing to give Council in the Laws of your Country, or are compoſing ſome charming Poem, you ſhall bear away the firſt Prize of the victorious Ivy. Could you but diveſt yourſelf of thoſe Paſſions that nouriſh Care, and check the Fire of the Soul, you might arrive *at that Perfection* to which heavenly Wiſdom would lead you. This Work, this Purſuit, let us, *whether* low or high, ply with Vigour, if we deſire to be *of uſe* to our Country, or dear to ourſelves. Of this too you muſt inform me in your Anſwer, whether you have that Regard for *your Brother* Munatius which you ought. Or is it but a ſham Reconciliation, patched up and *juſt on being* diſſolved again? But whether the Heat of *youthful* Blood, or Want of Experience, tranſports ye, thus wild and untractable: In whatever Spot ye live, tho' ye act thus unworthily to violate fraternal Union, I have a Heifer feeding which I have vowed to offer to the Gods at your Return.

NOTES.

27. *Quo te cœleſtis ſapientia.*] How many young Gentlemen are there, endued with the happieſt Geniuſes and Diſpoſitions in the World, and yet this glorious Proſpect that promiſes ſo fair comes to nothing by their leading an obſcure, idle, effeminate, and dull Life, uſeleſs to themſelves, their Families, and to the State, of which they are burthenſome Members. At laſt they diſappear to this World, as if they had never exiſted in it. To what might they not have aſpired had they had Courage to conquer ſome of the Propenſities of Youth, which diſgraced and ruined them.

34. *Indomita cervice.*] A Metaphor taken from a young Steer, whoſe Neck is not tamed, and accuſtomed to the Yoke.

35. *Indigni fraternum rumpere fœdus.*] Nothing ſhould be reckoned more ſacred and inviolable than the Friendſhip of Brothers, and nothing is generally attended with more dreadful Conſequences than the Breach of it: For Brothers to differ, is as abſurd as for the Hands, Feet, *&c.* to conſpire to deſtroy one another, inſtead of mutually ſupporting themſelves, as by Nature deſigned. Mean Time 'tis a rare Thing to ſee Brothers in perfect Harmony; they are like the Scales of a Balance that are ſcarcely a Moment in Æquilibrio, but when one riſes the other falls.

36. *Paſcitur in veſtrum reditum.*] Horace had the tendereſt Affection for his Friends, which ſhewed itſelf in their Abſence by a voluntary Vow of offering Sacrifice to the tutelary Gods upon their ſafe Return. This he did for *Plotius Numida* upon his Return from the *Spaniſh* War, as we have it in the 36th Ode of the firſt Book:

Et thure & fidibus juvat
Placare & vituli ſanguine debito
Cuſtodis Numidæ Deos.

Alſo upon *Auguſtus*'s Return from *Gaul*;

Me tener ſolvet vitulus relicta
Matre, qui largis juveneſcit herbis
In mea vota.

EPISTOLA IV.

Some ſuſpect that 'tis not to the Poet Tibullus *that* Horace *addreſſes this Letter.* Dacier *is poſitive for the Affirmative: And tho' I'm of his Opinion, yet I cannot ſupport it without deſtroying his Proofs for it.—This Piece is writ in that free and eaſy Manner that Friendſhip requires. There are in*

ALBI, noſtrorum ſermonum candide judex,
Quid nunc te dicam facere in regione Pedanâ?
Scribere quod Caſsî Parmenſis opuſcula vincat;
An tacitum ſilvas inter reptare ſalubres,
Curantem quidquid dignum ſapiente bonoque eſt?
Non tu corpus eras ſine pectore. Dî tibi formam,
Dî tibi divitias dederant, artemque fruendi.
Quid voveat dulci nutricula majus alumno.
Quàm ſapere, & fari ut poſſit quæ ſentiat; utque
Gratia, fama, valetudo contingat abundè,
Et mundus victus, non deficiente crumenâ?
Inter ſpem curamque, timores inter & iras,
Omnem crede diem tibi diluxiſſe ſupremum.

ORDO.

O Albi, candide judex noſtrorum ſermonum, quid dicam te nunc facere in regione Pedana? An dicam te *ſcribere quod vincat opuſcula Caſſii Parmenſis, an tacitum reptare inter ſalubres ſilvas, curantem quidquid dignum eſt* viro *ſapiente bonoque? Non eras tu corpus ſine pectore. Dii dederant tibi formam, dii* dederant *tibi divitias, artemque fruendi.*

Quid nutricula voveat majus dulci alumno, quam ſapere, & ut poſſit fari quæ ſentiat; utque gratia, fama, valetudo contingat ei *abunde, & victus mundus, crumenâ non deficiente?*

Inter ſpem curamque, inter timores & iras, crede omnem diem diluxiſſe ſupremum tibi.

NOTES.

1. *Sermonum.*] By which he modeſtly means his Satires and Epiſtles. Sat. I. iv. 42. *Nam ſiquis ſcribat, uti nos, ſermoni propiora, putes hunc eſſe poetam.*

2. *In regione Pedana.*] Pedum was of old a little Town of *Latium,* ſituated between *Præneſte* and *Tivoli,* near the Aqueduct *Aqua-Claudia,* a little below *Scaptia.* In this Territory of *Pedum, Tibullus* had a Country-ſeat, the Remainder of his Paternal Eſtate. *Titus Livius* ſays, that in his Time this *Pedum* was not in being.

7. *Di tibi divitias.*] If *Dacier* is to be believed, *Tibullus* was a prodigal debauched Gentleman, that was obliged to retire to the Country to avoid his Creditors. But if we examine Things narrowly, and without Prejudice, we ſhall find him of a quite different Character, *viz.* A Gentleman, who finding his opulent Fortune conſiderably abridg'd, through the unhappy Circumſtances of the Times, did, by a wiſe Oeconomy and Management of its Remains, live honourably, and ſpent his Time either in a Campaign, or in the uſeful Studies of Philoſophy and the Belles Lettres. I could without Difficulty ſhew, that *Tibullus*'s Misfortune was only owing to his Attachment, during the Triumvirate, to *Meſſala,* an Adherent of *Brutus* and *Caſſius*; that his Eſtate was diſtributed by *Auguſtus*'s Orders to his veteran Soldiers in the Year 713, of which he only thereafter recovered a Part.

7. *Artemque fruendi.*] To tell a Man, after

EPISTLE IV.

it the niceſt and moſt delicate Touches of Morality, Praiſe, and Raillery. The Date of this Epiſtle may be about the Year of the City 720. *when* Tibullus *was thirty Years of Age, and* Horace *thirty-one.*

ALBIUS *Tibullus*, thou candid Critic of theſe my Epiſtolary Writings, how may I ſuppoſe you are now employed at your Country-ſeat? in writing *Verſes* which may exceed *in Number* the *voluminous* Epigrams of Caſſius of Parma, or in taking * your ſolitary Walks amongſt the healthful Groves, intent on whatever is becoming a wiſe and virtuous Man? † You have a fine Soul; the Gods have given you Beauty, the Gods have given you Riches, and Skill to uſe them. What more can the fond Nurſe pray for in Behalf of her beloved Foſter-child, than that he may have Wiſdom, and be able to expreſs his Sentiments aright; that he may be in high Reſpect *and* Credit; have Reputation, Health, a clean and wholeſome Diet, and ‡ never know what it is to want Money? Amidſt the Hopes and Cares, the Fears and Diſquietudes *of Life*, deem every Day § you live to be your laſt; *then* welcome will ‖ come the un-

* *Creep ſoftly or ſilently along*, as thoſe who are in a muſing Poſture. † *You was not a Body without a Mind.* ‡ *With a Purſe never empty.* § *To have ſhone the laſt upon you.* ‖ *That ſhall not be expected.*

NOTES.

after he had embezaled a fine Eſtate, that the Gods gave him Wealth and the Secret of enjoying it, would be a noble Compliment! This is an Abſurdity inſeparable from thoſe who have explained this Epiſtle according to *Dacier*, and which they are forced to give to ſeveral Paſſages of this Epiſtle.

8. *Quid voveat dulci nutricula majus alumno.*] There can be nothing more tender than the Affection that Nurſes ſhew to the Children they foſter: They never fail to pray for a thouſand fine Things to them, as *Perſius* obſerves;

Hunc optent generum Rex & Regina: Puellæ
Hunc rapiant: quidquid calcaverit hic roſa fiat.

" May my Child be the Son-in-law of ſome " King or Queen. Let the young Ladies " be captivated with him. Let the blooming Roſe ſpring from the Ground he treads " on."

13. *Omnem crede diem tibi diluxiſſe ſupremum.*] Seneca in explaining a Saying of *Heraclitus, Unus dies par omni eſt:* " One Day " is equal to all that ſucceeds;" does it thus in his 12th Epiſtle: *In ſomnum ituri læti hilareſque dicamus: Vixi & quem dederat curſum fortuna peregi. Craſtinum ſi adjunxerit Deus, læti recipiamus. Ille beatiſſimus eſt & ſecurus ſui poſſeſſor qui craſtinum ſine ſollicitudine expectat. Quiſquis dixit vixi, quotidie ad lucrum ſurget:* " When " we go to bed, let us with Gaiety ſay; " I have lived and finiſhed the Courſe that " the Fates decreed me. He is the only " happy Man, and undiſturbed Poſſeſſor of " his Soul, who unconcernedly waits To-" morrow's Day. Whoever can ſay at " Night, I have lived, can riſe every Morn-" ing to ſay he is a Gainer."

Grata ſuperveniet quæ non ſperabitur hora.
Me pinguem & nitidum bene curatâ cute viſes,
Cùm ridere voles, Epicuri de grege porcum.

O R D O.

Hora quæ non ſperabitur ſuperveniet grata.

Cum voles ridere, viſes me pinguem & nitidum, cute bene curata, porcum de grege Epicuri.

N O T E S.

14. *Grata ſuperveniet, &c.*] Hope, in ſome Senſe, deprives us of more Pleaſure than it affords us. Any Happineſs that we obtain without being anticipated by Hope, is

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EPISTOLA V.

Horace *writes this Epiſtle to* Manlius Torquatus, *inviting him to a Supper, which he aſſures him would be neat and elegant, tho' he could not promiſe it to be ſumptuous and ſplendid, The Stile of this and the other Epiſtles is ſimple and natural. There are ſome light Touches of Morality, that were requiſite for* Torquatus, *interſperſed in it. To this he adds a ſhort but*

SI potes archaicis conviva recumbere lectis,
Nec modicâ cœnare times olus omne patellâ;
Supremo te ſole domi, Torquate, manebo.
Vina bibes iterùm Tauro diffuſa, paluſtres
Inter Minturnas Sinueſſanumque Petrinum.
Si melius quid habes, arceſſe; vel imperium fer.
Jamdudùm ſplendet focus, & tibi munda ſupellex.
Mitte leves ſpes, & certamina divitiarum,
Et Moſchi cauſam. cràs nato Cæſare feſtus

O R D O.

Si potes recumbere conviva lectis archaicis, nec times cœnare omne olus modicâ patellâ; O Torquate, manebo te domi, ſupremo ſole. Bibes vina diffuſa, Tauro iterum conſule, *inter paluſtres Minturnas, Petrinumque Sinueſſanum. Si habes quid melius, arceſſe; vel fer imperium. Focus jamdudum ſplendet, & ſupellex munda eſt tibi. Mitte ſpes leves, & certamina divitiarum, & cauſam Moſchi, Cras feſtus dies nato Cæſare dat veniam ſom-*

N O T E S.

1. *Archaicis.* Whether we read *Archaicis*, or *Archiacis lectis*, the Senſe is the ſame; the one ſignifies ancient, or primitive; the other of *Archias*'s old faſhioned Make. Tho' it muſt be owned *Archiacis* ſeems to be the true Reading; chiefly becauſe *Archaicis* makes wrong Quantity, the ſecond Syllable being long.

3. *Supremo te ſole.*] That is, till the Setting of the Sun. It was one of the twelve Tribes, *Sol occaſus ſuprema tempeſtas eſto.* "Let the ſetting Sun conclude the "Day." A Man of *Torquatus*'s Buſineſs could not come ſooner to ſup.

3. *Torquate.*] This cannot be the *Lucius Manlius Torquatus* that was Conſul in the Year that *Horace* was born, for it is plain from *Cicero*, that this *Torquatus* died ſoon after his Conſulſhip; but it is probable he might have been the Grandſon of

Torquatus

expected Hour. When you would be merry, you may viſit me, *whom you will find* fat and ſleek, and in good Plight of Body; *in ſhort*, a Hog of Epicurus's Herd.

NOTES.

is received with higher Pleaſure than when Hope gives us previous Notice of it, for this Advertiſement beforehand ſerves to exhauſt the Pleaſure in Deſires after it; while, on the contrary, the Mind with Vivacity graſps the Pleaſure in its full Force. In ſhort, nothing tranſports us more than agreeable Surpriſes.

15. *Me pinguem & nitidum.*] Horace is playing here upon his own Make and Stature, for he was corpulent and low of Stature.

EPISTLE V.

lively Encomium on Wine, as a Declaration of his Good-humour, and of the Diſpoſition with which he was to receive his illuſtrious Gueſt. Dacier *fixes the Date of this Epiſtle in the Year of* Rome 728, *others ſix Years later.*

IF you can *content yourſelf* * to be a Gueſt at a Table of primitive Simplicity, and have no Averſion to ſup on nothing but a † moderate Diſh of Herbs, I'll expect you Torquatus ‡ in the Evening. You ſhall drink Wine tunned when Taurus was Conſul the ſecond Time, *it came from* between marſhy Minturnæ and *the Mountains of* Petrinus on Sinueſſa's Borders. But if you have any better, order it hither, or elſe § take up with mine. My Hearth has been garniſhed *and in order long ago*, and all my Furniture clean and neat for your Reception; lay aſide frivolous Hope, Competitions for Riches, and the Cauſe of Moſchus. To-morrow, the

* *To reſt on ancient Couches.* † *Wholly on Herbs in a moderate Diſh.* ‡ *At the laſt of the Sun, or Sun-ſetting.* § *Bear or take the Law from me.*

NOTES.

Torquatus the Conſul, to whom *Horace* addreſſes the Ode, *Diffugere nives.*

1. *Jamdudum ſplendet focus.*] It appears from what follows, that this Epiſtle was written in Summer, conſequently there was no occaſion for a Chamber-fire, nor did a Diſh of Herbs require any great Fire in the Kitchin: Therefore *Focus* here muſt ſignify his Houſe. *Horace* uſes a Phraſe much like this in the 11th Ode of the 4th Book:

Ridet argento domus.

But if it is a Fire that the Poet means, it muſt be one for the Bagnio, which the Entertainer furniſhed to his Gueſts. Thus in the 19th Ode of the firſt Book *Horace* demands of *Telephus*,

——*Quis aquam temperet ignibus?*
Quo præbente domum?

9. *Et Moſchi cauſam.*] This *Moſchus*, as we learn from ſome Scholiaſts, was an Orator of *Pergamus*, for whom *Torquatus* ſtood Counſel upon an Impeachment of Poiſoning.

9. *Cras nato Cæſare feſtus, &c.*] Some contend,

Dat veniam ſomnumque dies: impunè licebit
Æſtivam ſermone benigno tendere noctem.
Quò mihi fortuna, ſi non conceditur uti?
Parcus ob hæredis curam, nimiùmque ſeverus,
Aſſidet inſano, potare & ſpargere flores
Incipiam, patiarque vel inconſultus haberi,
Quid non ebrietas deſignat? operta recludit,
Spes jubet eſſe ratas, ad prœlia trudit inertem,
Solicitis animis onus eximit, addocet artes.
Fæcundi calices quem non fecere diſertum?
Contractâ quem non in paupertate ſolutum?
Hæc ego procurare & idoneus imperor, & non
Invitus; ne turpe toral, ne ſordida mappa
Corruget nares; ne non & cantharus, & lanx
Oſtendat tibi te; ne fidos inter amicos
Sit, qui dicta foras eliminet; ut coeat par,
Jungaturque pari. Brutum tibi, Septimiumque,
Et, niſi cœna prior, potiorque puella Sabinum
Detinet, aſſumam. locus eſt & pluribus umbris:
Sed nimìs arcta premunt olidæ convivia capræ.
Tu, quotus eſſe velis, reſcribe; & rebus omiſſis
Atria ſervantem poſtico falle clientem.

ORDO.

numque: licebit impune tendere æſtivam noctem benigno ſermone. Quo fortuna datur mihi, *ſi non conceditur uti* ea? Homo *parcus nimiumque ſeverus ob curam hæredis, aſſidet inſano Incipiam potare & ſpargere flores, patiarque haberi vel inconſultus. Quid ebrietas non deſignat? Recludit operta, jubet ſpes eſſe ratas, trudit inertem ad prælia, eximit onus animis ſolicitis, addocet artes. Quem fæcundi calices non fecere diſertum? Quem non* fecere *ſolutum in contractâ paupertate?*

Ego & idoneus, & non invitus, imperor procurare hæc; ne toral turpe, ne mappa ſordida corruget nares; ne non & cantharus, & lanx oſtendat te tibi; ne ſit aliquis *inter amicos fidos, qui eliminet dicta foras; ut par coeat jungaturque pari. Aſſumam tibi Brutum, Septimiumque, & Sabinum, niſi cœna prior potiorque puella detinet* eum. *Eſt & locus pluribus umbris: ſed capræ olidæ premunt convivia nimis arcta.*

Reſcribe tu, quotus velis eſſe; &, omiſſis rebus, poſtico falle clientem ſervantem atria.

NOTES.

contend, that *Auguſtus*, others, that *Julius Cæſar* is meant here; but I take it to be a more reaſonable Conjecture to apply this Verſe to *Caius Cæſar*, *Agrippa*'s and *Julia*'s Son, born the Beginning of *September*, in the Year of the City 734. *Nato Cæſare* is put for *ob Cæſarem recens natum*, at leaſt it ſignifies ſo much. This appears to me to be the natural Senſe; and I can ſee no Force in any Objection againſt it. This young Prince was the Firſt Fruit of *Agrippa*'s Marriage with the Heireſs of the Family of the *Cæſars*. His Birth gave *Auguſtus* a Grandſon, which muſt have been a great Conſolation to him upon the Death of young *Marcellus*.

11. *Æſtivam ſermone benigno, &c.*] This points out the Seaſon in which *Caius* was born; alſo the Time when this Letter was compoſed. *Tendere* is here put in Oppoſition to *æſtivam noctem*, the ſhort Summer Nights. *Horace* propoſes to entertain his Friend

Feſtival-Day for Cæſar's Birth, allows Suſpenſion from Buſineſs and Time to be a-bed: *therefore* we may freely protract the Summer Night in facetious Converſation. For what End have I a Fortune, if 'tis not given me to enjoy it? He who is niggardly and too ſelf-denied for the ſake of his Heir, * is next to a Fool. I will begin the Debauch, and ſcatter Flowers around. I will even bear to be accounted mad. What Wonders does not † Wine? It diſcloſes Secrets; ratifies and confirms our Hopes; thruſts the Coward forth to Battle; eaſes the anxious Mind of its Burthen; inſtructs *the Ignorant* in Arts *and Sciences.* Whom has not a chearful Glaſs made eloquent? Whom not quite free and eaſy from pinching Poverty?

This as my proper Taſk I willingly preſcribe to myſelf, to take care that neither a greazy Carpet, nor foul Napkin, give Diſguſt; that both Pots and Plates *ſhine ſo bright as to* ſhew you your own Image; that there be none to carry out of Doors what is ſaid among faithful Friends; that Intimates meet, and be matched with ſuch. I'll invite Brutus to be with you, and Septimius, and Sabinus *too,* unleſs a prior Invitation, and a Miſtreſs more engaging keep him from us. There is alſo Room for ſeveral Gueſts of your own bringing. But *in this ſultry Seaſon* ſenſible Inconveniencies attend too crowded Entertainments. Write me back how many you would be; and laying Buſineſs aſide, ſteal out at the Back-door from your Client waiting in your Veſtible.

* *He ſits by a Mad-man.* † See Note 16.

NOTES.

Friend at a greater Length than the Summer Night would admit

15 *Inconſultus baberi.*] Horace choſe rather to enjoy his Eſtate with Pleaſure among his Friends, than to deny himſelf all Amuſements with a View to enrich his Heir, tho' he ſhould be accounted a Fool for ſo doing.

16. *Quid non ebrietas deſignat?*] This is an Encomium on Wine, very like that in the Ode, *O nata mecum.* It does not mean here Drunkenneſs, but a moderate Carouſe.

19. *Fœcundi calices quem non fecere diſertum?*] This is true of Wine taken moderately; but if there is Exceſs, the fine Vapour that carries Vivacity and Sprightlineſs to the Mind, is converted into a thick Smoke, that darkens the Underſtanding, and clouds the Judgment. The Humour that was formerly gay and facetious, now becomes Stupidity; the eloquent Tongue now faulters, and can expreſs nothing but what is either fooliſh or extravagant.

21. *Hæc procurare & idoneus imperor, & non invitus,*] I am charged to take care of theſe Things, both as being the proper Perſon, and not unwilling.

23. *Corruget nares.*] Make you draw up your Noſe in Wrinkles, as People do when any Thing offends their Smell.

28. *Pluribus umbris.*] Several Shadows, *i. e.* Gueſts that come without formal Invitation in Company with thoſe who are invited.

30. *Tu, quotus eſſe velis, reſcribe.*] That the Maſter of the Feaſt might not be too ſhort, or too much in his Preparations, thoſe invited acquainted him what Number of Perſons they were to bring along with them, at leaſt he begged that they ſhould determine the Number.

EPISTOLA VI.

The Subject of this Epiſtle is Admiration, the ſecret Spring that ſets all human Paſſions in Play, and produces that infinite Variety of Movements that fills all the Scenes of Life: Of it there are two Kinds; one, clear-ſighted and rational, that leads to Virtue; the other, blind and capricious, that makes us wander from it. Horace *in this Epiſtle ſhews us, that the grand Cauſe of our Unhappineſs and Miſery, is the Admiration of Objects unworthy of it. From this he leaves you to conclude, that Virtue is the only Object worthy of our Eſteem and Purſuit: This Truth has been handled by*

NIL admirari, prope res eſt una, Numici,
Solaque quæ poſſit facere & ſervare beatum.
Hunc ſolem, & ſtellas, & decedentia certis
Tempora momentis, ſunt qui formidine nullâ
Imbuti ſpectent. quid cenſes munera terræ?
Quid maris, extremos Arabas ditantis & Indos?
Ludicra quid, plauſus, & amici dona Quiritis,
Quo ſpectanda modo, quo ſenſu credis, & ore?
Qui timet his adverſa, fere miratur eodem
Quo cupiens pacto: pavor eſt utrobique moleſtus:
Improviſa ſimul ſpecies exterret utrumque:
Gaudeat, an doleat; cupiat, metuatne, quid ad rem;

ORDO.

O Numici, nil admirari eſt prope res una ſolaque, quæ poſſit facere & ſervare hominem *beatum. Sunt qui imbuti nulla formidine ſpectent hunc ſolem, & ſtellas, & tempora decedentia certis momentis. Quid cenſes* quod ad *munera terræ? Quid* quod ad munera *maris ditantis extremos Arabas & Indos? Quid* quod ad *ludicra, plauſus, & dona amici Quiritis? Quo modo, credis, ſpectanda ſunt, quo ſenſu, & ore? Qui timet adverſa his miratur fere eodem pacto quo cupiens: pavor eſt moleſtus utrobique, ſimul ac ſpecies improviſa exterret utrumque: Quid ad rem,* num *gaudeat, an doleat; cupiat, metuatne, ſi quidquid vidit melius pejuſve ſpe*

NOTES.

1. *Nil admirari, prope.*] I join *prope* with *admirari* in the Tranſlation, which I take to be *Horace's* Meaning; for otherwiſe, the Propoſition would be both general and falſe, but exactly true when joined. To admire nothing is what we are incapable of, and a Thing even impoſſible to human Nature: But to abſtract one's Eſteem from the Things that are generally admired, is the Part that a wiſe Man will always act. And this is the very Thing that the Poet propoſes here to render Men happy.

2. *Facere & ſervare beatum.*] These two Words contain an admirable Definition of true Happineſs. Momentary or temporary Pleaſure can never render us happy; therefore our Purſuits ſhould center on Pleaſures that are durable and laſting, or, in *Horace's* Words, *facere & ſervare beatum.*

3. *Hunc ſolem, & ſtellas.*] Naturally ſpeaking, nothing can raiſe the Wonder and Admiration of Mankind ſo much, as the ſtupendous Structure of the Univerſe, the conſtant and uniform Motion of all the Bodies that make up the Syſtem of Things, the regular Revolution of our Seaſons, with all the Wonders of the heavenly Bodies, and of this Globe we tread on. Yet there have

EPISTLE VI.

him in ſeveral Places of the preceding Books; but here he repreſents it in a quite different Light, that has all the agreeable Graces and Strength neceſſary to Perſuaſion. The firſt Principles of Morality cannot be too often or ſufficiently preached to Mankind; and in doing this, 'tis of the utmoſt Conſequence to repreſent them in various Views and Colours: A Thing that the delicate Make of our Minds requires. This Epiſtle is later than the Year 729, as appears by the 26th Verſe.

TO admire nothing, Numicius, is almoſt all in all, and what alone can make and keep us happy. There are *thoſe* who can behold this Sun and Stars, and the Seaſons that ſtill are ſhifting with regular Variations, without being ſeized with any Concern. What think you *then* of the Treaſures of the Earth, or thoſe of the Sea, whereby the remoteſt Arabs and Indians are enriched? What of *amuſing* Shows, the Applauſes and * Honours which the Roman Populace confer on their Favourites; in what Manner, with what Thoughts, with what Looks are they to be regarded? The Man who dreads the Ills oppoſed to theſe, is carried away with *blind* Admiration, much in the ſame Way as he who deſires them; Fear is equally troubleſome to both; the unexpected Event amazes and confounds them both alike. What matters it whether he joy or

* *The Gifts* or *Favours of the Roman when a Friend.*

NOTES.

have been Philoſophers who have unconcernedly looked upon all theſe Things without being tranſported with the leaſt Degree of Wonder or Surprize. How is it poſſible then that we can value and admire Things ſo contemptible as Gold, Gems, Places, Popular Applauſe, Dignities, when we ſee Philoſophers neither moved nor affected with the moſt aſtoniſhing and ſurprizing Things in Nature? This is *Horace*'s Reaſoning. 'Tis paſt all Doubt, that there is nothing in the Univerſe that of itſelf deſerves our Admiration. The Heavens, Sun, Stars, and Seaſons, *&c.* obey, as we do, the Laws impoſed on them by our Great Creator: All theſe grand Objects may ſerve to make us look down upon every Thing inferior to them; and while theſe refuſe our Admiration, they direct it to that Being on whom it ſhould center.

5. *Quid cenſes munera terræ?*] By *munera terræ* is meant Gold, Silver, Precious Stones, with all the valuable Metals that the Earth affords, or rather that Men laboriouſly extract out of its Bowels.

6. *Quid maris, extremos Arabas ditantis & Indos?*] The Word *munera* muſt be repeated here, to denote the Riches of the *Indian* and *Arabian* Seas; the *Arabia* meant here is *Arabia the Happy*, that lies by the *Perſian* Gulph, where to this Day they fiſh for Pearl, as they do at *Cape de Commorin* in the *Eaſt-Indies.*

9. *Qui timet his adverſa.*] All Mankind don't ſet the ſame Value upon the Gifts and Preſents of Fortune, which have no intrinſick Worth but what the Fancy of Men puts upon them. Some retrench their Deſires, and tell us, that they only aim at ſo much as would exime them from thoſe Diſadvantages, which the Want of would occaſion: For, ſay they, I have no Plot upon being rich, but I'm afraid of being poor; I have no Deſire after Publick Shews, I

Si, quidquid vidit melius pejuſve ſuâ ſpe,
Defixis oculis, animoque & corpore torpet?
Inſani ſapiens nomen ferat, æquus iniqui;
Ultra, quàm ſatìs eſt, virtutem ſi petat ipſam.
  I nunc, argentum, & marmor vetus, æraque, & artes
Suſpice: cum gemmis Tyrios mirare colores;
Gaude, quòd ſpectant oculi te mille loquentem:
Gnavus manè forum, & veſpertinus pete tectum,
Ne plus frumenti dotalibus emetat agris
Mutus; et (indignum, quòd ſit pejoribus ortus,)
Hic tibi ſit potiùs, quàm tu mirabilis illi.
Quidquid ſub terrâ eſt, in apricum proferet ætas;
Defodiet, condetque nitentia. cùm benè notum
Porticus Agrippæ, & via te conſpexerit Appî;
Ire tamèn reſtat Numa quò devenit & Ancus.
Si latus aut renes morbo tentantur acuto,
Quære fugam morbi. vis rectè vivere? quis non?
Si virtus hoc una poteſt dare, fortis omiſſis
Hoc age deliciis. virtutem verba putas, ut
Lucum ligna? cave ne portus occupet alter,
Ne Cibyratica, ne Bithyna negotia perdas:
Mille talenta rotundentur, totidem altera; porrò
Tertia ſuccedant, & quæ pars quadret acervum.
Scilicèt uxorem cum dote, fidemque, & amicos,
Et genus, & formam, regina pecunia donat;

ORDO.

ſua, torpet defixis oculis, animoque & corpore? Sapiens ferat nomen inſani, æquus iniqui, ſi petat ipſam virtutem ultra quam eſt ſatis. I nunc, ſuſpice argentum, & vetus marmor, æraque, & artes: mirare colores Tyrios cum gemmis: gaude, quod mille oculi ſpectant te loquentem. Gnavus pete forum mane, & veſpertinus pete *tectum. ne Mutius emetat plus frumenti agris dotalibus & (indignum! quòd ſit ortus pejoribus) ne hic ſit potius mirabilis tibi, quam tu illi. Ætas proferet in apricum quidquid eſt ſub terrâ; defodiet condetque nitentia. Cum via Appii, & Porticus Agrippæ conſpexerit te bene notum, tamen reſtat ire quo Numa & Ancus devenit. Si latus aut renes tentantur morbo acuto, quære fugam morbi. Vis vivere recte? Quis non* vult? *Si virtus una poteſt dare hoc, fortis age hoc, omiſſis deliciis. An putas virtutem eſſe verba,* ut putas *lucum eſſe ligna? Cave ne alter occupet portus; ne perdas negotia Cibyratica,* ne perdas *Bithyna: Talenta mille rotundentur, altera totidem: porro tertia ſuccedant, & pars quæ quadret acervum. Scilicet regina pecunia donat uxorem cum dote, fidemque, & amicos, & genus, & formam; ac Suadela Ve-*

NOTES.

only propoſe to avoid Solitude and Dulneſs; I have no Ambition for publick Offices, tho' at the ſame time I don't chuſe to live in Obſcurity and Contempt. *Horace* clearly ſhows, that theſe two different Sentiments are equally blameable, which he proves from their Effects.

22. *Mutus; et, &c.*] This Reading, which has the Sanction of ſome of the beſt MSS. makes the Senſe eaſy, which otherwiſe is embarraſſed.

33. *Cibryatica.*] Two Towns in *Aſia the Leſs* bore the Name of *Cybara, viz.* the *Greater*

grieve, deſire or fear, if, at whatever Object he ſees, either better or worſe than his Expectations, * his Eyes are fixed in Wonder, and Soul and Body ſeized with Extaſy. Let the wiſe Man bear the Name of Fool, the juſt Man of Unjuſt, if he purſues even Virtue itſelf beyond the Bounds of Moderation.

Go now, doat *if you can* on Riches, and old marble Statues, Vaſes of Braſs, and Works of Art; admire *rich* Gems and Tyrian Colours; rejoice that a thouſand Eyes are gazing on you when you ſpeak *in Public*; repair induſtrious to the Forum in the Morning, and Home *from thence* late in the Evening: *And all* leſt Mutus † ſhould find a richer Match than you; and (which would be ſpiteful indeed when he is leſs nobly born) leſt he be more the Object of your *Envy and* Admiration, than you of his. *But vain is all this Labour, ſince* Time will bring forth into broad Sun-ſhine, whatever is now ‡ in Obſcurity; will bury, and hide *in Darkneſs,* what Things *now* ſhine conſpicuous: § Tho' you have often made a ſplendid Appearance in Agrippa's Portico, and on the Appian Way, yet at laſt you muſt go to that Place whither Numa and Ancus are gone *before you.* If your Side or Reins are affected with any acute Diſtemper, apply for Cure of the Diſeaſe. Would you live happily? Who *would* not? If it be Virtue alone can give this *Happineſs, then,* laying the Delights of Senſe aſide, ply this with Vigour: Deem you Virtue but Words, as you think *a ſacred* Grove *but* Wood? *then* ſee that none get to the Port before you, leſt you loſe the Traffick of Cibyra, or Bithynia: Make up the round Sum of a thouſand Talents, get a ſecond thouſand; let a third thouſand more be added, and then what may make the Heap a Square: For why, 'tis *that* Sovereign Money that brings a Wiſe with a large Fortune, gets a Man Credit, *creates him* Friends, *and*

* *If with Eyes fixed downward, he is ſtupified, or ſeized with an Extaſy in Mind and Body.* † *Leſt Mutus reap more Corn from thoſe Lands he has in Dowry.* ‡ *Under the Earth.* § *Tho' Agrippa's Portico and the Appian Way hath ſeen you well known.*

NOTES.

Greater Cibyra in *Phrygia Major,* ſituated to the South of the *Meander,* near the Source of the *Lieus*; it was deſtroyed by an Earthquake in the Reign of *Tiberius*: The *Leſſer Cibyra* lay upon the Confines of *Pamphylia,* between the Town of *Cyde* and the River *Mela,* oppoſite to the Weſt of *Cyprus.* This laſt was very well ſituated for carrying on a Trade with *Cilicia, Syria, Cyprus* and *Tyre,* which I take to be the Town that *Horace* means here, for the other was built higher up upon the Continent.'

33. *Bithyna.*] Bithynia was a Country of the *Leſſer Aſia,* lying between the *Propontis* and the Kingdom of *Pontus,* with which it was confined. It was the great Staple of Trade to *Aſia* and *Europe.*

34. *Mille talenta rotundentur.*] Rotundare & *Quadrare* are Terms that were uſed by Bankers and Managers of the Finances. *Cicero* uſes it: *Quadrare ſeſtertia, i. e.* to make a round Sum of Seſterces. 'Tis a Phraſe adopted into the moſt of our modern Languages.

37. *Et genus, & formam, regina pecunia donat.*] The Poet gives you here the Sen-

 timents

Ac benè nummatum decorat Suadela, Venuſque.
Mancipiis locuples, eget æris Cappadocum rex:
Ne fueris hic tu. chlamydes Lucullus, ut aiunt,
Si poſſet centum ſcenæ præbere rogatus,
Quî poſſum tot? ait: tamèn & quæram, & quot habebo,
Mittam: pòſt paulò ſcribit, ſibi millia quinque
Eſſe domi chlamydum; partem, vel tolleret omnes.
Exilis domus eſt, ubi non & multa ſuperſunt,
Et dominum fallunt, & proſunt furibus. ergo
Si res ſola poteſt facere & ſervare beatum;
Hoc primus repetas opus, hoc poſtremus omittas.
Si fortunatum ſpecies, & gratia præſtat;
Mercemur ſervum, qui dictet nomina, lævum
Qui fodiat latus, & cogat trans pondera dextram
Porrigere. Hic multùm in Fabiâ valet, ille Velinâ:
Cuilibet hic faſces dabit; eripietque curule,
Cui volet, importunus ebur, frater, pater, adde:
Ut cuique eſt ætas, ita quemque facetus adopta.
Si benè qui cœnat, benè vivit: lucet; eamus,
Quò ducit gula; piſcemur, venemur: (ut olim
Gargilius, qui manè plagas, venabula, ſervos,
Differtum tranſire forum, populumque jubebat:
Unus ut è multis populo ſpectante referret
Emtum mulus aprum.) crudi tumidique lavemur,

ORDO.

ruſque decorat hominem *bene natum. Rex Cappadocum locuples mancipiis eget æris; ne fueris tu hic. Lucullus, ut aiunt, rogatus ſi poſſet præbere centum chlamydes ſcenæ, ait, Qui poſſum* dare *tot? tamen & quæram, & mittam quot habebo: paulo poſt ſcribit quinque millia chlamydum eſſe ſibi domi; tolleret partem, vel omnes. Domus eſt exilis, ubi non & multa ſuperſunt, & fallunt dominum, & proſunt furibus. Ergo ſi res ſola poteſt facere & ſervare beatum; primus repetas hoc opus, poſtremus omittas hoc. Si ſpecies & gratia præſtat* hominem *fortunatum, mercemur ſervum, qui dictet nomina, qui fodiat lævum latus, & cogat te porrigere dextram trans pondera. Hic valet multum in* tribu *Fabiâ, ille* in tribu *Velina: hic dabit faſces cuilibet; eripietque importunus curule ebur, cui volet. Adde Frater, Pater; ut eſt ætas cuique, ita facetus adopta quemque. Si qui cœnat bene, vivit bene; lucet; eamus quo gula ducit; piſcemur, venemur: (ut Gargilius olim, qui manè jubebat plagas, venabula, ſervos, tranſire forum differtum, populumque: ut, populo ſpectante, mulus unus è multis referret emptum aprum;) lavemur*

NOTES.

timents of the covetous and avaricious Man, who gives the ſame fine Names and Properties to Money that the Stoicks did to Virtue. *Regina* here ſignifies a Goddeſs; for the *Romans* claſſed Money among the Number of their Divinities, tho' they never conſecrated a Temple to it.

38. *Decorat Suadela, Venuſque.*] Suadela was the Goddeſs of Perſuaſion, whom the *Greeks* called *Peitho*. *Plutarch* has put this Goddeſs among the Number of theſe that preſided over Marriage. And perhaps this is the Reaſon why *Horace* joins them. But to take it in a general Meaning is more eligible: The one gives Eloquence, and the other Beauty and Gracefulneſs.

39.

gives him Birth and Beauty: As Suadela adorns the monied Man *with Eloquence*, and Venus with Charms *of Perſon*. The King of Cappadocia is rich in Slaves *but* poor in Purſe; be not you like him. Lucullus, they tell us, being aſked if he could ſupply the Stage with a hundred Cloaks: How can I, *ſays he*, with ſo many? however, I'll enquire, and what I have I'll ſend. Soon after, he writes, that he had five thouſand Cloaks at Home, of which they might have a Part, or the Whole *if they had a Mind*. 'Tis an ill furniſh'd Houſe *indeed*, where there are not many Things ſuperfluous; which both eſcape the Maſter, and give Advantage to Thieves. Therefore if Wealth alone can make and preſerve you happy, be the firſt to begin the laborious Purſuit, the laſt to lay it aſide. If Honour and Popularity conſtitute the happy Man, let us purchaſe a Slave to tell us the *Citizens* Names, to jog us in the Left Side, and make us reach the Hand *to this or that Citizen*, *to help him* over * the Rubbiſh, *and whiſper to us*, This Man hath great Intereſt in the Fabian, That in the Velian Tribe; this *other*, reſtleſs in Intrigues, can give to any one the Faſces, or with-hold the Ivory Chair from whomſoever he pleaſes. You may *alſo* add, the Deſignation of Brother, Father, *and* thus courteouſly adopt each *for your Relation*, as beſt ſuits his Age. If he who eats well, lives well; *quick* the Day breaks, let us away where Appetite leads; let us ply the Angling Rod, let us purſue the Chace, as did Gargiſius of old; who ordered his Toils, his Hunting Spears, and Slaves, to paſs in the Morning thro' the crowded Forum, that the Populace might gaze on his Mule as ſome great Curioſity, carrying home a

* *Any Obſtacle in one's Way.*

NOTES.

39. *Cappadocum rex*] Cappadocia was a large Country of *Aſia the Leſs*, bounded by *Armenia*, *Cilicia*, *Iſauria*, *Lycaonia*, *Paphlagonia* and *Pontus*; it almoſt comprehended the modern *Amaſia*, *Genu* and *Tokat*.

51. *Trans pondera dextram porrigere.*] The moſt natural Meaning of theſe Words is this, The Streets of *Rome* were often crowded with Carts and Carriages of Wood, Stones, &c. as *Horace* tells us in the 72d Verſe of the Epiſtles; *Flore bono*. A Candidate then in making his Round, ſolliciting the Favour of the Citizens, muſt meet with a great many Embarraſsments and Stops; all which he ſhould turn to his Advantage, in currying Favour with thoſe that meet with the ſame Hindrances, and for that Reaſon muſt ſlip a-croſs theſe Impediments, to join thoſe on the other Side of the Street, and ſometimes reach his Hand over a Heap of Rubbiſh, huge Stone, or any other intervening Object, which are many in large and populous Cities.

52. *Hic multùm in Fabiâ valet, ille Velinâ.*] The Prompter rounds this into his Maſter's Ear. *Fabia* and *Velina* were the Names of two *Roman* Tribes; the firſt got its Name from the *Fabian* Family; the other was ſo termed from the Lake *Velini* in the Territory of the *Sabines*, now it goes by the Name of *Lac de Rieti*: Of which *Virgil* ſpeaks in his 7th Book, *Fonteſque Velini*.

58. *Gargilius.*] We don't know who this *Gargilius* was, but we can ſay that there are ſeveral Pictures of him in Life.

60. *Unus ut è multis, &c.*] That his Mule, which was of a peculiar Kind, might, in the View of the People, carry home a Boar that he had bought.

61. *Referret emtum mulus aprum.*] The Poet, to make the Irony more remarkable,

Quid deceat, quid non, obliti; Cærite cerâ
Digni; remigium vitioſum Ithacenſis Ulyſſei;
Cui potior patriâ fuit interdicta voluptas.
Si, Mimnermus uti cenſet, ſine amore jociſque
Nîl eſt jucundum; vivas in amore jociſque.
Vive: vale. ſi quid noviſti rectius iſtis;
Candidus imperti: ſi non, his utere mecum.

ORDO.

crudi tumidique, obliti quid deceat, quid non; digni cèra Cærite: imitemur *remigium vitioſum Ulyſſei Ithacenſis, cui interdicta voluptas fuit potior patria. Sic, uti Mimnermus cenſet, nil eſt jucundum ſine amore jociſque; vivas in amore jociſque.*

Vive: vale. Si noviſti quid rectius iſtis, candidus imperti: ſi non, utere his mecum.

NOTES.

is at great Pains to give all his Characters a ridiculous Air, to make the Extravagancy of the Things he ſeemingly would adviſe to, more obſervable. We ſhould diſtinguiſh between *Gargilius*'s two great Foibles, *viz.* his Luxury and Vanity: He muſt buy an entire Boar, as if a ſmall Piece of him could not ſatiſfy his Appetite. And to have the Reputation of a good Huntſman, he orders the Boar, upon his Return to be carried along the Town. *Gargilius* uſed the ſame Trick when he went a Fiſhing, as we learn from the Word *piſcemur*, tho' *Horace* does not expreſly ſay ſo much.

61. *Crudi tumidique lavemur.*] Your debauched and luxurious Perſons at *Rome* did bathe after their Meals, either to eaſe themſelves of that Surcharge they had taken, or to procure a new Appetite. The Antients looked upon this Practice as a horrible Piece of Intemperance. Thus *Perſius* in his 3d Satire:

Turgidus hic epulis atque albo ventre lavatur
Gutture ſulphureas lente exhalante mephitis.

"After he had ſtuffed his Stomach at a "great Feaſt he bathes, and with Difficulty "breathes a noxious Stench." And *Juvenal*, in his firſt Satire:

Pœna tamen præſens cum tu deponis amictus
Turgidus, & crudum pavonem in balnea portas.
Hinc ſubitæ mortes, atque inteſtata ſenectus.

"The immediate Pain of your Intemperance "is ſo intollerable, that directly upon pam-

EPISTOLA VII.

Liberty is one of the greateſt Bleſſings, it gives a Reliſh to every Pleaſure in Life. Mankind are prepoſſeſſed with the innate Notion, that they are born to be free, and look upon Freedom to be the moſt glorious Property of human Nature; tho' perhaps there is nothing that Men more eaſily reſign. Among all the Variety of Slaves, thoſe who depend on the Great are moſt to be pitied; all their Life is a continued Servitude, and he whom they name their Patron, is often more properly their tyrannical Maſter. Horace *was none of thoſe mean fawning People, who would ſacrifice their Liberty for their Intereſt: loaded with all the Favours of a Prime Miniſter, he knew the Difference between Gratitude and a ſervile Submiſſion; and happily for him,* Mæcenas *was a Man that could diſtinguiſh them. This eſpecially appears from this Epiſtle, where the Poet excuſes himſelf for not waiting*

on

Boar, *not taken but* bought. Let us bathe before Digeſtion, and while the Veſſels are full, without Regard to what is decent, *or* what is not; acting ſo as to deſerve *a Place in* the Regiſter of the Cerites, *like* the lewd Crew of Ulyſſes the Prince of Ithaca, who preferred forbidden Pleaſure to their Country. If, as Mimnermus is of Opinion, without Love and Gaiety there is no Enjoyment, then live in Love and Gaiety; *and* long may you live: Adieu, If you know any Maxims better than theſe, be ſo candid to impart them; if not, make uſe of theſe with me.

NOTES.

" pering yourſelf you ſtrip and carry with
" you an undigeſted Peacock into the Bath.
" Hence ſudden Deaths, and old Men dying
" without latter Wills."

62. *Cærite cerâ digni.*] The *Cerites* were the Inhabitants of that Part of *Tuſcany* that lies between *Civita Vecchia* and the Mouth of the *Arno*; they, upon giving Sanctuary and Protection to the *Roman* Veſtals and tutelar Gods, when the *Gauls* were plundering *Rome* in the Year 364 were, in requital of ſo good an Office, inveſted with all the Rights and Privileges of *Roman* Denizens. But thirty Years after this, they deprived them of their Right of electing, or of being elected, *Roman* Magiſtrates, for ſupporting the Revolt of the *Tarquinii*; and upon this Occaſion there was a particular Regiſter made for them, termed *Tabulæ Cærites*, or *Cera Cæritis*, into which the Cenſor enrolled the *Roman* Citizens that were guilty of ſome high Miſdemeanour: Hence the Phraſe, *dignus Cæritum tabulis*, *Cærite cerâ dignus*, an infamous Citizen. 'Tis the Opinion of ſome, that *Cærite cerâ digni* alludes to the following Words, *remigium* and *vitioſum*, *&c.* and that it ſignifies rough brutiſh Men, who, like the Companions of *Ulyſſes*, do much need to have their Ears ſtopped with Wax, to prevent their being deluded by the captivating Songs of the Sirens. However ingenious this Sentiment may be, I'm perſuaded 'tis not *Horace*'s.

65. *Mimnermus.*] The Ancients highly cried up this Poet for the Beauty of his Elegies, of which nothing has come down but a few Fragments. His Thoughts were vaſtly natural, agreeable, and ſoft; his Stile was eaſy, rich, and embelliſhed: But nothing has done him greater Honour than *Horace*'s Judgment of him in the Epiſtle, *Flore, bono*, in which he prefers him to *Callimachus.*

6-. *Si quid noviſti rectius iſtis, &c.*] Horace concludes this Epiſtle with a very handſome and polite Turn, borrowed from a Maxim of the *Stoicks*, who taught, that Mankind ought always to be communicative of their Knowledge, and to follow Truth wherever it could be found.

EPISTLE VII.

on his honourable Patron. There is, as we may learn here from Horace, *a certain Manner of maintaining the Friendſhip and Familiarity of great Perſonages with a very good Grace, without cringing or a ſervile Meanneſs. The Whole is embelliſhed with two or three agreeable and entertaining Narrations. 'Tis probable, that it was compoſed in the Summer of the Year 731, when* Horace *returned from drinking the Waters at* Veii *or at* Salernum, *being in the 42d Year of his Age.*

This Epiſtle muſt have extraordinary Beauties in it when Scaliger *gives it this Encomium. " The ſeventh Epiſtle, ſays he, is ſo elegant and polite a " Performance, that nothing appears wanting to make it an exquiſite " Piece."*

QUINQUE

QUINQUE dies tibi pollicitus me rure futurum,
Sextilem totum mendax deſideror. atqui,
Si me vivere vis ſanum rectèque valentem;
Quam mihi das ægro, dabis ægrotare timenti,
Mæcenas, veniam; dum ficus prima calorque
Deſignatorem decorat lictoribus atris:
Dum pueris omnis pater, & matercula pallet:
Officioſaque ſedulitas, & opella forenſis
Adducit febres, & teſtamenta reſignat.
Quòd ſi bruma nives Albanis illinet agris;
Ad mare deſcendet vates tuus, & ſibi parcet,
Contractuſque leget; te, dulcis amice, reviſet
Cum Zephyris, ſi concedes, & hirundine primâ.
Non, quo more pyris veſci Calaber jubet hoſpes,
Tu me feciſti locupletem. Veſcere ſodes.
Jam ſatìs eſt. At tu quantumvis tolle. Benignè.
Non inviſa feres pueris munuſcula parvis.
Tam teneor dono, quàm ſi dimittar onuſtus.
Ut libet: hæc porcis hodiè comedenda relinques.
Prodigus & ſtultus donat quæ ſpernit & odit:
Hæc ſeges ingratos tulit, & feret omnibus annis.
Vir bonus & ſapiens, dignis ait eſſe paratum;
Nec tamen ignorat quid diſtent æra lupinis.

ORDO.

Pollicitus tibi me futurum rure tantum *quinque dies; mendax deſideror* per *totum menſem ſextilem. Atqui, Mæcenas, ſi vis me vivere ſanum valentemque rectè, dabis* eandem *veniam mihi timenti ægrotare, quam das mihi ægro: dum prima ficus calorque decorat deſignatorem atris lictoribus; dum omnis pater & matercula pallet pueris: officioſaque ſedulitas, & opella forenſis, adducit febres, & reſignat teſtamenta. Quod ſi bruma illinet nives agris Albanis; vates tuus deſcendet ad mare, & parcet ſibi; legetque contractus: reviſet te, amice dulcis, cum Zephyris, & prima hirundine, ſi concedes.*

Tu feciſti me locupletem, non more, quo hoſpes Calaber jubet hoſpitem ſuum *veſci pyris. Veſcere ſodes.* Jam eſt ſatis. *At tolle tu quantum vis.* Benigne. *Feres hæc munuſcula non inviſa pueris parvis.* Tam teneor dono, quam ſi dimittar onuſtus. *Ut libet: relinques hæc comedenda hodie porcis. Prodigus & ſtultus donat quæ ſpernit & odit. Hæc ſeges tulit & feret ingratos omnibus annis. Vir bonus & ſapiens, ait ſe eſſe paratum dignis; Nec ignorat tamen quid æra diſtent lupinis. Præſtabo me dignum etiam lau-*

NOTES.

2. *Sextilem*] This was the ſixth Month, beginning with *March*, which we may call the old Stile of the *Romans*. This Name remained after the Addition of *January* and *February* to the ten Months of *Romulus*'s Inſtitution, until it was called *Auguſtus*, in Honour of the Emperor of that Name, as the Month immediately preceding this was honoured with *Julius Cæſar*'s Name.

4. *Ægrotare timenti.*] The Air of *Rome* was very unwholſome during the Dog-days and all the Autumn. Tho' *Mæcenas* was charmed and thought himſelf happy with *Horace*'s Company, yet, like a true Friend, he was glad that *Horace* ſhould take all the neceſſary Precautions and Steps for preſerving his Health.

6. *Deſignatorem decorat lictoribus atris*]

The

Promiſed you, *Sir*, that I would ſtay *but* five Days in the Country; *yet*, contrary to my Promiſe, I have been abſent the whole Month of Auguſt. But if you would have me well and in perfect Health, I muſt beg, Mæcenas, you'll allow me the ſame Indulgence you grant me when really ſick, now that I am apprehenſive of being ill, while the firſt Figs *come in*, and the Heats diſplay the Undertaker with his black *Funeral* Train: While every Father and the fond Mother looks pale *with Concern* for her Boys, *while* the officious Aſſiduity and Buſtle in the Courts of Law bring on Fevers, * which occaſions *many* Wills to be opened. But ſo ſoon as Winter covers the Alban Fields with Snow, your Poet will get down towards the Sea, be tender of himſelf, and huddled up *in his Morning-gown* will ply his Book: You, my dear Friend, he intends to reviſit, if you'll give him Leave, with the *returning* Zephyr, and firſt Swallow.

You have enriched me, not in the Manner that the Calabrian Hoſt invites *his Gueſt* to eat Pears: Pray, *ſays the Hoſt*, eat *heartily*. *Gueſt*. I have eat enough. *Hoſt*. However, pocket up as many as you pleaſe *Gueſt*. † You are very obliging. *Hoſt*. They will be no ungrateful Preſents to your little Boys. *Gueſt*. ‡ I thank you as much for the Offer as if I were ſent home loaded. *Hoſt*. As you will; thoſe you leave are to be eat To-day by the Hogs. The Prodigal and Fool gives away only what he himſelf deſpiſes and diſlikes. This Crop *of Fools* hath always made, and will for ever make Men ungrateful. The Man who is wiſe and liberal declares himſelf a ready Benefactor to the Deſerving; yet he knows how to diſtinguiſh ‖ true Coin from counterfeit. *Nor will I only acknowledge your Favours*, I will alſo endeavour to render myſelf worthy

* *And opens Wills.* † *Kindly* or *obligingly.* ‡ *I am as much obliged by your Offer.* ‖ Good *Money from Lupines.*

NOTES.

The Deſignators were Tipſtaffs or Serjeants, who introduced and aſſigned to the Citizens their Places or Seats in the Theatre.

11. *Ad mare deſcendit vates tuus.*] That is, he would go to *Tarentum*, where the Winter was pretty moderate, and the Spring very long, as himſelf tells us in the 6th Ode of the Second Book:

Ver ubi longum tepidaſque præbet
Jupiter Brumas——

14. *Calaber.*] Horace introduces a *Calabrian* and his Gueſt, in a Dialogue to make the Story more agreeable, for *Calabria* was his Country; *Venuſium*, the Place of his Birth, being in *Apulia*, of which *Calabria* made a Part. Hence *Martial* calls *Horace Calaber*, and his Lyre *Calabram Lyram*.

16. *Benigne.*] The *Romans* made uſe of this Term, when they modeſtly refuſed a Compliment offered to them: Which the *Greeks* alſo expreſſed upon the like Occaſion in the Words καλῶς ἐπαινῶ.

17 *Non inviſa feres pueris munuſcula.*] Thoſe who gave an Entertainment did according to Cuſtom, preſent their Gueſts with ſome of the moſt valuable Things at Table to be carried home, and theſe they called *apophoreta*.

24. *Dignum præſtabo, &c.*] I will alſo make myſelf worthy in proportion to the

Dignum præſtabo me etiam pro laude merentis.
Quòd ſi me noles uſquàm diſcedere; reddes
Forte latus, nigros anguſtâ fronte capillos:
Reddes dulce loqui: reddes ridere decorum, &
Inter vina fugam Cynaræ mœrere protervæ.
  Fortè per anguſtam tenuis vulpecula rimam
Repſerat in cumeram frumenti; paſtaque, rurſùs
Ire foras pleno tendebat corpore fruſtrà.
Cui muſtela procùl, Si vis, ait, effugere iſtinc,
Macra cavum repetes arctum, quem macra ſubîſti.
Hâc ego ſi compellor imagine, cuncta reſigno;
Nec ſomnum plebis laudo ſatur altilium, nec
Otia divitiis Arabum liberrima muto.
Sæpè verecundum laudâſti: rexque, paterque
Audîſti coram, nec verbo parciùs abſens.
Inſpice ſi poſſum donata reponere lætus.
Haud malè Telemachus proles patientis Ulyſſeî;
Non eſt aptus equis Ithacæ locus, ut neque planis
Porrectus ſpatiis, neque multæ prodigus herbæ:
Atride, magìs apta tibi tua dona relinquam.

ORDO.

de promerentis. Quod ſi noles me uſquam diſcedere: reddes mihi *forte latus, capillos nigros anguſta fronte: reddes loqui dulce: reddes ridere decorum: & inter vina mœrere fugam protervæ Cynaræ.*

Tenuis vulpecula repſerat forte per anguſtam rimam in cumeram frumenti; paſtaque rurſus tendebat ire foras pleno corpore, ſed *fruſtra. Cui muſtela procul ait, Si vis effugere iſtinc, macra repetes arctum cavum, quem ſubiſti macra. Ego, ſi compellor hac imagine, reſigna cuncta; nec ſatur* [illegible] *laudo ſomnum plebis, nec muto liberrima* [illegible] *divitiis Arabum. Sæpe laudaſti me verecundum, & audiſti Rexque paterque* coram, *nec parcius verbo abſens. Inſpice ſi poſſum lætus reponere donata. Telemachus proles patientis Ulyſſei haud male* dixit: *O Atride, Ithacæ non eſt locus aptus equis* alendis, *ut neque porrectus planis ſpatiis, neque prodigus multæ herbæ: relinquam tua dona* [illegible]

NOTES.

Praiſe or Merit of you my Benefactor. *Merentis* here is the ſame as *de me bene merentis,* or *bene meriti.*

26. *Nigros anguſtâ fronte capillos.*] Black Locks on my narrow Front; in Oppoſition to his grey Hairs and aged Front, which was now enlarged with Baldneſs.

28. *Inter vina fugam Cynaræ mœrere protervæ.*] Horace was young when he began to be *Cynara*'s Admirer, as he tells us in the firſt Ode of the Fourth Book:

Non ſum qualis eram bonæ
Sub regno Cynaræ.

And while he boaſts in the 14th Epiſtle, that *Cynara* loved him without a Rival, this Paſſion was ſoon at an End, ſhe dying ſoon after:

——Sed Cynaræ breves
Annos fata dederunt.

By *fugam*, *Horace* perhaps underſtands *Cynara*'s leaving him in a Huff, *which gave* him ſome Uneaſineſs. Or the Coyneſs of young Girls, who ſeemingly fly from their Gallants to hide themſelves; *as in the 9th* Ode of the Firſt Book:

Nunc

f them. But if you would never have me to be from you, you muſt give me back *my better Years*, * my former Strength and Vigour, my black Locks and narrow Front: Give me back my ſweet Elocution; give me back my graceful Smile, and my *amorous* Complaint † over a Glaſs, of the wanton Cynara's Deſertion.

A Field-mouſe, almoſt ſtarved *with Hunger*, had by chance wriggled itſelf through a narrow Chink into a Cheſt of Corn; and having eat its Belly-full, ſtrove in vain to get out again, now that his Body was plumped. To whom, ſays a Weazel, *who ſtood leering* at a Diſtance, if you would get out thence, Miſtreſs Mouſe, you muſt return through that *ſame* narrow Hole by which you enter'd, for as lank you came in, lank you muſt go out. ‡ Should this Fable be applied to me, I *am ready to* reſign all *that I have got:* Nor do I praiſe the *undiſturbed* Repoſe *and ſimple Diet* of the Peaſant, *only* becauſe I am ſurfeited ‖ with good Cheer; *No, 'tis my Love of Liberty:* Nor for all the Riches of § Arabia would I exchange my independent Quiet. You often praiſed me for being modeſt *in my Demands:* In your Preſence I have often ſtiled you my Parent and ſovereign *Benefactor*; nor was I more ſparing of my Acknowledgments in your Abſence: I'll try if I can with Chearfulneſs reſtore your Bounties. Methinks 'twas no ill Reply Telemachus the Son of patient Ulyſſes made *to Menelaus, when he offer'd to make him a Preſent of ſome fine Horſes:* "Ithaca, *ſaid he*, is not "a Country fit for Horſes, as being neither extended into cham-"pain Grounds, ⸸ nor fertile of Paſture: This Gift of yours, "Atrides, permit me to decline, as fitter for yourſelf." Mean

* *My ſtrong Side.* † *Amidſt the Wine.* ‡ *If I be addreſſed with this Image* or *Fable.* ‖ *All Sorts of crammed Meats*, whether Beaſts, or Fiſh, or Fowl. § *The Arabians.* ⸸ *Nor liberal of much Paſture.*

N O T E S.

Nunc & latentis proditor intimo
Gratus puellæ riſus ab angulo.

And *Virgil:*

Et fugit ad ſalices & ſe cupit ante videri.

36. *Divitiis Arabum.*] The Riches of *Arabia Felix* had paſſed into a Proverb for vaſt Riches. It was little more than a Year before the Date of this Epiſtle, that the *Romans* had ſent *Elius Gallus* to attempt the Conqueſt of this Country.

37. *Rexque, paterque, &c.*] Rex and *Pater* were ordinary Epithets given Patrons and Benefactors. The Conſtruction is, *Audiſti Rexque Paterque coram, nec abſens audiſti parcius verbo:* where *audio* is taken in the Senſe of *bene aut male audire*, to be reputed, or to have the Character.

40. *Haud male Telemachus proles patientis Ulyſſei.*] That *Mæcenas* might not doubt in the leaſt that *Horace* was willing to reſign all he had received from him, he applies to himſelf the Anſwer given by *Telemachus* to *Menelaus*, upon his offering him the Compliment of ſome Horſes. *Tibur* or *Tarentum* was *Horace*'s *Ithaca*, where every Favour conferred on him by *Mæcenas* was of as little Uſe to him, as *Menelaus*'s Horſes were to *Telemachus*. The Paſſage is beautiful, and contains a noble Moral.

41. *Non eſt aptus equis Ithacæ locus.*] Ithaca was a ſmall Iſland in the *Ionian Sea*, lying Eaſt of the Iſland *Cephalonia*. It was

Parvum parva decent. mihi jam non regia Roma,
Sed vacuum Tibur placet, aut imbelle Tarentum.
Strenuus & fortis, cauſiſque Philippus agendis
Clarus, ab officiis octavam circiter horam
Dum redit, atque foro nimium diſtare Carinas
Jam grandis natu queritur; conſpexit, ut aiunt,
Abraſum quendam vacuâ tonſoris in umbrâ
Cultello proprios purgantem lenitèr ungues.
Demetri, (puer hic non lævè juſſa Philippi
Accipiebat) abi, quære, & refer; unde domo, quis,
Cujus fortunæ, quo ſit patre, quove patrono.
It, redit, & narrat Vulteium nomine Mænam,
Præconem, tenui cenſu, ſine crimine notum,
Et properare loco, & ceſſare, & quærere, & uti
Gaudentem parviſque ſodalibus, & lare certo,
Et ludis, &, poſt decìſa negotia, Campo.
Scitari libet ex ipſo, quodcunque refers. dic

ORDO.

ta tibi. Parva decent parvum. Regia Roma non jam placet mihi, ſed Tibur vacuum, aut imbelle Tarentum.

Philippus ſtrenuus & fortis, clarusque cauſis agendis, dum redit circiter octavam horam ab officiis, atque jam grandis natu queritur Carinas nimium diſtare foro; conſpexit, ut aiunt, abraſum quendam in umbrâ vacuâ tonſoris, leniter purgantem proprios ungues cultello. Demetri, (hic puer accipiebat juſſa Philippi non lævè) abi, quære, & refer; unde domo ſit, quis, cujus fortunæ, quo patre, quove patrono. It, redit, & narrat, eum eſſe *nomine Vulteium Mænam, præconem, tenui cenſu, notum ſine crimine,* illum poſſe *properare loco, & ceſſare, & quærere, & uti; gaudentem parviſque ſodalibus, & certo lare, & ludis, & campo poſt decìſa negotia.* Inquit Philippus, *Libet ſcitari ex ipſo quodcunque refers. Dic* illi ut *veniat ad*

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a barren rough Country, as the Name imports, full of Rocks: *Cicero* ſays of it, *Ithacam in aſperrimis ſaxulis tanquam nidum affixam. Ithaca* reſembles a little Neſt amidſt Rocks.

46. *Strenuus ac fortis.*] This Narration, tho' the longeſt, yet 'tis the moſt agreeable of all the three with which this Epiſtle is embelliſhed. The Compariſon betwixt *Mæcenas* and *Horace* is ſo juſt, that the Application ſeems to force itſelf into our Minds.

46. *Philippus.*] This was *Lucius Marcus Philippus*, equally diſtinguiſhed for his Birth, Wit, Eloquence, and Bravery: Theſe great Qualifications advanced him to be Cenſor and Conſul; this laſt Dignity he enjoyed in the Year 667. His Son, who was Conſul in 698, was Father-in-law to *Auguſtus*, by marrying *Accia Julia*, the Widow of *Caius Octavius*, Prætor of *Macedonia*.

48. *Carinas.*] The Quarter of the Town that went under this Name was one of the moſt beautiful in *Rome*; in it a great Number of Perſons of Quality lived; from *Mount Celius* it reached to *Mount Eſquilin*, one of its Extremities bounded the *Forum*: But as it took up a great deal of Ground, *Philip*'s Lodgings might have been at ſome Diſtance from the *Forum*; beſides his great Age might find the Way too long. Some derive the Word *Carinas* from the Roofs of Houſes, which reſemble a Ship overturned. *Philip* had got the Houſe he liv'd in by his Lady, and it was the very Houſe in which *Auguſtus* was born.

50. *Abraſum quendam.*] By *Abraſus Horace* means here a Freed-man; for it was the conſtant Cuſtom to ſhave thoſe Slaves to whom their Liberty was granted.

51. *Cultello proprios purgantem leniter ungues.*] None almoſt but mean People did

out

Things become the Man of mean Condition: 'Tis not now imperial Rome, but lonely Tivoli, or quiet Tarentum, that charms me.

Philip, brave and valiant *in the Field*, and *no leſs* diſtinguiſhed * at the Bar, as he was returning *one Day* from Buſineſs about two after Noon, and † by reaſon of his Years complaining, that the Carinæ were at too great a Diſtance from the Forum; he ſpied, we are told, ‡ a certain Freed-man in a Barber's Shop all alone, paring his Nails with great Compoſure. Demetrius, *ſays he*, (a Foot-boy this, who received *and executed* Philip's Commands with great Dexterity) go, enquire, and bring me word, whence that Man came, who he is, of what Fortune, who's his Father, or who's his Patron. *The Boy* goes, returns, and tells him, that his Name was Vulteius Mena, a Common Crier, of a ſmall Eſtate, § and an unblemiſh'd Character; who *knew* both to be active and to be idle upon Occaſion; when to get, and when to ſpend; took Delight in a few Companions of *his own* low Rank; and in his own Houſe, and when Buſineſs was over, *took Pleaſure* in *ſeeing* ‖ a Play, or in *taking a Turn in* the Campus Martius. I have a Mind, ſays Philip, to ꝉ know all theſe Particulars from himſelf; *Go* tell him *I*

* *In pleading Cauſes.* † *In an advanced Age.* ‡ *One juſt ſhav'd.* See Note 50. § *Known to be without a Crime.* ‖ *All Sorts of publick Shows.* ꝉ *To aſk from himſelf all that you have told him.*

NOTES.

cut their own Nails among the Ancients. The Rich and Perſons of Faſhion had their Barbers for this Buſineſs, or a Valet de Chambre, as we learn from *Plautus*:

Quin ipſe pridem tonſor ungues dempſerat
Collegit omnia abſtulit præſegmina.

"Why he long ago gathered and carried off "all the Parings of his Nails which his "Barber had cut off." The Ladies had their Chamber-maids for this Work: Thus *Tibullus*, in the 9th Elegy of his Firſt Book:

Quid fuco ſplendente comas ornare, quid ungues
Artificis docta ſubſecuiſſe manu.

55. *Vulteium nomine Mænam.*] Philip might have underſtood from theſe two Words, that the Perſon of whom he was willing to be informed was a Stranger, a Freeman, and that his Patron was called *Vulteius*. Slaves, while ſo, had no Sirname; but when they were made free, they aſſumed the Name and Sirname of their Patron, to which they added their Name of Slave.

56. *Præconem tenui cenſu.*] This Freedman was a publick Crier, as was *Horace*'s Father, which makes the Compariſon vaſtly juſt.

57. *Et properare loco, &c.*] i. e. *Properare ut quærat & ceſſare ut quæſitis utatur. Loco* refers equally to the two firſt Verbs, and ſignifies the ſame with *tempeſtive, in loco & tempore*, which points out to us the Moderation of *Mænas*.

58. *Et lare certo.*] Horace tells us here that he has got a Houſe and ſure Retreat for living in, and that his Caſe is not like that of *Menius*'s, of whom he in another Place ſays:

Scurra vagus, non qui certum præſepe teneret.

"A wandering Slave, that knew not at "Noon where to lie at Night." This Senſe of the Word is ſo natural, that

I

Ad cœnam veniat. Non ſanè credere Mæna:
Mirari ſecum tacitus. quid multa? Benignè,
Reſpondet. Negat ille mihi? Negat improbus, & te
Negligit, aut horret. Vulteium manè Philippus
Vilia vendentem tunicato ſcruta popello
Occupat, & ſalvere jubet prior. ille Philippo
Excuſare laborem & mercenaria vinclâ,
Quòd non manè domum veniſſet; denique quòd non
Providiſſet eum. Sic ignoviſſe putato
Me tibi, ſi cœnas hodiè mecum. Ut libet. Ergo
Poſt nonam venies: nunc i, rem ſtrenuus auge.
Ut ventum ad cœnam eſt; dicenda, tacenda locutus,
Tandèm dormitum dimittitur. hìc ubi ſæpè
Occultum viſus decurrere piſcis ad hamum,
Manè cliens, & jam certus conviva; jubetur
Rura ſuburbana indictis comes ire Latinis.
Impoſitus mannis, arvum cœlumque Sabinum
Non ceſſat laudare. videt, ridetque Philippus:
Et ſibi dum requiem, dum riſus undiquè quærit,
Dum ſeptem donat ſeſtertia, mutua ſeptem
Promittit; perſuadet utì mercetur agellum:
Mercatur. ne te longis ambagibus ultrà
Quàm ſatìs eſt morer; ex nitido fit ruſticus, atque
Sulcos & vineta crepat mera, præparat ulmos,
Immoritur ſtudiis, & amore ſeneſcit habendi.
Verùm ubi oves furto, morbo periere capellæ,
Spem mentita ſeges, bos eſt enectus arando;

O R D O.

cœnam. Mæna non ſane credere, mirari ſecum tacitus. Quid multa? reſpondet, Benigne. Negat ille mihi, ait Philippus? *Negat improbus,* inquit Demetrius, *& negligit te, aut horret. Philippus manè occupat Vulteium vendentem vilia ſcruta tunicato popello, & prior jubet ſalvere. Ille* cœpit *excuſare Philippo laborem & vincla mercenaria, quod non veniſſet domum* ejus diei *mane, denique, quod non providiſſet eum.* Ait Philippus *Putato me ſic ignoviſſe tibi, ſi cœnas mecum hodie. Ut libet,* reſpondet Vulteius. *Ergo venies poſt* horam *nonam: nunc i, ſtrenuus auge rem. Ut ventum eſt ad cœnam, locutus dicenda tacendaque, dimittitur tandem dormitum. Ubi viſus* eſt *decurrere hic ſæpe,* velut *piſcis ad occultum hamum, cliens manè, & jam certus conviva, jubetur ire comes* ad *rura ſuburbana indictis Latinis. Impoſitus mannis, non ceſſat laudare arvum cœlumque Sabinum. Philippus videt, ridetque: & dum quærit ſibi requiem, dum* quærit *riſus undique; dum donat ſeptem ſeſtertia, promittit ſeptem mutua; perſuadet uti mercetur agellum: Mercatur. Ne morer te ultra quam ſatis longis ambagibus. fit ex nitido ruſticus, atque crepat mera vineta & ſulcos, præparat ulmos, immoritur ſtudiis, & ſeneſcit amore habendi. Verum ubi oves periere furto, capellæ morbo,* ubi *ſeges mentita eſt ſpem, bos enectus eſt arando, Vulteius ex-*

N O T E S.

I cannot imagine why Dr. *Bentley* has changed the Text into *lare curto.* I know there are ſuch Phraſes as *curta res, curta ſuppellex*; but never one Inſtance of *curto lare.* We ſay *exiguo, anguſta, parvo, lare*; but never was *curto lare* heard of any where elſe.

deſire he would come * and ſup with me. Mena, truly, could not believe the Boy; † he was ſtruck with ſilent Wonder: In ſhort, his Anſwer was, I thank him. *What, ſays Philip,* does he give me a Denial?—‡ He does a flat one, *replies the Boy,* and either diſregards or fears you. Philip, in the Morning, comes on Vulteius unawares, as he is ſelling Frippery to the poorer Sort of People, and gives him the firſt Salutation. He pleads to Philip the Drudgery and ſlaviſh Confinement *of his Profeſſion,* in Excuſe for not having waited on him in the Morning, and in fine, for not having ſeen him firſt. § Well, I pardon you, ſays Philip, on Condition, that you ſup with me ‖ in the Evening.—I will.—Come then after Three: Mean while, go, ⸸ take care of the Main Chance. To Supper he comes, talks away ‖‖ at random, and is at length diſmiſſed to go to bed. When Philip obſerved Vulteius, like a Fiſh, make often to the † Bait, at his Levee in the Morning, and a conſtant Gueſt *at his Table,* ‡ he deſires he would go along with him to his Country-ſeat near Town in the Holidays. Mounted on their Pads, Vulteius runs out in Praiſe of the Sabine Fields, and *their fine* Air. Philip obſerves and ſmiles, and as he wanted to amuſe and divert himſelf by every thing *that happened,* he makes him a Preſent of ſeven *thouſand* Seſterces, and promiſes to ſend him ſeven *thouſand more:* and thereby perſuades him to purchaſe a Farm. He purchaſes one *accordingly, but,* not to detain you longer than is needful with tedious Circumſtances, from a ſpruce Citizen he becomes a rough Farmer, and now prates of nothing but his ‖ Acres and Vineyards; He raiſes his Elms, is indefatigable in the Purſuit *of Riches,* and looks old with the *immoderate* Deſire of Gain. But when his Sheep were ſtolen, his Goats languiſh'd and died, his Crop diſappointed his Expectation, and his Oxen were *almoſt* fatigued to Death with

* *To Supper.* † *Wondered ſilently with himſelf.* ‡ *He refuſes obſtinately.* § *Reckon I have pardoned you conditionally.* ‖ *To day,* the Romans ſupp'd ſo very early. ⸸ *Strenuouſly encreaſe your Fortune.* ‖‖ *That ought to be ſaid, and that ought to be forbore.* † *Concealed Hook.* ‡ Mena *is deſir'd* by Philip. ‖ *Furrows.*

NOTES.

62. *Benignè.*] *'Tis obliging.* This was a civil Way of Refuſing. *See above,* ver. 16.

65. *Tunicato popello.*] The poorer People were not able to afford a Toga to cover their Tunic; and thus were diſtinguiſhed from the Rich.

71. *Poſt nonam venies.*] After the ninth Hour of the Day; that is, after three in the Afternoon.

76. *Latinis indictis.*] *When the Latin Holidays were announced* by the Conſul, on whom the Time of celebrating them depended.

77. *Arvum cœlumque Sabinum, &c.*] This is what a Man would be very ready to do, who never was out of *Rome* from his Infancy; beſides the *Sabine* Territory was bleſt with a fine Soil and good Air, equal to any in *Italy: Horace* has ſufficiently cried it up in his Odes; and *Cicero,* when he writes to *Atticus,* compares this Country to the Vallies of *Tempe.*

8 *Dum ſeptem donat ſeſtertia.*] When the *Roman* Authors made uſe of *ſeſtertia* in the Neuter Gender, *millia* is to be underſtood; ſo here it muſt be *ſeptem millia.*

8 . *Immoritur ſtudiis.*] This is a beauful Verſe, and admirably expreſſes what it means.

Offenſus damnis, mediâ de nocte caballum
Arripit, iratuſque Philippi tendit ad ædes.
Quem ſimùl aſpexit ſcabrum intonſumque Philippus;
Durus, ait, Vultei, nimìs attentuſque videris
Eſſe mihi. Pol, me miſerum, patrone, vocares,
Si velles, inquit, verum mihi ponere nomen.
Quòd te per Genium, dextramque, Deoſque Penates,
Obſecro, & obteſtor; vitæ me redde priori.
Qui ſimùl aſpexit, quantùm dimiſſa petitis
Præſtent; maturè redeat, repetatque relicta.
Metiri ſe quemque ſuo modulo ac pede, verum eſt.

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ſenſus damnis, arripit caballum de media nocte, iratuſque tendit ad ædes Philippi. Quem ſimul Philippus aſpexit ſcabrum intonſumque; ait, Vultei, videris mihi eſſe nimis durus attentuſque. Pol, inquit, patrone, vocares me miſerum, ſi velles ponere mihi verum nomen. Quod obſecro & obteſtor te per Genium, dextramque, Deoſque Penates, redde me vitæ priori. Qui ſimul aſpexit quantum dimiſſa præſtent petitis; redeat mature, repetatque relicta.

Verum eſt quemque metire ſe ſuo modulo ac pede.

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means, and nothing can be truer than its Meaning.

90. *Scabrum intonſumque.*] From the Time he had bought this Country-houſe he allowed his Hair to grow; for the Cares and Buſineſs of a Family did not permit him to ſhave his Head. Thus he loſt the Badge of his Liberty; and, in effect, it was to loſe his Liberty; and if there was any Change of Conditions, it was no more than that of changing his Fetters.

98. *Metiri ſe quemque ſuo modulo ac pede.*] They

EPISTOLA VIII.

When a Man is abandoned to the Foibles of human Nature, every thing is uneaſy to him, as he is to every thing elſe. To form a Man's Character in ſuch unlucky Moments, is as unfair as to draw a Face in a falſe Light: Therefore what the Poet ſays of his bad Humour, ought by no means to injure him; becauſe 'tis Ingenuity in him to give us a full Picture of himſelf, without concealing his very Weakneſſes: Tho' he repreſents himſelf in ſomewhat of a diſadvantageous Light, the Strokes are natural, and have a kind of Beauty that render theſe Pieces valuable. The Portraiture Horace *draws of himſelf, and which proceeded rather from ſome Diſorder of*

Ploughing; chagrin'd with *all theſe* Loſſes, at Midnight he mounts his Nag in a great Hurry; and, quite out of Temper, makes the beſt of his Way to Philip's Seat. As ſoon as Philip ſees him, all rough and ſlovenly, Vulteius, ſays he, you ſeem to me to ſlave too much, and to be over ſolicitous. In truth, my Patron, ſays Vulteius, you ought to call me wretched, if you would give me my proper Name: Wherefore, by your Genius, your Right Hand, and domeſtic Gods, I beſeech, I conjure you, reſtore me to my former Condition.

Thus let the Man, who once has found how much * the Way of Life he has quitted, is preferable to that which he has choſe, forthwith return, and re-aſſume what he has left: So reaſonable is it, that every Man ſhould *judge his Station by his Temper and Capacity, and* meaſure himſelf by his own Size and Standard.

* *The Things he has quitted or reſigned.*

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They tell us, thet this wiſe and true Saying was written on the Temple of *Delphos* by *Chilon*, in theſe Words which *Pindar* has made uſe of in the 2d Ode of his *Pythionicks*:

——χρὴ δὲ καθ' αὑτὸν αἰεὶ
Παντὸς ὁρᾷν μέτρον.

" All Things ſhould be meaſured by their " own Meaſure." 'Tis true, ſome do meaſure themſelves, from a vain and proud Opinion they have entertained of themſelves; but this is not properly to meaſure themſelves.

98. *Verum eſt.*] Is here uſed for *par eſt*, *æquum eſt*, and even by *Cicero* in his pleading for *Roſcius*; he has *Veriſſimus judex*, for *æquiſſimus*.

EPISTLE VIII.

of Mind than of Body, might furniſh Albinovanus *with ſome uſeful and wiſe Directions for his Conduct in the Place he filled. I don't think, as ſome do, that the Poet charges himſelf with theſe Imperfections only with a View to impeach his Friend with them, and to caution him againſt the like Irregularities; for* Tiberius *would never have been pleaſed with a Secretary ſo fantaſtical, as* Horace *does here repreſent himſelf. This Epiſtle was probably written in* 734, *before* Tiberius, *who at this Time waited on* Auguſtus *at* Sumo *in* Aſia, *had entered upon his Expedition to* Armenia.

CELSO gaudere & benè rem gerere Albinovano,
Muſa rogata, refer, comiti ſcribæque Neronis.
Si quæret, quid agam; dic, multa & pulchra minantem,
Vivere nec rectè, nec ſuavitèr: haud quia grando
Contuderit vites, oleamque momorderit æſtus
Nec quia longinquis armentum ægrotet in agris:
Sed quia mente minùs validus, quàm corpore toto,
Nîl audire velim, nîl diſcere, quod levet ægrum;
Fidis offendar medicis, iraſcar amicis,
Cur me funeſto properent arcere veterno;
Quæ nocuere ſequar; fugiam quæ profore credam;
Romæ Tibur amem ventoſus, Tibure Romam.
Poſt hæc, ut valeat; quo pacto rem gerat & ſe;
Ut placeat Juveni, percontare, utque cohorti.
Si dicet, rectè; primùm gaudere, ſubindè
Præceptum auriculis hoc inſtillare, memento:
Ut tu fortunam, ſic nos te, Celſe, feremus.

ORDO.

Muſa rogata, refer Celſo Albinovano, comiti ſcribæque Neronis, gaudere, & gerere rem bene. Si quæret, quid agam; dic me *minantem multa & pulchra, vivere nec recte, nec ſuaviter: haud quia grando contuderit vites, æſtuſque momorderit oleam; nec quia armentum ægrotet in agris longinquis: ſed quia minus validus mente quam toto corpore, velim audire nil, diſcere nil, quid levet ægrum; offendar fidis medicis, iraſcar amicis, cur properent arcere me funeſto veterno; ſequar quæ nocuere; fugiam quæ credam profore. Romæ ventoſus amem Tibur: Tibur* amem *Romam. Poſt hæc percontare ut valeat; quo pacto gerat rem & ſe; ut placeat juveni utque coborti. Si dicet recte, primum re*ſponde me *gaudere, ſubinde memento inſtillare hoc præceptum auriculis* ejus: *Celſe, ut tu* feres *fortunam, ſic nos feremus te.*

NOTES.

1, *Celſo.*] Celſus *Pedo Albinovanus,* to whom *Horace* had addreſſed this Epiſtle, is the very ſame Perſon mentioned in the 3d Epiſtle of this Book.

1. *Gaudere & bene rem gerere.*] This Phraſe is equivalent, and perhaps borrowed from the *Greek* Salutation χαίρειν καὶ εὐπράττειν, πράττειν, which they generally put at the Head of their Letters.

3. *Dic, multa & pulchra minantem.*] The Senſe of this Paſſage proves, that *Horace* gives us here his own, and not *Celſus*'s Portraiture. He has ſaid as much of himſelf in the 3d Satire of the Second Book:

Atque vultus erat multa & præclara minantis.

6.

I * Intreat you, O Muſe, † to return my Compliments to Celſus Albinovanus, Nero's Secretary and Companion, by wiſhing him all Health and Proſperity. If he aſk you, how I am employed; tell him, that while I am projecting many fine Schemes, I live ‡ neither uſeful to the World, nor with Satisfaction to myſelf; not becauſe the Hail has ſhattered my Vines, or the Heat burnt up my Olives, nor becauſe my Flocks in diſtant Paſtures are *languiſhing and* ſickly; but becauſe, tho' I have more Diſeaſes in my Mind than in all my Body, I will hear of nothing, nor learn what may relieve me *thus* diſtempered: I am diſguſted at my faithful Phyſicians, and angry with my Friends, for being ſo forward to rouze me from my baneful Lethargy. The Things that hurt me I purſue, what I believe would do me good I ſhun. Inconſtant as the Wind, at Rome I am in Love with Tivoli, at Tivoli with Rome. Enquire next how he does; ‖ what State he and his Affairs are in; how he pleaſes the Prince, and if he is agreeable to his Court. If he ſay, All is well; firſt congratulate him upon it; then be ſure to drop this Inſtruction into his § Ear: As you, Celſus, ſhall bear your *good* Fortune, ſo ſhall we behave towards you.

* *Intreated by me.* † *Refer. Return him my Compliments*; Celſus having writ a Letter to Horace, to which this is an Anſwer. ‡ *Neither worthily nor agreeably.* ‖ *How he manages himſelf and his Affairs.* § *Ears.*

NOTES.

6. *Nec quia longinquis, &c.*] The Poet means here the diſtant Paſturages of *Calabria* and *Lucania*, where the Shepherds led their Flocks in the Summer to the one, and in Winter to the other.

9. *Fidis offendar medicis, iraſcar amicis.*] The Poet by *fidis amicis* underſtands the ancient Philoſophers, who in their Writings have given us Preſcriptions and Remedies againſt Chagrin and Anxiety, by laying Nature open before us, in fortifying us againſt the Fears of Death, and in letting us know the Happineſs we were to enjoy in a future State.

17. *Ut tu fortunam, ſic nos te, Celſe, feremus.*] If thoſe who live near Princes are fond to know the Sentiments that others have of them, all they have to do, is to examine themſelves; for the Hatred and Love of the People, turns upon the good or bad Uſe that they make of their Truſt and Place with a Prince. It muſt not be imagined that Proſperity, with regard to Places and Preferments, is an eaſy Burthen. No; it requires extraordinary Virtue and Addreſs; as *Ariſtotle* had obſerved, "without an uncommon Virtue, 'tis not "eaſy to fill or bear the high Stations of "Life."

EPISTOLA IX.

Among all the Duties of ſocial Life, there is none that requires ſo much Skill and Prudence as the Recommendation of a Friend. A thouſand Things concur to make this a very nice and difficult Part to act, eſpecially if we are to write to great Perſonages. This Letter that Horace *writes to* Tiberius, *recommending* Septimius, *is a Proof of it. This Poet was already pretty well with the young Prince; and the favourable Reception he met with at* Auguſtus's *Court entitled him to ſome Privilege; beſides, he was intimately acquainted with* Septimius, *and had the ſincereſt Friend-*

SEPTIMIUS, Claudi, nimirùm intelligit unus,
Quanti me facias. nam cùm rogat, & prece cogit
Scilicèt ut tibi ſe laudare, & tradere coner,
Dignum mente domoque legentis honeſta Neronis,
Munere cùm fungi propioris cenſet amici;
Quid poſſim videt ac novit me valdiùs ipſo.
Multa quidem dixi, cur excuſatus abirem:
Sed timui, mea ne finxiſſe minora putarer,
Diſſimulator opis propriæ, mihi commodus uni.
Sic ego, majoris fugiens opprobria culpæ,
Frontis & urbanæ deſcendi præmia. quòd ſi
Depoſitum laudas ob amici juſſa pudorem;
Scribe tui gregis hunc, & fortem crede bonumque.

ORDO.

Claudi, Septimius unus nimirum intelligit quanti facias me. Nam cum rogat & cogit prece, ſcilicet ut coner laudare & tradere ſe tibi, dignum mente domoque Neronis legentis honeſta, cum cenſet me fungi munere propioris amici; videt & novit quid poſſim valdius meipſo. Dixi quidem multa, cur abirem excuſatus: ſed timui ne putarer finxiſſe mea minora, diſſimulator propriæ opis, commodus mihi uni. Sic ego. fugiens opprobria majoris culpæ, deſcendi ad præmia frontis urbanæ. Quod ſi laudas pudorem depoſitum ob juſſa amici: ſcribe hunc tui gregis, & crede illum eſſe fortem bonumque.

NOTES.

1. *Claudi.*] This was *Claudius Tiberius Nero.* He was called *Claudius,* becauſe he was deſcended of the ancient Family of the *Claudii,* ſprung from *Appius Claudius.*

4. *Dignum mente domoque*] This one Verſe gives us a full and compleat Encomium on *Tiberius* and *Septimius. Horace* could ſay no more in favour of his Friend, nor pay a higher Compliment to the Prince; for as the latter took care that none ſhould be his Domeſtics, or in his Retinue, but Men of the ſtricteſt Probity; ſo the former had all the Qualifications neceſſary to merit an honourable and diſtinguiſh'd Place among them.

9. *Mihi commodus uni.*] This is no rare Thing among Courtiers, who are afraid to uſe their Intereſt for their Friends leſt they ſhould ſhare in their Favour, and conſequently diminiſh their Intereſt. Nothing could

be

EPISTLE IX.

ſhip for him, as a Man of diſtinguiſh'd Merit as well as Birth. Meantime, he writes with great Modeſty; he lets him know that he was forced, through Importunity, to write this Letter, and aſks Pardon for taking the Liberty: But at the ſame Time he fails not to do Juſtice to Septimius, *or to fulfil all that Friendſhip could in ſuch a Caſe demand of him. This ſucceeded ſo well, that* Septimius *had got pretty far into* Tiberius's *Favour, which paved the Way to him for that Share he had of* Auguſtus's *Eſteem.*

SURE, if any Man living knows what a high Eſteem you have for me, Claudius, 'tis Septimius; for when he ſollicits, and by Importunity will needs compel me to recommend, and introduce him to you, as * one who deſerves a Place in the Friendſhip and Court of Nero, who chuſes *none but* the Worthy; when he imagines that I enjoy the Privilege of one of your Intimates, he ſees what Intereſt I have, and knows it better than I do myſelf. I did, indeed, offer many Reaſons why I would have been excuſed; but I was afraid of being thought to feign my Credit leſs than it really is, and of concealing what Intereſt I had with you, † that none might reap the Advantage of it but myſelf. Thus to ſhun the ſcandalous Imputation of a greater Fault, ‡ I have ventured to put on the Courtier's Front: But if you ‖ approve of me for having, at the Intreaty of my Friend, ſomewhat exceeded the Bounds of Modeſty, admit him one of your Retinue, and believe him to be a Man of Honour and Probity.

* *Worthy of Nero's Heart and Houſe, who chuſes worthy* Objects. † *Serviceable to myſelf alone.* ‡ *I have put in for the Prizes of Courtly Aſſurance.* ‖ *Approve of Shame laid aſide for the Commands of my Friend.*

NOTES.

be more oppoſite to *Horace*'s Character than this was. It was only Wiſdom in him not to have ſtretched his Intereſt to its utmoſt Extent, who never denied his Influence to any, but when his Importunity might ſink his Intereſt, and put him out of a Capacity of ſerving others.

10. *Sic ego, majoris fugiens opprobria culpæ.*] To abandon a Friend when a Service may be done him, is diſgracing ourſelves, and forfeiting our Honour. The Reaſon that *Horace* advances to excuſe this Step, muſt have had a good Effect on *Tiberius*'s Mind.

11. *Deſcendi præmia.*] *Deſcendere ad præmia* is an Alluſion to Competitors who deſcended to the *Campus Martius*, to ſtand for the Prizes of Honour. And *Frons urbana* ſignifies the Forehead of a Citizen; the bold intrepid Aſſurance of one who is Town or Court-bred, in oppoſition to the Baſhfulneſs and Modeſty which reigns in the Country.

13. *Fortem crede bonum.*] This is a Proof of what *Horace* had ſaid in the 4th Verſe: *Septimius* was a Man of Honour and Probity, or what the *Greeks* called καλὸν καὶ ἀγαθὸν; and for this Reaſon deſerved a Place in a Prince's Court.

EPISTOLA

EPISTOLA X.

Few are inſenſible to the Pleaſures of the Country. Horace *was ſo paſſionately fond of them, that upon every little Occaſion he never failed to applaud the rural Charms and Beauties: In this Letter he juſtifies his Taſte, and ſhews it to be preferable to that of his Friend* Fuſcus Ariſtius, *who only loved the City Life, and who exclaimed againſt* Horace *for being ſuch an Admirer of*

URBIS amatorem Fuſcum ſalvere jubemus
Ruris amatores; hâc in re ſcilicèt unâ
Multùm diſſimiles, ad cætera penè gemelli:
Fraternis animis: quidquid negat alter, & alter:
Annuimus paritèr, vetuli notique columbi:
Tu nidum ſervas: ego laudo ruris amœni
Rivos, & muſco circumlita ſaxa, nemuſque.
Quid quæris? vivo & regno, ſimùl iſta reliqui
Quæ vos ad cælum fertis rumore ſecundo.
Utque ſacerdotis fugitivus, liba recuſo,
Pane egeo, jam mellitis potiore placentis.
Vivere naturæ ſi convenientèr oportet,
Ponendæque domo quærenda eſt area primùm;
Noviſtine locum potiorem rure beato?

ORDO.

Nos amatores ruris, jubemus Fuſcum amatorem urbis ſalvere; ſcilicet multum diſſimiles in hac re una, pene gemelli ad cætera. Fraternis animis; quidquid alter negat, & alter negat. *Vetuli notique columbi, annuimus pariter. Tu ſervas nidum: ego laudo rivos amœni ruris, & ſaxa circumlita muſco, nemuſque. Quid quæris? vivo & regno, ſimul* ac *reliqui iſta, quæ vos fertis ad cælum ſecundo rumore; utque fugitivus* (ſervus) *ſacerdotis, recuſo liba, egeo pane jam potiore placentis mellitis. Si oportet vivere convenienter naturæ, areaque primum quærenda eſt ponendæ domo; noviſtine locum potiorem beato*

NOTES.

1. *Urbis amatorem Fuſcum.*] This is the ſame *Fuſcus Ariſtius* to whom *Horace* addreſſed the 22d Ode of the Firſt Book, and whom he mentions in the 9th Satire of the Firſt Book.

4. *Quidquid negat alter, & alter.*] The Verb *negat* ought to be repeated here. The ſtrongeſt Bond of Friendſhip is a Harmony of Thoughts and Inclinations, as *Salluſt* obſerves, *Idem velle atque idem nolle ea demum firma amicitia eſt.*

6. *Tu nidum ſervas.*] This is prettily ſaid. *Ariſtius* was like thoſe Birds who keep their Neſts, and who are timorous to adventure at any Diſtance from it. This Neſt is the City of *Rome.* A Scholiaſt has a pretty Thought upon this; he has rooſted *Ariſtius* in a Garret: *Indicat Ariſtium in ſuperiore parte domus, tanquam avem in ſuo nido habitaſſe.*

7. *Muſco circumlita ſaxa.*] The Rocks covered with green Moſs, which is to be ſeen on the Banks of Fountains and Rivulets; hence *Virgil* calls theſe Fountains *muſcoſi fontes*; and *Catullus,*

Rivus muſcoſo proſilit e lapide.

"A Rivulet bubbles from the moſſy Rock."

L.

EPISTLE X.

the Country Life. The Reaſons that the Poet adduces are forcible and perſwaſive; they are taken from Epicurus's Morals, *and furniſh us with Matter both for Inſtruction and Criticiſm. This Epiſtle is admirably beautiful: It appears by the 5th and 11th Verſes, that it was written by* Horace *in an advanced Age.*

ALL * Health to Fuſcus, who loves the Town, from his dear Friend who loves the Country; for 'tis only in this ſingle Circumſtance we widely differ, in all Things elſe, like Twins who perfectly agree in their Sentiments; whatever the one denies, the other does the ſame: In like Manner, we *mutually* aſſent *like two* Pigeons that have long been Mates, and well known *to each other*: You keep the Neſt *in Town*, I *range the Country*, praiſe the Rivulets, the Rocks over-grown with Moſs, and the Groves of ſome delightful rural Scene. † Would you know the Reaſon? I live, I reign, *and am* compleatly happy, ſo ſoon as I have left thoſe *Haunts* which you extol to the Skies with joyful Acclamation: And, like the Prieſt's Servant who has eloped, I am ſurfeited with conſecrated Wafers; 'tis *plain* Bread that I deſire, now better to me than honey'd Cakes.

If we would live agreeable to Nature, our firſt Care ſhould be to chuſe a proper Situation where to build a Houſe; *and* know you a better Place than the bliſsful Country? are the Winters any

* We *Lovers of the Country bid Fuſcus, a Lover of the Town, be well.* † *Why do you aſk.*

NOTES.

8. *Vivo & regno, ſimul iſta reliqui.*] It was from Perſuaſions of this Kind that his Impatience aroſe of ſeeing his Country-ſeat:

O rus quando ego te aſpiciam? quandoque licebit,
Nunc veterum libris, nunc ſomno & inertibus horis,
Ducere ſolicitæ jucunda oblivia vitæ?
Sat. 6. lib. 2.

10. *Utque ſacerdotis.*] It is commonly ſaid, that no Servant is ſo happy as the Prieſts. The Slaves whom *Horace* ſpeaks of here, were wearied of being in ſo happy a Situation; inſtead of eating ordinary Bread, they fed upon the Cakes offered to Gods by private Perſons: With this Kind of Food they were ſo glutted, that ſometimes they left their Maſter's Houſe, and went ſomewhere elſe to feed on common Bread. *Horace*, by this Compariſon, lets us underſtand, that he is ſurfeited with the Pleaſures of the Town, and that he retired into the Country to taſte Pleaſures that were more ſimple and natural.

12. *Vivere naturæ ſi convenienter oportet.*] The firſt Reaſon that the Poet adduces to *Ariſtius*, for preferring the Country to the City, is, that in the former they led a Life more agreeable to the Laws of Nature; and beſides, that 'tis more eaſy to find there the Things which ſhe requires, and at the ſame Time to get rid of theſe Things which are unſuitable to her:

Eſt ubi plùs tepeant hiemes; ubi gratior aura
Leniat & rabiem Canis & momenta Leonis,
Cùm ſemèl accepit ſolem furibundus acutum?
Eſt ubi depellat ſomnos minùs invida cura?
Deteriùs Libycis olet aut nitet herba lapillis?
Purior in vicis aqua tendit rumpere plumbum,
Quàm quæ per pronum trepidat cum murmure rivum?
Nempè inter varias nutritur ſilva columnas,
Laudaturque domus, longos quæ proſpicit agros.
Naturam expellas furcâ; tamen uſque recurret,
Et mala perrumpet furtìm faſtidia victrix.
    Non, qui Sidonio contendere callidus oſtro
Neſcit Aquinatem potantia vellera fucum,
Certius accipiet damnum, propiuſque medullis,
Quàm qui non poterit diſtinguere falſum,
Quem res plùs nimio delectavere ſecundæ,
Mutatæ, quatient. ſi quid mirabere, pones
Invitus. fuge magna: lìcet ſub paupere tecto
Reges & regum vitâ præcurrere amicos.

ORDO.

rure? Eſt ubi hyemes tepeant plus? Ubi aura gratior leniat & rabiem Canis, & momenta Leonis, cum ſemel furibundus accepit ſolem acutum? Eſt ubi invida cura minus depellat ſomnos? Nitet aut olet herba deterius lapillis Libycis? Tendit aqua rumpere plumbum in vicis purior, quam quæ trepidat cum murmure per pronum rivum? Nempe ſilva nutritur inter varias columnas, domuſque laudatur, quæ proſpicit agros longos. Expellas naturam furca, tamen uſque recurret; & victrix furtim perrumpet mala faſtidia.

Qui neſcit callidus vellera potantia Aquinatem fucum contendere Sidonio oſtro, non accipiet damnum certius, propiuſque medullis; quam qui non poterit diſtinguere falſum vero. Quem res ſecundæ delectavere plus nimio; res mutatæ quatient illum. *Si mirabere quid, pones* id *invitus. Fuge magna: licet, ſub paupere tecto, vita præcurrere reges, & amicos regum.*

NOTES.

Quid latura ſibi, quid delitura negatum.

19. *Lapillis.*] Horace makes uſe of this Diminutive, becauſe the *Romans* uſed to cut their Marble for Pavement into ſmall ſquare Pieces, which they painted with different Colours: But all this, which is no more than an Imitation of Nature, how much inferior is it to the Carpet-like Meadow, full of all the Colours in Nature in all their Variety?

20. *Purior in vicis aqua tendit rumpere plumbum.*] In Town, all the Water they drink or make uſe of is conveyed to them in leaden Pipes; whereas in the Country, they have it at the Source: Which is then moſt agreeable, to receive Water from the Hands of Nature, which ſhe preſents to us in its primitive Purity, or from the Hands of Men, after it has been adulterated in their Reſervoirs and Aqueducts.—One of the greateſt Wonders of old *Rome* was the Aqueducts. *Agrippa*, as *Pliny* tells us, in the Courſe of the Year 735, ordered ſeven hundred Reſervoirs, and one hundred and five Fountains to be made: Their Number afterwards was conſiderably encreaſed.

where more mild? Where do more refreſhing Gales allay the Rage of the Dog-ſtar, and the Seaſon of the Lion, when furious with Heat he has received the Sun's ſharp-pointed Rays? Is there a Place where envious Care leſs breaks our Reſt? Are *our* Herbs *and Flowers* leſs fragrant or leſs ſhowy than *your Pavements of* Libyan Marble? Is the Water in your Streets, that ſtrains to burſt the leaden Pipes, purer than that which runs with tremulous Murmur through the deſcending Rill? *See how natural are the Pleaſures of the Country.* For why, even *in Town*, among your variegated Columns, Plantations are nurſed; and the Houſe is admired that has a Proſpect into extended Fields. Drive Nature out * with main Force, yet will ſhe ſtill return, and with conquering Power inſenſibly break through your falſe Diſguſts.

† The Merchant that has not the Skill to diſtinguiſh the Fleeces of an Aquinian from thoſe of a true Tyrian Purple, will not ſuſtain Damage more real, or that will go ‡ nearer to his Heart, than he who is not able to diſtinguiſh Truth from Falſhood. The Man whom Proſperity tranſports with Joy above meaſure, will *proportionably* be ſhaken with a Change of Fortune. Whatever you fondly admire, you will reſign with Reluctance. Fly Greatneſs; under a poor *humble* Roof, one may § enjoy a happier Life than Kings and Favourites of Kings.

* *With a Fork.* † *He who is not ſo ſkilful to know, that Fleeces drinking the Dye of Acquinum vie with Tyrian Purple.* ‡ *Nearer to his Marrow.* § *Outſtrip them in Life.*

NOTES.

22. *Nempe.*] *Nempe* here imports, *You muſt needs give up the Argument, ſince* you are ſo fond, even in Town, of imitating the Woods, the Rivulets, the rural Proſpects, and other Beauties of Nature, which we enjoy to ſuch Perfection in the Country.

24. *Naturam expellas furca; tamen uſque, &c.*] Thoſe who are charmed with the Town, we ſee them encloſing great Fields into their Gardens; which proves, that a Man has a natural Taſte for the Country. 'Tis true, Avarice, Ambition, with other Paſſions, may in a great meaſure extinguiſh and deſtroy this natural Bent. Yet notwithſtanding all the Pains uſed to baniſh this Taſte, it often returns and diſcovers itſelf, in making their Houſes in Town to have a Country Appearance.

36. *Non, qui Sidonio.*] This is the Concluſion of all that preceded from the 12th Verſe. *Horace* compares the natural Taſte to true Purple, and that of the Paſſions to falſe or mock Purple. *Oſtro* is here in the Dative Caſe, and *contendere aliquid alicui* ſignifies, to compare one Thing with another. *Bene contendere pro comparare*, ſays Mr. *Baxter*, *nam una tendunt pannos qui comparant & internoſcere volunt diſcrimina.* "Thoſe who compare and match Cloth or "Stuffs, do ſtretch them near one ano-"ther to know their Difference." *Cicero* uſes it in the ſame Senſe in his ſecond Oration againſt *Cataline*; *Si cauſas inter ſe contendere velimus.*

32. *Licet ſub paupere tecto reges & regum.*] There can be nothing more true, ſince in a little Country-houſe, free of Envy and Ambition, a Man may live more happily, than a mighty King or his great Favourite: Witneſs the old Man whom *Virgil* ſpeaks of in his 4th Georgick, who in a remote barren Corner of the Earth, productive neither of Corn or Wine, nor able to feed a Beaſt, was as contented, and had as great a flow of Spirits, as the richeſt Prince:

Regum æquabat opes animis.

Cervus equum pugnâ melior communibus herbis
Pellebat: donèc minor in certamine longo
Imploravit opes hominis, frœnumque recepit:
Sed poſtquam victor violens diſceſſit ab hoſte,
Non equitem dorſo, non frœnum depulit ore.
Sic qui pauperiem veritus, potiore metallis
Libertate caret; dominum vehet improbus, atque
Serviet æternum, quia parvo neſciet uti.
Cui non conveniet ſua res; ut calceus olìm,
Si pede major erit, ſubvertet; ſi minor, uret.
Lætus ſorte tuâ vives ſapienter, Ariſti;
Nec me dimittes incaſtigatum, ubi plura
Cogere, quàm ſatìs eſt, ac non ceſſare videbor.
Imperat aut ſervit collecta pecunia cuique,
Tortum digna ſequi potiùs quàm ducere funem.
  Hæc tibi dictabam poſt fanum putre Vacunæ;
Excepto, quòd non ſimùl eſſes, cætera lætùs.

ORDO.

Cervus melior pugna pellebat equum ex *herbis communibus, donec in longo certamine minor imploraverit opes hominis, recepitque frænum. Sed poſtquam violens diſceſſit victor ab hoſte, non depulit equitem dorſo, non* depulit *frænum ore. Sic qui veritus pauperiem caret libertate potiore metallis, improbus vehet dominum, atque ſerviet æternum; qui neſciet uti parvo. Sua res ſubvertet* eum *cui non conveniet, ut olim calceus* ſubvertit *hominem, ſi major erit pede; ſi minor, uret. O Ariſti, ſapienter vives lætus tua ſorte, nec dimittes me incaſtigatum, ubi videbor cogere plura quam ſatis eſt, ac non ceſſare. Pecunia collecta imperat aut ſervit cuique, digna potius ſequi quam ducere tortum funem.*

Dictabam hæc tibì poſt putre fanum Vacunæ, lætus quod ad *cætera,* hoc tantum *excepto, quod tu non eſſes ſimul.*

NOTES.

34. *Cervus equum pugna melior communibus herbis.*] Every Man who yields to his Ambition, or to any other irregular Paſſion, does from that Inſtant ſubject himſelf to a Maſter, or rather to a Tyrant, who deprives him of the greateſt Bleſſing he has received from Nature's Hands, namely, Liberty; which *Horace* proves from the Fable of the Horſe and Hart. This Fable is not of the Poet's Invention, 'tis borrowed from the Poet *Steſichorus,* who uſed it to diſſuade the *Hymettians* from giving Life-Guards to their General *Phaleris.* To repreſent to them their Error, he tells them: "A Horſe once was in the full Poſſeſſion of "a Meadow. A Hart enters into it, and "ſpoils the Graſs. Upon this, the Horſe, "to be revenged, goes in ſearch of Man, "and begs of him that by his Means he "might have Satisfaction for the Injury "done him. Man anſwers, That it would "be an eaſy Matter, provided he would

"allow

A Stag, who over-match'd a Horſe in fighting, beat him from their common Paſture, till the *Horſe ſtill* worſted in the long Combat, implored Man's Aſſiſtance, and received the Bridle; but from what Time *the impetuous* headſtrong *Animal* came off victorious from the Foe, he could never ſhake the Rider from his Back, nor the Bit from his Mouth. Thus he who for fear of Poverty parts with his Liberty, more precious than Mines *of Gold*, ſhall ſhamefully * ſubject himſelf to a Maſter, and become a Slave for ever; becauſe he knows not how † to be contented with a little. That Man's Fortune which is not ſuitable to him, *will prove* like the Shoe of old, if larger than his Foot, it will trip him up; if too little, it will pinch him. O Ariſtius, by rejoicing in your Lot you ſhall live wiſely. Nor let me go without Correction, whenever I appear to be amaſſing more than is enough, and to make no End. ‡ Money, that ought rather § to follow than to lead, is every Man's Tyrant or his Slave.

This ‖ I wrote to you from behind the old mouldring Temple of Vacuna, wanting nothing to make me happy but your Company.

* *Carry a Maſter.* † *To uſe a little.* ‡ *Money in Store.* § *To follow the twiſted Rope.* ‖ *I dictated them for you to my Amanuenſis.*

NOTES.

"allow him to bridle and mount him with his "Arms. The Horſe agrees to this, receives "Man, and revenges himſelf of the Hart: "But from that Time he became Man's "Slave." Take care then, Gentlemen, that you don't, in gratifying your Revenge, ſubject yourſelves to a Maſter. *Horace* has altered this Fable, and ſo has *Phædrus*; but the Senſe is the ſame.

45. *Nec me demittes incaſtigatum.*] Horace ſays this, to mitigate and ſoften the Advice he gives to his Friend; and begs of him to do him the ſame kind Office, if ever he ſaw him abandoned to the like Paſſions.

47. *Imperat aut ſervit collecta pecunia cuique.*] Riches muſt govern, or be governed; for between theſe there is no Medium. Seneca, in his Treatiſe *on a happy Life*, has the ſame Obſervation: *Divitiæ apud ſapientem virum, in ſervitio ſunt, apud ſtultum in imperio.* "Riches are in ſubjection to the "Wiſe, but they rule Fools." And what *Horace* has ſaid upon another Occaſion, *Qui niſi paret imperat*, may be applied to the preſent Caſe.

48. *Tortum digna ſequi potiùs quam ducere.*] This is a Metaphor taken from Beaſts, whom they lead with a Rope or Halter.

49. *Poſt fanum putre Vacunæ.*] Vacuna was the Goddeſs of Vacations, whoſe Feſtival was celebrated in the Month of *December*. There were ſome Remains of a Chapel of this Goddeſs on the Limits of *Horace*'s Farm.

EPISTOLA XI.

It is ſometimes very difficult to diſcover the Deſign of a Letter; but the Author muſt not for that Reaſon be accuſed of Obſcurity; for Letters have this Peculiarity, that what may be very intelligible to thoſe whom they are addreſſed to, may be very perplexed and dark to others, eſpecially to thoſe who read them ſeventeen hundred Years after they were written. Who this Bullatius *was to whom* Horace *deſigns this Letter we know not. There is Reaſon to think that he retired into* Aſia, *during the Rupture between* Octavius *and* Anthony, *that he might not ſhare in the Troubles and*

QUID tibi viſa Chios, Bullati, notaque Leſbos?
Quid concinna Samos? quid Crœſi regia Sardis?
Smyrna quid, & Colophon? majora minorane famâ?
Cunctane præ Campo & Tiberino flumine ſordent?
An venit in votum Attalicis ex urbibus una?
An Lebedum laudas, odio maris atque viarum?
Scis Lebedus quid ſit? Gabiis deſertior atque
Fidenis vicus: tamèn illic vivere vellem,
Oblituſque meorum, obliviſcendus & illis,
Neptunum procùl è terrâ ſpectare furentem.

ORDO.

O Bullati, quid Chios eſt *viſa tibi, Leſboſque nota? Quid Samos concinna? Quid Sardis regia Crœſi? Quid Smyrna & Colophon?* Viſane ſunt *majora, an minora fama? Cunctane ſordent præ Campo* Martio, *& flumine Tiberino? An una* aliqua *ex urbibus Attalicis venit* tibi *in votum? An laudas Lebedum, odio maris atque viarum?* Videor mihi audire te ſic loquentem: "*Scis quid Lebedus* "*ſit, vicus deſertior Gabiis atque Fidenis.* "*Tamen vellem vivere illic, oblituſque meorum, & obliviſcendus illis, ſpectare è* "*terra Neptunum furentem procul.*" *Sed*

NOTES.

1. *Quid tibi ſi viſa Chios.*] Chios is one of the greateſt Iſlands in the *Ægean Sea*, now the *Archipelago*; it lies between *Leſbos* and *Samos*; it is famous for being the Country of *Ion* the Tragedian, and of *Theopompus* the Hiſtorian; ſome think *Homer* was alſo born there.

1. *Notaque Leſbos.*] Leſbos is now called *Metelin*: It has reſerved this Name from one of its principal Cities. This Iſland is honoured with the Birth of the wiſe *Pittacus*; the Poets *Alceus, Sappho, Arion*; the Muſician *Terpander*, and the Hiſtorian *Hellanicus*.

2. *Quid concinna Samos.*] The Iſland *Samos* retains its old Name to this Day; it lies below *Chios*, oppoſite to *Epheſus*. *Horace* gives it the Epithet of *concinna*, becauſe of its Fertility and Beauty, which turned into a Proverb. 'Tis renowned for being the Country of *Pythagoras*, *Polycrates* the Tyrant, and of *Creophylus*, who had *Homer* for his Gueſt.

2. *Sardis.*] This City was the Capital of *Lydia*, ſituated on the Banks of the *Pactolus*, at the Foot of *Mount Tmolus*, about fifteen Leagues from *Smyrna*; nothing remains of it now but its Ruins, in a ſmall Village named *Sardo*. This City is famous for being once the Seat of *Crœſus*, remarkable for his Riches, and for an extraordinary Occurrence that happened to him, *viz.* Having

EPISTLE XI.

Commotions of a Civil War, from which they only had a Reſpite of the two or three preceding Years. Horace, *upon the Concluſion of this War, invites his Friend to* Rome, *and upon this Occaſion gives excellent Maxims, that may be ſerviceable to Perſons who through Chagrin and Diſcontent throw up all their publick Concerns, and retire, becauſe Things did not run on according to their Liking. 'Tis probable, from the Strain of this Letter, that it was written in the Year* 725.

WHAT, Bullatius, are your Sentiments of Chios, and noted Leſbos? what of charming Samos? what of Sardis, the royal Seat of Crœſus? what of Smyrna and Colophon? Did they exceed or fall ſhort of *common* Fame? Are they all inſipid, in compariſon of the Campus *Martius* and the River Tiber? Or * have you ſet your Wiſh on one of Attalus's Cities? Or are you in love *even* with *Lebedus*, from Averſion to the Sea and Travelling? *Methinks I hear you ſay*, " you know what *a ſorry Place* Lebedus " is, more deſerted than Gabii and Fidenæ; yet there would I " willingly paſs my Days, forgetting my Friends, and forgot by " them, *that I might never more be expoſed to Sea, but* from the " Shore ſee Nature at a Diſtance raging *in her boiſterous Element.*"

* *Comes it into your Wiſh.*

NOTES.

ing declared War againſt *Cyrus* King of *Perſia*, he was defeated, taken Priſoner, and condemned to be burnt alive. When he mounted the Funeral Pile, he found experimentally the Truth of that fine Saying of *Solon*; *That no Man could be reckoned happy before his Death*: The Reflection of which Saying, made him cry out, *Oh Solon, Solon, Solon*; which *Cyrus* being informed of, and reflecting at the ſame time upon the Mutability and Viciſſitude of human Affairs, not only pardoned that Prince of his Life, but uſed his royal Captive in a princely Manner. This happened in the Year of *Rome* 210, in the Reign of *Tarquin the Proud*.

3. *Smyrna quid?*] Smyrna is a City of ancient *Ionia*, lying at the Bottom of a great Gulf, having a ſpacious Harbour fit for anchoring in: In *Horace*'s Time it was, according to *Strabo*, the moſt beautiful City of *Aſia*.

3. *Colophon.*] This was a City of *Ionia*, ſituated on the Shore betwixt *Epheſus* and *Smyrna*. The Cavalry of this Iſland were reputed the beſt of *Aſia*, nay, they were thought ſo good, that they were ſuppoſed to incline the Victory to the Side they fought on.

6. *An Lebedum laudes.*] Lebedus was a Town of *Ionia*, built on the Shore, about an hundred and twenty Stadia above *Colophon*. This Place was the general Rendezvous once a Year of all the Comedians round the Country from the *Helleſpont*, to celebrate a Feſtival in Honour of *Bacchus* their Patron.

7. *Gabiis deſertior atque Fidenis.*] Fidenæ was a Town of *Latium*, that lay on the Banks of the *Tiber*, between *Cruſtumeri* and *Antemnæ*, about two Miles and an half above the Mouth of the *Tiveron*.

Sed neque, qui Capuâ Romam petit imbre lutoque
Adſperſus, volet in cauponâ vivere; nec; qui
Frigus collegit, furnos & balnea laudat,
Ut fortunatam plenè præſtantia vitam:
Nec ſi te validus jactaverit Auſter in alto;
Idcircò navem trans Ægæum mare vendas.
Incolumi Rhodos & Mitylene pulchra facit, quod
Pænula ſolſtitio, campeſtre nivalibus auris,
Per brumam Tiberis, Sextili menſe caminus.
Dum licet, ac vultum ſervat fortuna benignum,
Romæ laudetur Samos, & Chios, & Rhodos abſens:
Tu, quamcunque Deus tibi fortunaverit horam,
Gratâ ſume manu; nec dulcia differ in annum:
Ut, quocunque loco fueris, vixiſſe libentèr
Te dicas. nam ſi ratio & prudentia curas,
Non locus effuſi latè maris arbiter, aufert;
Cœlum, non animum mutant qui trans maré currunt;
Strenua nos exercet inertia: navibus atque
Quadrigis petimus benè vivere. quod petis, hìc eſt,
Eſt Ulubris; animus ſi te non deficit æquus.

ORDO.

neque viator, *qui à Capua petit Romam, adſperſus imbre lutoque, volet vivere in cauponâ; nec qui collegit frigus, laudat furnos & balnea, ut plene præſtantia vitam fortunatam: nec ſi validus Auſter jactaverit te in alto. vendas idcirco navem trans mare Ægæum. Pulchra Rhodos & Mitylene facit* idem *incolumi, quod pænula* facit *ſolſtitio, campeſtre* veſtimentum *auris nivalibus, Tiberis per brumam, caminus menſe Sextili. Dum licet, fortuna ſervat benignum vultum, abſens Samos, & Chios, & Rhodos, laudetur Romæ. Sume tu grata manu quamcunque horam Deus fortunaverit tibi; nec differ dulcia in annum; ut, quocunque loco fueris, dicas te vixiſſe libenter. Nam ſi ratio* tantum & *prudentia, non locus arbiter maris late effuſi, aufert curas; qui currunt trans mare. mutant cœlum, non animum. Inertia ſtrenua exercet nos: petimus bene vivere navibus atque quadrigis: quod petis, eſt hic: eſt Ulubris; ſi æquus animus non deficit te.*

NOTES.

11. *Sed neque, qui Capua,* &c.] Bullatius, for almoſt twenty Years paſt, had ſeen nothing but Wars, and all that Time enjoyed no Tranquillity, but what he had ſince his Retirement into *Aſia*. *Horace* acknowledges to him, that for a Time, to take ſuch a Retreat to avoid a Storm was very reaſonable; but that it was againſt all Reaſon, to ſettle there when the publick Tranquillity was reſtored. This is explained by two or three Compariſons; and what gives this a good deal of Force is, the Ridicule into which *Horace* ſlily turns the Pretences with which *Bullatius* uſed to excuſe himſelf.

18. *Pænula ſolſtitio, campeſtre,* &c.] The *Pænula* and *Campeſtre* were two kinds of *Roman* Dreſs; the firſt was a long ſtrait Cloak, open at Top, which they put on by putting their Head through that Aperture: They only wore it in rainy or cold Weather, as a Preſervative againſt both. The ſecond was much of the ſame Form, and for the ſame Uſe that our modern Drawers are: They were uſed in their Exerciſes of the *Campus Martius*.——*Solſtitio*. The *La-*

Yet neither will he, who in his Way from Capua to Rome has been beſpattered with Rain and Dirt, be content to live in an Inn; nor does he who has contracted a Cold, praiſe a Stove or Bagnio, as what can make Life compleatly happy. Nor, tho' the impetuous South-wind has toſſed you on the Sea, are you for that Reaſon to ſell your Veſſel on the other Side of the Ægean Sea, *and never to think of returning more to Italy*. To the Man *who is* ſound *in Mind*, Rhodes and fair Mitylene * are as uſeleſs and prepoſterous, as a Cloak in the † midſt of Summer, a pair of ſilk Drawers amidſt Drifts of Snow, the Tiber in the Depth of Winter, *or* a Stove in the Month of Auguſt. While you may, and while Fortune continues her kindly Aſpect, ‡ return to Rome, there be as laviſh as you pleaſe in praiſe of Samos, Chios, and Rhodes.

With thankful Hand receive each Hour the Gods in Bounty give; nor defer *the Enjoyment of* the Sweets of Life § till hereafter; that wherever you are, you may *be able to* ſay, you have lived with Pleaſure. For if it be Reaſon and Prudence, not a Place with a commanding Proſpect of the immenſe Ocean, that baniſhes Care, *then* they who run beyond the Sea *only* change their Climate, not the Diſpoſition of their Mind. We are employed in laborious Idleneſs, *while* in Ships and Chariots we travel in Purſuit of Happineſs: What you purſue is here *at home*; *or* it is at Ulubræ, if you have but an equal *undiſturbed* Mind.

* *Do the ſame as.* † *The Summer Solſtice.* ‡ *Let Samos, Chios, and abſent Rhodes, be praiſed at Rome.* § *Till another Year.*

NOTES.

tius called the Summer Solſtice *Solſtitium*, the Winter Solſtice *Bruma*. It was called *Solſtitium*, becauſe the Sun about the 11th of *June* being in the 8th Degree of *Cancer*, ſeemed to ſtop, *i. e.* not to incline to the South or North.

27. *Cælum, non animum mutant qui trans mare, &c.*] It was a Saying of *Pythagoras*: "To change our Country does not teach us "Wiſdom, nor do we leave our Folly with "our Climate." And *Eſchines* againſt *Demoſthenes* ſays: "You have not changed "your Morals, tho' you have your Cli "mate."

28. *Strenua nos exercet inertia.*] There is here an ingenuous play of Words, which contain in them a great deal of good Senſe; and they may be called the Device or Motto of the Generality of Mankind. We diſtract and torment ourſelves inceſſantly, and yet all Labour terminates in nothing. Why? Becauſe we are directed in all our Conduct more by the Paſſions than by Wiſdom.

29. *Bene vivere.*] Is here put for *beate vivere*, to live happily. The *Greeks* uſed the ſame Phraſe εὖ ζῆν. *Cicero* uſes *bene vivere* for good Cheer, but it is upon an Occaſion that determines the Senſe.

30. *Animus ſi te non deficit æquus.*] This Expreſſion of *animus æquus* is borrowed from the Equality of Ballances when in *æquilibrium*: A Paſſage of *Cicero*'s proves this, who writes thus to *Atticus*: *Magna res eſt; an probas, ſi ad Kalendas Jan. cogitamus? Meus animus eſt æquus, &c.* "'Tis an "Affair of great Conſequence; Do you ap"prove of my being there about the be"ginning of *January*? For I am yet un"determined, or in Suſpenſe."

EPISTLE

AD ICCIUM.

EPISTOLA XII.

To enter into the Spirit and Senſe of this Epiſtle we muſt know, that this Iccius, *who farmed* Agrippa's *Lands in* Sicily, *was an avaritious Man; and, as an Excuſe for his Avarice, was eternally complaining of his Poverty.* Horace, *by way of Dilemma, rallies him upon this Subject after this Manner: Either, ſays he, you enjoy your Eſtate, or you do not; if you do, you have no Cauſe of complaining, you are as rich as a King; and if you do not, you are not the leſs happy, ſince your Conduct in this Caſe*

FRuctibus Agrippæ Siculis, quos colligis, Icci,
Si rectè frueris; non eſt ut copia major
Ab Jove donari poſſit tibi. tolle querelas:
Pauper enim non eſt, cui rerum ſuppetit uſus.
Si ventri benè, ſi lateri eſt, pedibuſque tuis; nîl
Divitiæ poterunt regales addere majus.
Si fortè in medio poſitorum abſtemius herbis
Vivis, & urticâ; ſic vives protinùs, ut te
Confeſtìm liquidus fortunæ rivus inauret:
Vel quia naturam mutare pecunia neſcit,
Vel quia cuncta putas unâ virtute minora.
Miramur, ſi Democriti pecus edit agellos
Cultaque, dum peregrè eſt animus ſine corpore velox?
Cùm tu inter ſcabiem tantum & contagia lucri,
Nîl parvum ſapias, & adhuc ſublimia cures;
Quæ mare compeſcant cauſæ; quid temperet annum;

ORDO.

O Icci, ſi rectè frueris fructibus Siculis Agrippæ, quos colligis, non eſt ut copia major poſſit donari tibi ab Jove. Tolle querelas; non eſt enim pauper, cui uſus rerum ſuppetit. Si bene eſt ventri, ſi bene eſt *lateri, pedibuſque tuis; divitiæ regales poterunt addere nil majus. Si tu fortè in medio poſitorum abſtemius vives herbis & urticâ; protinus vives ſic, ut liquidus rivus fortunæ confeſtim inauret te: Vel quia pecunia neſcit mutare naturam, vel quia putas cuncta minora unâ virtute.* An *miramur, ſi pecus* vicinum *edit agellos cultaque Democriti, dum animus* ejus *velox eſt peregre ſine corpore? Cum tu, inter tantam ſcabiem & contagia lucri, ſapias nil parvum, & cures adhuc ſublimia;* nempe *quæ cauſæ compeſcant mare; quid temperet annum;*

NOTES.

1. *Quas colligis.*] This points to us, that in *Sicily* they were engaged at this Time in their Harveſt: And it appears, from the laſt Verſe of this Piece, that they were employed after the ſame Manner, and at the ſame Time, over all *Italy*.

7. *Abſtemius.*] *Quaſi abſtinens à temeto,* ſignifies, properly, abſtaining from all ſtrong Liquor.

8. *Vives protinus.*] Or *protenus,* which is

TO ICCIUS.

EPISTLE XII.

riſes from a Contempt of Riches, and a Regard for Virtue. After the Poet had formerly pictured him to us as a philoſophick Soldier, he repreſents him here as a philoſophick Miſer. Iccius, *under both theſe Characters, appeared equally ridiculous; and the Poet, in both theſe Views, gives us the moſt agreeable and delicate Touches of Raillery. The End of this Epiſtle bears the preciſe Date of its Compoſition, namely, in the Autumn of* 734, Horace *being* 46 *Years of Age.*

IF, Iccius, you rightly enjoy the Fruits of Agrippa's Sicilian Lands which you farm, it is impoſſible * that Jove *himſelf* can make you richer. Away with Complaints *of Poverty*; for he is not poor, who has the full Uſe and Enjoyment of the Neceſſaries of Life. † If you have *wholſome* Food, *warm* Cloaths, and *good* Shoes, the Riches of a King can give you no more. If, *on the other hand*, in the Midſt ‡ of all this Affluence, you live abſtemious, on Herbs and Nettles, you will go on to live ſo, § tho' Fortune were by-and-by to pour in Gold upon you in Rivers: *Nor can any other Reaſon be aſſign'd for it, than*, that either Money cannot alter your natural Temper, or that you look on all Things to be inferior in Value to *the Enjoyment of* Virtue alone. Need we wonder ‖ at Democritus's leaving his Paſtures and Cornfields a Prey to his Neighbour's Cattle, while his nimble *active* Soul was *ranging* abroad without the Body *among the Works of Nature*? When you, amidſt ſuch Irritations and Contagion of Riches, have no Reliſh of ſordid mean Enjoyments, and ſtill employ your Thoughts on ſublime Studies: *To know* what *mighty* Cauſe *bounds*

* *That greater Plenty can be given you by Jove.* † *If your Belly, your Sides and Feet be well.* ‡ *Of theſe good Things that are ſet before you.* § *Tho' a flowing River of Fortune were ſoon to gild you over.* ‖ *If the Cattle eat up the Fields and plough'd Lands of Democritus.*

NOTES.

is the ſame Thing; You will live on in the ſame Courſe. Thus *protinus* is uſed, *Georg.* IV. 1.

9 *Rivus inaret.*] This is an Illuſion to the *Pactolus* and *Tagus*, celebrated for their golden Sands.

13. *Dum peregre eſt animus ſine corpore velox.*] Horace follows here the *Platonick* Notion, namely, That while the Mind is employed in a profound Meditation, it in fact is diſengaged from the Body, to raiſe itſelf above terreſtrial Objects, that it may have a nearer and clearer View of thoſe Things it inveſtigates.

Stellæ ſponte ſuâ, juſſæne vagentur & errent;
Quid premat obſcurum lunæ, quid proferat orbem;
Quid velit & poſcit rerum concordia diſcors;
Empedocles, an Stertinium deliret acumen.
Verùm, ſeu piſces, ſeu porrum & cæpe trucidas,
Utere Pompeio Groſpho; &, ſi quid petet, ultro
Defer: nîl Groſphus niſi verum orabit, & æquum.
Vilis amicorum eſt annona, bonis ubi quid deeſt.
Ne tamèn ignores quo ſit Romana loco res:
Cantaber Agrippæ, Claudî virtute Neronis
Armenius cecidit: jus imperiumque Phräates
Cæſaris accepit genibus minor. aurea fruges
Italiæ pleno diffudit copia cornu.

ORDO.

ſtellæne vagentur & errent ſponte ſua, an juſſæ: quid premat obſcurum orbem *lunæ, quid proferat orbem* ejus; *quid diſcors concordia rerum velit & poſſit*; num *Empedocles, an acumen Stertinium deliret.*

Verum, ſeu trucidas piſces, ſeu porrum & cæpe, utere Pompeio Groſpho; &, ſi petet quid, defer ultro; Groſphus orabit nil niſi verum & æquum. Annona amicorum eſt vilis, ubi quid deeſt bonis.

Tamen ne ignores quo loco res Romana ſit: Cantaber cecidit virtute Agrippæ, Armenius virtute *Claudii Neronis: Phraates minor genibus, accepit jus imperiumque Cæſaris. Aurea copia diffudit fruges Italiæ pleno cornu.*

NOTES.

18. *Quid premat obſcurum lunæ, quid proferat orbem.*] This Verſe may be underſtood to have reſpect to the ordinary Phaſes or Appearances of the Moon, that does not ſhine to us while in the Conjunction, becauſe the upper Part is then only enlightned, and the lower Part, which is towards us, has at that Time no Share of the Sun's Reflection, and is enlightned only in proportion to its Diſtance from the Sun. Or it may refer to the Eclipſes of the Moon, occaſioned by the Intervention of the Earth's Shadow between the Sun and Moon; and the nearer that this laſt is to the Earth, the greater is the Eclipſe; becauſe the Shadow that a Body emits, is larger in proportion to its Nearneſs to the Body itſelf.

19. *Quid velit & poſcit rerum concordia diſcors.*] This *diſcors concordia* is a happy kind of ſpeaking, to denote to us the four Elements, whoſe contrary Qualities cheriſh and ſupport every thing. Thus *Ovid* in his Eighth Book of his *Metamorphoſes*:

—— *& diſcors concordia ſatibus apta eſt.*

And

and controuls the Sea; what regulates the Year; whether the Stars of themſelves, or by Command *of ſome ſuperior Power*, roam and wander *in the Sky*; what involves in Obſcurity, *or* what reveals the Orb of the Moon; * what wiſe Deſign and Power appears in the harmonious Frame of complicated Nature; whether Empedocles or Stertinius's ſubtil Wit runs into wild Extravagance?

But whether you ſacrifice to your Appetite *luxurious* Fiſhes, or but frugal Leeks and Onions, receive Pompeius Groſphus into your Friendſhip, and if he ſhall aſk you any Favour, frankly grant it him. Groſphus will demand nothing but what is juſt and equitable. † Friends may be purchaſed at a low Rate, when good Men are in Want!

But that you may not be ignorant ‡ of the State of Publick Affairs: The Cantabrian is routed by the Valour of Agrippa, *and* the Armenian by that of Claudius Nero. Phraates on his Knees § hath ſubmitted to Cæſar's Power and Sway; golden Plenty hath, from her full Horn, diffuſed Riches throughout Italy.

* *What the diſcordant Harmony of Nature (i. e.* the jarring Elements harmoniouſly combined) *means and can do.* † *Cheap is the Market of Friends.* ‡ *What Situation the Roman State is in.* § *Hath received the Law and Command of Cæſar.*

NOTES.

And *Manilius:*

Sitque hæc concordia diſcors.

21. *Trucidas.*] *You put them to death*; alluding to the *Pythagorean* Notion of Tranſmigration, which he had borrowed from the *Egyptians*, who taught, that even Vegetables were animated, and had Souls. Hence their Worſhip even of Leeks and Onions:

Porrum & cepe nefas violare & frangere morſu. Juv. xv. 9.

24. *Vilis amicorum eſt annona.*] This is an excellent Metaphor. One could not expreſs with greater Force the generous Sentiment of a noble Soul, who looks upon Occaſions of obliging the honeſt Part of Mankind, and of procuring to them and himſelf Friends, as upon a fine rich Harveſt.

28. *Aura fruges, &c.*] The two preceding Verſes point out to us the Year in which this Letter has been written: This Phraſe and the following Verſe determines the Seaſon wherein it has been compoſed, which cannot be any other but the Autumn. The News of a plentiful Harveſt in *Italy*, affected *Iccius* more, in all probability, than the News of the Succeſs of the *Roman* Arms.

AD VINNIUM ASELLAM.

EPISTOLA XIII.

This Letter is no more than a Billet of Information to him who had the Task of carrying a Packet of Letters to Auguſtus. *In the few Verſes that are in it, and that ſeem to be careleſly put together, there may be ſeen the Hand of a great Maſter, who knew how to be witty, and to give a*

UT proficiſcentem docui te ſæpè diùque,
Auguſto reddes ſignata volumina, Vinni,
Si validus, ſi lætus erit, ſi denique poſcet;
Ne ſtudio noſtri pecces, odiumque libellis
Sedulus importes operà vehementer miniſter.
Si te fortè meæ gravis uret ſarcina chartæ;
Abjicito potiùs, quàm quò perferre juberis
Clitellas ferus impingas, Aſinæque paternum
Cognomen vertas in riſum, & fabula fias.
Viribus uteris per clivos, flumina, lamas.
Victor propoſiti ſimùl ac perveneris illùc,
Sic poſitum ſervabis onus; ne fortè ſub alâ
Faſciculum portes librorum, ut ruſticus agnum,
Ut vinoſa glomos furtivæ Pyrrhia lanæ,

ORDO.

Ut ſæpe diuque docui te proficiſcentem, Vinni, reddes Auguſto mea *volumina ſignata; ſi erit validus, ſi lætus, denique ſi poſcet: ne pecces ſtudio noſtri, ſeduluſque miniſter vehemente operâ importes odium libellis. Si forte gravis ſarcina meæ chartæ uret te, potius* eam *abjicito, quam ferus impingas clitellas quo juberis perferre, vertaſque paternum cognomen Aſinæ in riſum, & fias fabula. Uteris viribus per clivos,* per *flumina,* per *lamas. Simul ac victor propoſiti perveneris illuc, ſervabis onus ſic poſitum; ne forte portes faſciculum librorum ſub alâ, ut ruſticus* portat *agnum; ut vinoſa Pyrrhia* portat *gl-*

NOTES.

1. *Ut proficiſcentem docui te ſæpe diuque.*] Vinnius was a Confident of *Horace*, and his ordinary Courier to Court. This is the true Meaning of this Verſe; and I am ſurprized how a Senſe ſo obvious could eſcape M. *Dacier*.

2. *Signata Volumina.*] Horace not only ſent to *Auguſtus*, by *Vinnius*, the firſt Letter of the Firſt Book, which he has addreſſed to him, but likewiſe ſeveral other Pieces, eſpecially his lateſt Odes and Epiſtles. They called their Compoſitions *volumina*, becauſe the Ancients uſed to roll them up upon a little Stick.

2. *Vinni.*] Vinnius *Fronto*, to whom *Horace* writes this Letter, had one ſirnamed *Aſina* for his Father. In all probability this Family, after having obtained an opulent Fortune, came and ſettled at *Rome*, where it was of great Reputation under the ſucceeding Reigns; for we find enough of that Name in *Tacitus*, *Suetonius*, and on Medals and Inſcriptions.

3. *Si validus, ſi lætus erit, ſi denique poſcet.*] This is the very ſame thing he has ſaid in the firſt Satire of the Second Book:

> —niſi dextro tempore, Flacci
> Verba per attentam non ibunt Cæſaris aurem;

We ſhould have the ſame Reſpect to our Friends that *Horace* had for *Auguſtus*, and obſerve this Rule with the utmoſt Caution and Circumſpection, which the greateſt Men almoſt never fail to do.

6.

TO VINNIUS ASELLA.

EPISTLE XIII.

agreeable Turn even to Trifles and to Things of no Account. The Character of Vinnius *is done with a great deal of Simplicity; and* Auguſtus's *Praiſes are very delicately deſcribed and put into a natural Order. This Epiſtle is of the ſame Date with the firſt of the Second Book.*

* ACcording to the many repeated Inſtructions I gave you, Vinnius, at ſetting out, *be ſure* you deliver theſe my Volumes to Auguſtus ſeal'd up; if he be in Health, if he be in good Humour, in fine, if he call for them; leſt from Zeal for me, you miſs your Aim, † and by officiouſly ſtriving to ſerve the Author with too much Earneſtneſs, raiſe a Prejudice againſt his Works. If the cumberſome Burden of my Writings chance to be ‡ too heavy for you, throw it away, rather than, *like a ſullen and untractable Aſs*, caſt your Load juſt where you are ordered to carry it; and thus turn your Father's Sirname of *Aſina* into a Jeſt, and become a Town-Talk. Exert your Strength to get over Hills, Rivers, *and* Bogs. So ſoon § as you have ſurmounted all theſe Difficulties, and are arrived ‖ at Court, keep your Burden in ſuch a decent Poſture, as not to be *ſeen* carrying my ┼ Packet, *like a Thief*, under your Arm, as the Clown does his Lamb, as Maudlin Pyrrhia her

* *As I inſtructed you often, and at great length.* † *And being an officious Servant, by too earneſt Endeavour, entail Odium upon my Books.* ‡ *Shall pinch you.* § *Maſter of your Purpoſe.* ‖ *Thither.* ┼ *Packet of Books.*

NOTES.

6. *Si te fortè meæ, &c.*] Auguſtus complained that all the Packets ſent him from *Horace* were ſmall; for which he rallied the Poet upon his Height: *Vereri autem mihi videris ne majores libelli tui ſint, quam ipſe es.* "It appears, you are afraid that your "Books be bigger than yourſelf." For this Reaſon, he puts a great many looſe Sheets round this Letter to make it look big, and at the ſame Time calls it with a good deal of Pleaſantry *gravis ſarcina.*

8. *Clitellas ferus impingas.*] In a rude beaſtly manner caſt the Load, as a ſullen intractable Aſs uſes to kick and bounce when over-loaded, and daſh the Pack-ſaddle to the Ground, which is properly *impingere clitellas*, not to ſtumble, as ſome render it; for that is mentioned afterwards, ver. 19.

8. *Aſinæque paternum cognomen vertas in riſum.*] Sirnames derived from *Aſinus* were very common at *Rome:* The Family of the *Annii* had that of *Aſella*, the *Claudian* that of *Aſellus*, and the *Sempronian* that of *Aſellio.* In all Ages, comical Names or Sirnames of this kind gave Occaſion to many Jeſts and Puns.

12. *Sic poſitum ſervabis onus.*] You ſhall keep your Burden in ſuch a Poſture. *Sic poſitum* is a *Latin* Idiom, and ſignifies decently placed, in alluſion to the laying out of a dead Body in a comely decent Poſture. See *Virg. Æn.* xi. 644. *Georg.* iv. 203. *Hor. Sat.* i. 2, 106.

12. *Sub alâ.*] i. e. *Clam, latenter, & quaſi furtum.*

Ut cum pileolo ſoleas conviva tribulis.
Ne vulgo narres te ſudaviſſe ferendo
Carmina, quæ poſſint oculos aureſque morari
Cæſaris. oratus multâ prece, nitere porrò.
Vade, vale: cave ne titubes, mandataque frangas.

ORDO.

nos furtivæ lanæ ; ut conviva tribulis portat *ſoleas cum pileolo. Ne narres vulgo te ſudaviſſe ferendo carmina, quæ poſſint morari oculos aureſque Cæſaris. Porro, oratus multâ prece nitere. Vade, vale : cave ne titubes, frangaſque mandata.*

NOTES.

15. *Conviva tribulis.*] Athenæus, in the beginning of his Fourth Book, tells us, that the People of each Tribe had by Laws eſtabliſhed among themſelves, certain Feaſts of Entertainment at particular Times, called *[illegible] thiaſæ.*] Thoſe who went to theſe Repaſts carried along with them a Bonnet, or Cover for the Head, and Slippers : They made uſe of the firſt in caſe of bad Weather, or to ſecure their Head againſt the Night Air ; and ſome might have a long Way to go. The Slippers they put on, after putting off their Shoes, when they entered the Banqueting-houſe.

16.

AD VILLICUM SUUM,

EPISTOLA XIV.

The Superintendant of Horace's *Country-Seat, wearied of his preſent Situation, which was a long Time the Object of his Wiſhes, does now ſweat after nothing ſo much as to be in Town, the Servant of Slaves, the State he was firſt in. The Poet, who was as impatient for returning into the Country, as his Servant was for being in Town, writes him this Epiſtle, to correct his Inconſtancy ; points out to him the Cauſes of it ; and, to*

VILLICE ſilvarum & mihi reddentis agelli,
Quem tu faſtidis, habitatum quinque focis, &
Quinque bonos ſolitum Variam dimittere Patres ;
Certemus, ſpinas animone ego fortiùs, an tu

ORDO.

O Villice ſylvarum, & agelli reddentis me mihi, quem tu faſtidis, licet *habitatum quinque focis, & ſolitum dimittere quinque bonos Patres Variam ; certemus, egone fortius evel-*

NOTES.

1. *Villice.*] This Word properly ſignifies, one who has the Care and Inſpection of a Farm or Country-ſeat. An old Slave or a Freeman were commonly preferred to this Buſineſs. This Name was afterwards applied to ſeveral other Things. Hence we

have

Bottoms of pilfered Yarn, *or* as a Gueſt reſorting to the Feaſt of his Tribe, carries his * Cap and Slippers. *On the other hand, be not ſo vain and oſtentatious*, as to tell all the World, that you have put yourſelf into a Sweat in carrying Verſes; which may poſſibly gain the Eye and Ear of Cæſar *himſelf*. I earneſtly intreat you do your beſt. *Without more ado*, proceed on your Journey. Adieu; take care you make no falſe Step, or fail of obſerving my Directions exactly.

* *His Slippers with his Cap.*

N O T E S.

16. *Nec vulgo narret.*] It is a dangerous thing to prejudice the Publick in favour of any Work; if it is good, the Reader is guarded againſt Prejudice, and 'tis poſſible he might find it to be better than what it is given out to be, were he left at Liberty to diſcover its Beauties. If it is bad, your Teſtimony ſhall not ſupport its Credit long nor will the Publick be impoſed upon; and in the Event you'll ſhare in the Author's Reproach. Beſides, *Auguſtus*'s Court conſiſted of Learned Men, whoſe Taſte and Knowledge ſet them above being miſled in this Point.

To his Steward.

Epistle XIV.

make him aſhamed for adventuring to ſay, that he was unhappy in a Place where all his Maſter's Happineſs lay, and who reſtored to him a Life that he could find no where elſe. This is certainly one of his lateſt Pieces, ſince in it he values himſelf upon his Conſtancy, which was never a Virtue of his younger Years, and ſpeaks of his Youth as a Time at a great Diſtance.

STEWARD of my Woods and little Farm that ſtill brings me to myſelf; which *tho'* you deſpiſe, * has been able to maintain five Families, and was wont to ſend five worthy Senators to Varia: Let us outvie each other, whether I ſhall more effectually

* *Has been inhabited by.*

N O T E S.

have in *Catullus*, *Villicus ærarii*, Lords of the Treaſury; and in *Juvenal*, *Villicus urbis*, Governor of the City. This Principal Valet of *Horace* being a long Time in his Service, and a Confident of his Pleaſures, it was at laſt, in Return for this, that his Maſter gave him the Direction and Management of his Lands. 'Tis very probable, this may be the ſame Perſon to whom *Horace* wrote the Ode, *Perſicos Odi.*

Evellas agro; & melior ſit Horatius, an res.
Me quamvìs Lamiæ pietas & cura moretur
Fratrem mœrentis, rapto de fratre dolentis
Inſolabilitèr; tamèn iſtùc mens animuſque
Fert, & amat ſpatiis obſtantia rumpere clauſtrâ.
Rure ego viventem, tu dicis in urbe beatum:
Cui placet alterius, ſua nimirùm eſt odio ſors.
Stultus uterque locum immeritum cauſatur iniquè;
In culpâ eſt animus, qui ſe non effugit unquàm.
Tu mediaſtinus tacitâ prece rura petebas:
Nunc urbem, & ludos, & balnea villicus optas.
Me conſtare mihi ſcis, & diſcedere triſtem,
Quandocunquè trahunt inviſa negotia Romam.
Non eadem miramur: eo diſconvenit inter
Meque & te. nam quæ deſerta & inhoſpita teſqua
Credis, amœna vocat, mecum qui ſentit; & odit
Quæ tu pulchra putas. fornix tibi & unctà popina
Incutiunt urbis deſiderium, video; & quòd
Angulus iſte feret piper & thus ociùs uvâ;
Nec vicina ſubeſt vinum præbere taberna
Quæ poſſit tibi; nec meretrix tibicina, cujus
Ad ſtrepitum ſalias terræ gravis: & tamèn urges
Jampridèm non tacta ligonibus arva, bovemque
Disjunctum curas, & ſtrictis frondibus exples.
Addit opus pigro rivus, ſi decidit imber,
Multâ mole docendus aprico parcere prato.

ORDO.

Iam *ſpinas animo, an tu evellas* ſpinas *agro*; *& num* Horatius, *an res* ejus *ſit melior.*

Quamvis pietas & cura Lamiæ mœrentis fratrem, dolentis inſolabiter de rapto fratre, moretur me: tamen mens animuſque fert me *iſtuc, & amat rumpere clauſtra obſtantia ſpatiis. Ego* dico hominem viventem *rure beatum, tu* beatum *dicis* hominem *viventem in urbe. Nimirum, cui ſors alterius placet, ſua eſt odio. Uterque ſtultus iniquè cauſatur locum immeritum; animus eſt in culpa, qui non unquam effugit ſe. Tu mediaſtinus petebas rura tacitâ prece, nunc villicus, optas urbem, & ludos, & balnea. Scis me conſtare mihi; & triſtem diſcedere, quandocunque inviſa negotia trahunt* me ad *Romam. Non miramur eadem: diſconvenit eo* modo *inter meque & te: nam quæ* loca tu *credis deſerta, & inhoſpita teſqua,* ille *qui ſentit mecum vocat amœna; & odit quæ tu putas pulchra. Video, fornix & uncta popina incutiunt tibi deſiderium urbis, & quod iſte angulus feret piper & thus ocius uvâ; nec taberna vicinâ ſubeſt, quæ poſſit præbere vinum tibi; nec meretrix tibicina, ad cujus ſtrepitum* tu *ſalias gravis terræ; & tamen urges arva jampridem non tacta ligonibus, curaſque bovem disjunctum, & exples ſtrictis frondibus. Si imber decidit, rivus docendus multa mole, parcere aprico prato, addit opus* tibi *pigro.*

NOTES.

18. *Non eadem miramur, &c.*] The different Taſtes and Inclinations of Mankind, ariſes from the different Objects that affect and excite their Deſires; but theſe Deſires ſpring from the ſame Source, namely, Admiration; and it is the Goodneſs or Badneſs of this that makes theſe virtuous or vicious.

19. *Inhoſpita teſqua.*] Teſqua was a Sa-
bin

luck the Thorns and *Weeds* out of my Mind, or you out of my ield; and whether Horace or his Farm be the better Soil.

Tho' I am detained here by kindly Sympathy and Concern for amia, who mourns a Brother, who inconſolably bewails * a Brother's untimely Death; yet † the Bent of my Heart and Soul is hither, and longs to break through thoſe Barriers that oppoſe my Way. I call him the happy Man who lives in the Country, you im who lives in Town. He who is *ſo* fond of his Neighbour's Lot, muſt needs diſlike his own. We both are Fools, to lay the Blame of *our Diſguſts* unjuſtly on the Place that is quite innocent. ‡ The Fault lies in the Mind, which *in vain ſeeks Relief from Change of Place, ſince* it can never fly from itſelf. When you was a low Drudge *in Town*, you was ſtill ſilently wiſhing for the Country: Now § that you have got your Wiſh, you long for the Town, the Shows and Baths. You know that I, *on the other hand*, am conſiſtent with myſelf, and leave the Country with Regret, whenever odious Buſineſs drags me to Rome.

Quite different are the Objects we admire: Hence ſuch Diſagreement between you and me: for what you reckon deſert and inhoſpitable Wilds, he who is of my Sentiments calls charming Retreats; and thoſe Places that you call beautiful, are his Averſion.

The Stews, I ſee, and greazy Ordinaries, raiſe your Longing for the Town; and becauſe ‖ my little Farm, *as you ſay*, will ſooner Produce Pepper and Frankincenſe than a ſingle Grape. Nor is there a Tavern in the Neighbourhood to furniſh you with Wine; nor a wanton Minſtrel, to whoſe Noiſe you may ‡ practiſe your clumſy Dance. And yet, *as tho' all this was not Miſery enough*, you're bound to drudge inceſſantly, at breaking thoſe Lands that have been long untouch'd with * a Plough; you have the Care of the Oxen when unyoked, and give them their Fill of gather'd Leaves: When liſtleſs and diſpoſed to Reſt, † in rainy Weather the River gives you additional Labour, ‡ to reſtrain it from overflowing the ſunny Mead.

* *For his Brother*, whom Death has *ſnatch'd away*. † *My Mind and Soul carries me thither.* ‡ *The Mind is in the Fault.* § *Now that you are my Steward.* ‖ *That Corner* or *Spot of Ground.* ‡ *You may dance cumberſome to the Earth.* * *Ligonibus*, here ſignifies *the Plough-ſhares.* † *If a Shower falls.* ‡ *To be taught by many a Mole to ſpare*, &c.

NOTES.

bine Word, that properly ſignifies a Place thick ſet with Briars, and of difficult Acceſs; afterwards it was applied to all wild and uncultivated Places. *Horace*'s *Villicus* calls his Country-ſeat *inhoſpita*, becauſe he could not have here the Tavern, or his Miſtreſs, as in Town.

30. *Docendus aprico parcere prato.*] Horace, ſpeaking of the *Tiber* in his *Art of Poetry*, expreſſes himſelf in the ſame Faſhion thus,

Nunc, age, quid noſtrum concentum dividat, audi.
Quem tenues decuere togæ nitidique capilli,
Quem ſcis immunem Cynaræ placuiſſe rapaci,
Quem bibulum liquidi mediâ de luce Falerni;
Cœna brevis juvat, & prope rivum ſomnus in herbâ:
Nec luſiſſe pudet, ſed non incidere ludum.
Non iſtìc obliquo oculo mea commoda quiſquam
Limat, non odio obſcuro morſúque venenat:
Rident vicini, glebas & ſaxa moventem.
Cum ſervis urbana diaria rodere mavis:
Horum tu in numerum voto ruis. invidet uſum
Lignorum & pecoris tibi calo argutus, & horti.
Optat ephippia bos piger: optat arare caballus.
Quam ſcit uterque, libens, ſenſebo, exerceat artem.

O R D O.

Age nunc, audi quid dividat noſtrum concentum. Quem tenues togæ, nitidique capilli decuere, quem ſcis immunem placuiſſe Cynaræ rapaci, quem bibulum liquidi Falerni de media luce; nunc *cœna brevis, & ſomnus in herba prope rivum juvat* illum: *nec pudet luſiſſe, ſed non incidere ludum. Iſtic non quiſquam limat mea commoda obliquo oculo; non venenat obſcuro odio morſuque. Vicini rident* me *moventem glebas & ſaxa. Tu mavis rodere urbana diaria cum ſervis; ruis voto in numerum horum. Argutus calo invidet tibi uſum lignorum, & pecoris, & horti. Bos piger optat ephippia; caballus optat arare. Cenſebo,* ut *uterque libens exerceat artem, quam ſcit.*

N O T E S.

Doctus iter melius. It has been obſerved already, that *apricus campus* ſignifies a Field lying open to the Sun; ſo *pratum apricum* is an open Field or Meadow without any Ditches or Riſings, and conſequently liable to Inundations.

36. *Nec luſiſſe pudet.*] It is not at all ſurpriſing, that a Scholar of *Ariſtippus* would not bluſh at the Irregularities of Youth. It was very much if an advanced Age could have weaned him from them. We have already remarked, that *ludus* and *ludere* are uſed figuratively for the Pleaſures of Youth.

39. *Rident.*] The Deſign of the Poet ſhews it to mean a Smile of Complacency and Approbation; not a Laugh of Ridicule, as ſome Tranſlators underſtand it.

44. *Quam ſcit uterque libens.*] Horace takes this Verſe from *Ariſtophanes*:

Ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην.

whic

Come now, hear what * puts a Bar in the way of our Agreement. I whom fine Cloaths and perfumed Locks did once become, whom you have known to pleaſe the rapacious Cynara without a Bribe; whom you have ſeen toping at the pure Falernian by Noonday; am now charm'd with † temperate Meals, and Slumber on the Graſs by a *purling* Brook: Nor am I aſhamed to have been frolickſom, but not to break off the Frolick: There none, with oblique envious Eye, ‡ faſcinates my Enjoyments; none poiſons them with dark Malice, and the *venomous* Tooth of Slander. The Neighbours ſmile on me, § employed in my little rural Labours. You, *on the contrary*, would rather be nibbling at your *ſcanty* Day's Allowance with the Slaves in Town: You long impatiently to be of their Number. *Yet* my Foot-boy, *more* ſharp-ſighted *to diſcern his true Intereſt*, envies you the Uſe of my Woods, my Flocks, and Gardens. The ſlow-paced Ox deſires the Trappings; the *lazy* Horſe deſires to plough: My Deciſion ſhall be, Let each chearfully practiſe the Art in which he's ſkill'd.

* *What divides our Agreement.* † *With a ſhort or light Supper.* ‡ *Waſtes* and *files them away.* § *Stirring* or *removing the Clods and Stones.*

NOTES.

which *Cicero* has tranſlated thus:

Quam quiſque norit artem in hac ſe exerceat.

" Let every one apply himſelf to the Buſi-
" neſs he underſtands."

It will not be amiſs to conclude this Epiſtle with removing a Scruple that ſome have entertained, relating to the Manner of *Horace*'s writing to his principal Valet. The Servants employed as a Country *Villicus*, were ordinary Perſons of no contemptible Abilities. *Columella* tells us, " That illiterate " Men might fill this Place, provided they " had a tenacious Memory;" which ſuppoſes that they were commonly Men of Letters that diſcharged this Office. Beſides, in this Epiſtle there is nothing above the Capacity of a principal Servant, and we ſee *Horace* keeping within the Lines of ſuch a Character.

EPISTOLA XV.

Horace *was often at the Hot Baths of* Baiæ *for the Illneſs of his Eyes without being better'd by them; and* Antonius Muſa, Auguſtus's *Phyſician, having preſcribed to him the Cold-Bath, he accordingly, for ſome Time, uſed thoſe of* Cluſium *and* Gabii; *but finding this Country too cold, and the Winter ſevere, he reſolves to go nearer the Sea, where it might be more moderate; and before he would determine himſelf what Place to chuſe, he writes to one of his Friends,* Numonius Vala, *who had tried the Baths;*

QUÆ ſit hyems Veliæ, quod cœlum, Vala, Salerni,
Quorum hominum regio, & qualis via: (nam mihi Baias
Muſa ſupervacuas Antonius: & tamen illis
Me facit inviſum, gelidâ cum perluor undâ
Per medium frigus. ſanè myrteta relinqui,
Dictaque ceſſantem nervis elidere morbum
Sulfura contemni, vicus gemit, invidus ægris,
Qui caput & ſtomachum ſupponere fontibus audent
Cluſinis, Gabioſque petunt, & frigida rura.
Mutandus locus eſt, & diverſoria nota.
Præteragendus equus. Quò tendis? non mihi Cumas

ORDO.

O Vala, par eſt te ſcribere nobis, & nos accredere tibi quæ ſit hyems Veliæ, quod cœlum Salerni, quorum hominum ſit regio, & qualis via? (nam Antonius Muſa cenſet *Baias ſupervacuas* eſſe *mihi, & tamen facit me inviſum illis, cum perluor gelidâ undâ per medium frigus. Sane vicus gemit myrteta relinqui; ſulfuraque, dicta nervis elidere morbum ceſſantem, contemni; invidus ægris, qui audent ſupponere caput & ſtomachum fontibus Cluſinis, petuntque Gabios, & rura frigida. Locus eſt mutandus, & equus præteragendus nota diverſoria; eques ſtomachoſus læva habena dicet, Quo tendis? Non eſt mihi iter*

NOTES

1. *Quæ ſit hyems Veliæ.*] Velia was a Town of *Lucania*, ſituated at the Bottom of the Gulph *Eleat*, oppoſite to the *Ænotrian* Iſles upon the *Hales*.

1. *Vala.*] The Order of grammatical Conſtruction is thus: *Vala, par eſt te ſcribere nobis, par eſt nos adcredere tibi, Quæ ſit hyems Veliæ, quod cœlum Salerni, &c.*] and then the Reaſon of his wanting this Information from *Vala* comes in by way of Parentheſis (*Nam mihi, &c.*) I have choſe to keep juſt to the Order of the Words, and by that means have preſerved the Suſpence; which is the great Beauty of this Manner of Writing, and which is loſt in *Dacier*'s, *Sanadon*'s, and all the Tranſlations that have yet appear'd.

1. *Salerni.*] Salernum was a Town in the Southern Parts of *Picentum*; formerly it lay upon a Mountain now called *Montebeano*, where the Ruins of many old Buildings, and other Remains of Antiquity, are yet to be ſeen.

3. *Muſa ſupervacuas Antonius.*] Antonius *Muſa* was a Freedman of *Auguſtus*. Brother of *Euphorbus*, Phyſician to King *Juba*. The Faculty of Phyſicians ought to have his Memory always in Veneration: He had the good Fortune to cure *Auguſtus* of a deſperate Illneſs. The Prince and his People mutually contended who ſhould honour him moſt, who had preſerved a Life ſo ſacred and valuable to the State. They had exempted

EPISTLE XV.

Veli and Salernum : *He aſks the News of that Country, and where there was the moſt temperate Winter, and the beſt Cheer. The Narration is plain and ingenious, and has ſomething agreeable in it, with reſpect to* Menius's *Character; and the Application which* Horace *makes of it. This Epiſtle was probably compoſed in the Year* 731, *as we ſhall ſee from our Remarks on the 3d Verſe.*

HOW the Winter is at Velia, what the Climate, Vala, of Salernus, what the Character of the People, and what ſort of Travelling (for Muſa Antonius declares Baiæ to be uſeleſs to me, and yet brings me under the Odium of the Place, becauſe by his Preſcription I uſe the Cold Bath in the Midſt of Winter. No doubt the Village mourns to ſee its Myrtle Groves abandoned, and its ſulphureous Waters, famed for expelling chronical Diſtempers from the Nerves, neglected, envying thoſe Patients who are ſo hardy as to expoſe their Head and Stomach to the Springs of Cluſium, and who reſort to Gabii and thoſe cold Countries. I muſt *therefore* * remove, and drive my Horſe beyond the uſual Stages. Whither are you going ? will the cholerick Rider ſay, pulling the

* *Change my Place.*

NOTES.

empted him from all publick Burdens, as Taxes, &c. made him a Citizen ; entitled him to wear a golden Ring, the Badge of Knighthood, and erected to him a Brazen Statue placed cloſe by *Eſculapius*'s. Theſe great Marks of Diſtinction were not confined to him only, but reached to the Gentlemen of his Profeſſion. And this is the firſt Time that we have ſeen *Hippocrates*'s Scholars made Citizens of *Rome*, or rank'd among the Order of Knights. Some Months after, the ſame Remedy that ſaved *Auguſtus*, proved the Death of young *Marcellus*, which mightily leſſened the Phyſician's Reputation. After ſo fatal an Accident, it is not credible that *Horace* would run the ſame Riſque, by uſing the Cold Baths ; and therefore 'tis very natural to think, that this Letter bears Date the Beginning of the Year 731, that is to ſay, ſix or ſeven Months before the curing of *Auguſtus*, which happened in the Month that bears his Name.

5. *Per medium frigus.*] In my Opinion, *Antonius Muſa* was the firſt that preſcribed the Cold Bath, and to uſe them even in Winter ; for no ſuch thing was known till his Time. After him, a Remedy ſo rough and dangerous was ſoon diſuſed and rejected.

9. *Gabioſque petunt.*] The Word *fontes* is to be ſupplied here. *Cluſium* and *Gabii* were two ancient Towns, the former lay in *Tuſcany*, and now goes under the Name of *Chiuſi* in *Sienna* : nothing remains of *Gabii* but its Ruins, in that Place that is now called *Campo Gabio*, about four or five Leagues from *Rome*.

11. *Non mihi Cumas.*] Cumæ was one of the firſt Towns that the *Grecian* Colonies ſettled in *Italy*, according to *Strabo* ; it was ſituated to the North of *Baiæ*, on the *Tuſcan Sea*, built by the *Eubæans* in conjunction with the *Æolians* ; and theſe latter gave it the Name of *Cumæ*, from one of their Cities that bore the ſame Name. The Chiefs of this Expedition were *Hippocles* and *Megaſthenes*. *Heſiod* was a Native of the laſt-mentioned Town ; hence *Virgil* calls his Poems *Carmen Cumæum*.

12.

Eſt iter, aut Baias, lævâ ſtomachoſus habenâ
Dicet eques: ſed equi frœnato eſt auris in ore.)
Major utrùm populum frumenti copia paſcat;
Collectoſne bibant imbres, puteoſne perennes
Dulcis aquæ: (nam vina nihil moror illius oræ:
Rure meo poſſum quidvis perferre patique:
Ad mare cùm veni, generoſum & lene requiro,
Quod curas abigat, quòd cum ſpe divite manet
In venas animumque meum, quod verba miniſtret,
Quod me Lucanæ juvenem commendet amicæ.)
Tractus uter plures lepores, uter educet apros:
Utra magìs piſces & echinos æquora celent,
Pinguis ut inde domum poſſim Phæaxque reverti;
Scribere te nobis, tibi nos accredere par eſt.
  Mænius ut, rebus maternis atque paternis
Fortiter abſumptis, urbanus cœpit haberi;
Scurra vagus, non qui certum præſepe teneret;
Impranſus non qui civem dignoſceret hoſte;
Quælibet in quemvis opprobria fingere ſævus;
Pernicies, & tempeſtas, barathrumque macelli;
Quidquid quæſierat, ventri donabat avaro.
Hic, ubi nequitiæ fautoribus & timidis nîl
Aut paulùm abſtulerat, patinas cœnabat omaſi
Vilis, & agninæ; tribus urſis quod ſatìs eſſet:
Scilicèt, ut ventres lamnâ candente nepotum
Diceret urendos correctus Beſtius. idem,
Quidquid erat nactus prædæ majoris, ubi omne

ORDO.

Cumas aut Baias: ſed auris equi eſt in ore frænato.) Utrum populum major copia frumenti paſcat: bibantne imbres collectos, puteoſne perennes aquæ dulcis (nam nil moror vina illius oræ: poſſum perferre patique quidvis meo rure; cum veni ad mare, requiro lene & generoſum, quod abigat curas, quod manet in venas animumque meum cum ſpe divite, quod miniſtret verba, quod commendet me juvenem Lucanæ amicæ:) uter tractus educet plures lepores, uter plures apros; utra æquora magis celent piſces & echinos, ut poſſim inde reverti domum pinguis Phæaxque.

Mænius, rebus paternis atque maternis fortiter abſumtis, ut cœpit haberi urbanus; vagus ſcurra, qui non teneret certum præſepe; qui impranſus non dignoſceret civem ab hoſte; ſævus fingere quælibet opprobria in quemvis, pernicies & tempeſtas, barathrumque macelli; donabat avaro ventri quidquid quæſierat. Hic ubi abſtulerat nil aut paulum fautoribus nequitiæ & timidis, cœnabat patinas omaſi vilis & agninæ, quod eſſet ſatis tribus urſis, ſcilicet ut diceret ventres nepotum urendos eſſe lamna candente. Idem hic correctus Beſtius, quidquid nactus erat majoris prædæ, ubi verterat omne in fumum & cinerem, aiebat: Non

NOTES.

12. *Læva ſtomachoſus habena.*] As you entered into *Campania*, the Road was divided into two; that to the Right led to *Cumæ* and *Baiæ*, and that to the Left to *Capua*, *Salernum* and *Velia*.

14. *Major utrum populum, &c.*] Which People

Left-hand Rein, I am not deſigned for Cumæ, or for Baiæ; * but 'tis only to the Voice of the Rein the Horſe gives ear) which of the two People lives moſt plentifully, whether they drink *from Ciſterns of* collected Rain, or from perennial † Springs of ſweet Water: For I have no Opinion of the Wine of thoſe Parts: At my Country-ſeat, *indeed*, I can make a Shift, and take up with any Sort; *but* when I come towards the Sea, I require the generous and mellow, ſuch as may diſpel my Cares, may flow into my Veins, and ‡ enrich my Soul with Hope; ſuch as may § make me eloquent, and youthful in the Eyes of my Lucanian Miſtreſs. Which Territory produces moſt Hares, which moſt Boars; which of the two Seas ‖ abound moſt with Fiſhes and Sea-urchins, that I may return home from thence fat and *plump as* a Pheacian: *All theſe Particulars* it is your part to write me, and mine to follow your Advice.

Menius having * never reſted till he ſpent his Father's and Mother's Fortune, ſet up for a Wit; and being a ſcurrilous Jeſter, who ſtrolled from Houſe to Houſe *for a Dinner*, without keeping to any ſtated Table: When hungry, made no Diſtinction between Friend and Foe, but would with the utmoſt Spight forge any Calumnies on any Perſon: He was the Bane and Ruin, and devouring Gulf of the Shambles; whatever he got, he threw down his voracious Maw. This Fellow, when he had ſpunged little or nothing from thoſe who patroniſed or dreaded his miſchievous Talent, *to ſupply Deficiencies*, would ſup *at home* on as much Tripe, and ⊥ other homely Meat, as might have ſerved three Bears: And then forſooth, *like another* Beſtius, a Reformer of Manners, would ſay, that the Belly of an Epicure ought to be ſeared with a red-hot Iron. *Yet* this ſame *ſober Menius*, when *he had ſpent on his Gut*, and con-

* *But the Horſe's Bar is in the bitted Mouth.* † *Wells.* ‡ *And flow into my Soul with rich Hope.* § *May furniſh me with Words.* ‖ *Conceal* or *harbour.* * *With all his Might*, or *quickly.* ⊥ *Lamb, in no Eſteem* among the Romans.

NOTES.

People the greater Quantity of Corn maintains, *i. e.* which of the two is beſt furniſhed with Corn and other Proviſions. Both *Dacier* and *Sanadon* ſeem here to have miſunderſtood the Author.

26. *Mænius ut, rebus, &c.*] Horace ſays, that he could equally ſuit himſelf to a frugal or to a ſumptuous Table; and to juſtify his Conduct in this Particular, he very ill-naturedly makes uſe of *Menius* as an Example, whoſe ſatyrick Character he occaſionally deſcribes, and with which this Epiſtle very agreeably concludes. This is the very *Menius* ſpoken of in the firſt Satire of the Firſt Book.

31. *Pernicies, & tempeſtas, barathrumque macelli.*] All theſe are figurative and hyperbolical Expreſſions; which are a ſtrong and lively Repreſentation of an exceſſive Gluttony. Thus *Terence* ſays of *Thais: Fundi noſtri calamitas.* "The Caterpillar of our "Farm."

36. *Ventres lamna candente, &c.*] Gluttonous Slaves were marked with a hot Iron on the Belly; fugitive Slaves or thoſe who deſerted their Maſter, were, upon their being taken, marked on the Foot; thoſe who ſtole any thing, in the Hand; and thoſe who expreſſed any impertinent or extravagant Words, on the Tongue.

Verterat in fumum & cinerem; Non herculè miror,
Aiebat, ſi qui comedunt bona: cùm ſit obeſo
Nil melius turdo, nil vulvâ pulchrius amplâ.
Nimirùm hic ego ſum: nam tuta & parvula laudo,
Cùm res deficiunt, ſatìs inter vilia fortis:
Verùm, ubi quid melius contingit & unctius; idem
Vos ſapere, & ſolos aio benè vivere, quorum
Conſpicitur nitidis fundata pecunia villis.

ORDO.

herculè miror, ſi qui comedunt bona; cum nil melius ſit obeſo turdo, nil pulchrius amplâ vulvâ. Nimirum ego ſum hic; nam cum res deficiunt, ſatis fortis inter vilia, laudo tuta & parvula: verum ubi quid melius & unctius contingit, ego idem aio, vos ſolos ſapere & bene vivere, quorum pecunia conſpicitur fundata nitidis villis.

NOTES.

41. *Ampla vulva.*] The Belly of a Sow pickled and high-ſeaſon'd, was reckon'd luxurious Feeding among the *Romans*. See *Juv. Sat.* xi. 71. where he remarks, that a Ditcher and hireling Labourer lived better in his Time, than the Conſuls and Dictators did in former Ages:

—— Curius

EPISTOLA XVI.

To underſtand this Epiſtle fully, it will be neceſſary to ſuppoſe, that Quintius, Horace's *Friend, had rallied him ſometimes, by putting a thouſand Queſtions to him, with reſpect to the Extent, Situation, and Revenue of his* Sabine *Farm. The Poet, after he had briefly ſatisfied him as to thoſe Queſtions, makes Morality his Subject, and touches upon ſome Points in which* Quintius *might be concerned. The whole of it is handled in an*

NE perconteris, fundus meus, optime Quinti,
Arvo paſcat herum, an baccis opulentet olivæ,
Pomiſne, & pratis, an amictâ vitibus ulmo;
Scribetur tibi forma loquacitèr & ſitus agri.
Continui montes, nî diſſocientur opacâ

ORDO.

Optime Quinti, ne perconteris utrum *fundus meus paſcat herum arvo, an opulentet* eum *baccis olivæ, pomiſne et pratis, an ulmo amicta vitibus; forma & ſitus agri ſcribetur tibi loquaciter. Montes* ſunt *continui, niſi*

3. *Pratis.*] The Antients valued Meadows above Corn-fields, becauſe the former were more to be depended on for their Returns, leſs liable to the Injuries of the Weather, and required leſs Labour and Expence. Hence they are called *prata*, for *parata*, by

reaſon

erted to Smoke and Aſhes whatever larger Booty he had got; Froth, ſaid he, I think it no Wonder, if there are Men who ſpend their Eſtates in Good Eating, ſince there is nothing better han a fat Thruſh, no more charming Sight than the large *pickled* Belly of a Sow. Why truly † this is juſt my Character; for when ‡ I am in pinching Circumſtances, I run out in Praiſe of the low, he quiet Life, ſufficiently fortified againſt *the Allurements* of *Luxury* amidſt plain homely Fare: But if I meet with any better and more ſumptuous Cheer, I § change my Note, and ſay, that ye alone are wiſe and happy, *who have great Eſtates*, whoſe Money is conſpicuouſly laid out on ſplendid Villas.

* *Eat up their Eſtates.* † *This is juſt myſelf.* ‡ *My Means fail or come ſhort.* § *I the ſame* ſober abſtemious Philoſopher.

NOTES.

——Curius parve, quæ legerat horto,
Ipſe focis brevibus ponebat oluſcula: quæ nunc
Squalidus in magna faſtidit compede Foſſor,
Qui meminit calidæ ſapiat quid vulva popinæ.
Sicci terga ſuis, &c.

EPISTLE XVI.

agreeable, engaging, and inſtructive Manner. Philoſophy has here all its perſuaſive Force, without any thing of that moroſe Stiffneſs which diſcourages many from ſtudying it. The Name of Auguſtus, *which is found in the 29th Verſe, is a Proof that this Piece is later than the Year* 726: *And this is all that can be certainly ſaid as to the Date of this Letter.*

QUINTIUS, thou beſt of Friends, that you mayn't have the trouble of enquiring, whether my Farm maintains its Owner * with Grain, or † enriches him with Olives, or with Fruits and Hay, or with Vine-cloath'd Elms; I ſhall give you a minute and circumſtantial Deſcription of the Form and Situation of my Ground.

It is a continued Chain of Mountains, only divided by a ſhady

* *With Corn Fields.* † *Enriches him with Olive-berries.*

NOTES.

ſeaſon they are ready to yield.

5. *Continui montes.*] Along the *Sabine* Valley, between the *Teveron* and *Carreſe*, a Ridge of Hills did run from North to South, divided by a Valley from Eaſt to Weſt, wherein the Territories of *Blanduſia* and *Mandela* lay. In the firſt of theſe little Cantons was the Mountain *Lucretilis*, one of whoſe Sides, named *Uſtica*, gave Name to *Horace*'s Lands and Houſe in the Country.

Valle: ſed ut veniens dextrum latus aſpiciat Sol,
Lævum diſcedens curru fugiente vaporet.
Temperiem laudes. quid ſi rubicunda benignè
Corna vepres & pruna ferant? ſi quercus, & ilex
Multâ fruge pecus, multâ dominum juvet umbrâ?
Dicas adductum propiùs frondere Tarentum.
Fons etiam rivo dare nomen idoneus, ut nec
Frigidior Thracam nec purior ambiat Hebrus,
Infirmo capiti fluit utilis, utilis alvo.
Hæ latebræ dulces, etiam (ſi credis) amœnæ,
Incolumen tibi me præſtant Septembribus horis.
Tu rectè vivis, ſi curas eſſe quod audis.
Jactamus jampridèm omnis te Roma beatum:
Sed vereor ne cui de te plùs quàm tibi credas;
Neve putes alium ſapiente bonoque beatum;
Neu, ſi te populus ſanum rectèque valentem
Dictitet, occultam febrem ſub tempus edendi
Diſſimules, donec manibus tremor incidat unctis.
Stultorum incurata pudor malus ulcera celat.
Si quis bella tibi terrâ pugnata marique
Dicat, & hic verbis vacuas permulceat aures;
Tene magìs ſalvum populus velit, an populum tu,

ORDO.

quod diſſicientur opaca valle: *ſed* ita, *ut veniens Sol aſpiciat dextrum latus*; & Sol *diſcedens vaporet lævum fugiente curru. Laudes temperiem. Quid ſi vepres ferant benignè rubicunda corna & pruna? Si quercus & ilex juvet pecus multa fruge, dominum multa umbra? Dicas Tarentum adductum propius frondere.* Eſt *etiam fons idoneus dare nomen rivo, ut nec Hebrus frigidior nec purior ambiat Thracam, fluit utilis infirmo capiti, utilis alvo. Hæ dulces latebræ, etiam amœnæ (ſi credis) præſtant me incolumem tibi horis Septembribus. Tu vivis recte, ſi curas eſſe quod audis.* Nes *omnis Roma jampridem jactat te beatum, ſed vereor ne credas plus cui de te quam tibi; neve putes alium beatum quam ſapiente bonoque. Neu, ſi populus dictitet te ſanum recteque valentem, diſſimules febrem occultam ſub tempus edendi, donec tremor incidat manibus unctis. Malus pudor celat incurata ulcera ſtultorum. Si quis dicat tibi bella pugnata eſſe* à te *terra marique, & permulceat* tuas *vacuas aures his verbis: "Jupiter,*

NOTES.

In the Territory of *Uſtica* the *Digentia* had its Source, which flowed thro' the two ſmall Cantons already mentioned. This Rivulet, after leaving *Uſtica*, watered a Wood, wherein was a Temple, which were both conſecrated to the Goddeſs *Vacuna*.

9. *Corna vepres & pruna ferant.*] Horace made Pleaſure and Profit to meet in all the Improvements of his Country Eſtate. 'Tis true, Wild Pruned and Cornil-berries could not be of any great Account; however, they make up a Part of the Riches of the Country, tho' they are put here only for Ornament and Beauty. This was not a barren Kind of Decoration; for, according to *Columella*, they preſerved theſe Fruits, and pickled Cornil-berries were uſed inſtead of Olives in hilly Countries.

17. *Si curas eſſe quod audis.*] A Reputation founded upon Hypocriſy and Diſſimulation, can never make a Man happy; he may impoſe upon Mankind, but he can never do ſo upon himſelf: While he is honoured, eſteemed, and applauded, his Con-

it c…

Vale, yet ſo as the Sun at his Riſe ſhines on its Right Side, and departing in his Flying-chariot warms the Left. You would be charm'd with the Temperature of the Clime. *But* what if *you were to ſee* my very Quickſets bearing ruddy Cornels and Damſons; my Oaks and Holms ſupplying the Cattle with Plenty of Food, and the Maſter with a thick *agreeable* Shade? You would ſay Tarentum, in all its verdant Beauty, were removed nearer to *Rome*. A Fountain too *there is*, large enough to give Name to a River, than which not Hebrus itſelf encompaſſes Thrace with cooler and more limpid Streams; *beſide*, * it is a ſovereign Remedy for all Diſeaſes of the Head and Bowels. Theſe ſweet, nay (if you will believe me) theſe charming Retreats, preſerve me to you in perfect Health during the † Autumnal Seaſon.

You live happily *indeed*, *my Friend*, if you take care ‡ to anſwer the Voice of Fame; *for* 'tis long ſince all Rome pronounced you happy: But I am afraid, § leſt you lay more Streſs on others Judgment of you than on your own, and think any one happy beſides the Wiſe and Good; or, becauſe the People declares you ſound and in perfect Health, leſt you diſſemble the latent Fever *that affects you* at the Time of eating, till Trembling ſeize your Hands ‖ at Table. 'Tis the falſe Shame of Fools that hides their ┼ feſtering Sores. Should any one tell you of Battles which you had fought by Sea and Land, and in theſe Terms ſooth your Ears, open *to*

* *It is of Uſe to a pained Head, of Uſe to the Belly.* † *In the Hours of September.* ‡ *To be what you are reported to be.* § *Leſt you believe others concerning you more than yourſelf.* ‖ *Greazed with the Victuals.* ┼ *Neglected or undreſs'd.*

NOTES.

ſcience reproaches him, for depriving Virtue of the Praiſes he has no Title to, and his own Judgment muſt privately contradict all the Encomiums he receives from the Publick. In this Situation was *Quintius*, who under the Appearance of ſtrict Morals, covered a Mind vitiated by the moſt infamous Debaucheries. *Velleius* ſays of him, *Singularem nequitiam truci ſupercilio protegens.* "Making Grimace a Blind to the moſt con-"ſummate Villainy." A diſguiſed Character is a Thing ſo much forced, and under ſuch Reſtraints, that a Man can never keep himſelf ſo long in the dark from an intimate Friend of any Diſcernment.

25. *Si quis bella tibi, &c.*] There is ſcarcely a Man ſo egregiouſly fooliſh, as to aſcribe to himſelf the Praiſe that a victorious Prince acquires from his glorious Exploits: And yet 'tis no leſs Folly, to imagine ourſelves wiſe or happy becauſe the Publick takes us to be ſo. Thoſe who are guilty of this fantaſtical Error, fall into another equally groſs, *viz.* they dread the Publick more than Themſelves; or as *Pliny* expreſſes it, they are more tender of their Character than of their Conſcience.

27. *Tene magis ſalvum, &c.*] Here we have in two Words the higheſt Panegyrick on a Prince, whoſe Glory ought always to be inſeparable from that of the State: His great Buſineſs and Happineſs lies, in loving and being beloved by his People. A Kingdom may be compared to a Family; and what a melancholy Situation muſt that Family be in, where nothing but Diſcords and Feuds reign.

Servet in ambiguo, qui conſulit & tibi & Urbi,
Jupiter: Auguſti laudes agnoſcere poſſis:
Cùm pateris ſapiens emendatuſque vocari;
Reſpondeſne tuo, dic ſodes, nomine? nempè,
Vir bonus & prudens dici delector ego, ac tu.
Qui dedit hoc hodiè, cràs, ſi volet, auferet: ut ſi
Detulerit faſces indigno, detrahet idem:
Pone; meum eſt, inquit: pono, triſtiſque recedo.
Idem ſi clamet furem, neget eſſe pudicum,
Contendet laqueo collum preſſiſſe paternum;
Mordear opprobriis falſis, mutemque colores?
Falſus honor juvat, & mendax infamia terret
Quem, niſi mendoſum & mendacem? vir bonus eſt quis?
Qui conſulta Patrum, qui leges juraque ſervat;
Quo multæ magnæque ſecantur judice lites;
Quo res ſponſore, & quo cauſæ teſte tenentur.
Sed videt hunc omnis domus & vicinia tota,
Introrſum turpem, ſpecioſum pelle decorâ.
Nec furtum feci, nec fugi, ſi mihi dicat
Servus: Habes pretium; loris non ureris, aio.
Non hominem occidi: Non paſces in cruce corvos.

ORDO.

"qui conſulit & tibi & Urbi, ſervet in ambiguo, "populuſne magis velit te ſalvum, an tu populum:" Poſſis agnoſcere laudes Auguſti. Cum pateris vocari ſapiens emendatuſque, dic ſodes, reſpondeſne tuo nomine? Nempe ego delector dici vir bonus & prudens æque ac tu. Qui dedit hoc hodie, auferet cras, ſi volet; ut ſi detulerit faſces indigno, idem detrahet. Pone, inquit, eſt meum: pono, recedoque triſtis. Si idem clamet me eſſe furem, neget eſſe pudicum, contendat preſſiſſe paternum collum laqueo: mordear falſis opprobriis, mutemque colores? Quem juvat falſus honor, & quem terret mendax infamia, niſi mendoſum & mendacem? Quis igitur eſt vir bonus? Qui, inquis, ſervat conſulta patrum, qui ſervat leges juraque; quo judice, multæ & magnæ lites ſecantur: quo reſponſore, & quo teſte cauſæ tenentur. Sed omnis domus, & tota vicinia videt hunc turpem introrſum, ſpecioſum decora pelle. Si ſervus dicat mihi, Nec feci furtum, nec fugi; aio, Habes pretium, non ureris loris. Non occidi hominem: Non paſces corvos in cruce.

NOTES.

28. *Qui conſulit & tibi & Urbi.*] The *Romans*, in praying for *Auguſtus*'s Proſperity, imagined that they prayed for that of the Empire's. When the Senate gave a Deputation to *Meſſala* to carry to *Auguſtus* the Title of PATER PATRIÆ, he thus addreſſed him; "Auguſt *Cæſar*, our hearty "Prayer to the Gods is, that what we have "done this Day may prove auſpicious and "happy to you and your Houſe; and in "making this Prayer, we are perſuaded "that we pray for the laſting Happineſs of "the Empire. The Senate, unanimouſly "with the People, ſalute you FATHER OF "THEIR COUNTRY." To which *Auguſtus* anſwered, with Tears in his Eyes, proceeding partly from Joy and Affection; "After the Accompliſhment of all my "Wiſhes, what elſe have I to aſk of the "immortal Gods, but the Enjoyment of "this Title, with the univerſal Conſent of "the Senate and People, to the laſt Moment of my Life."

43. *Quo res ſponſore.*] According to *Cru-*

Flattery; "May Jove, who takes care both of you and the City, "*ſtill* leave it doubtful, whether the People be moſt deſirous of your "Welfare, or you of theirs." You might *poſſibly* own * this Elogium to belong only to Auguſtus. When you ſuffer yourſelf to be ſtiled wiſe and accompliſh'd in Virtue, pray tell me, † Dare you anſwer to theſe Names, and take them for your own? QUIN. 'Tis true, I as well as you love to be called a Man of Probity and Diſcretion. HOR. *But alas how vain is that Applauſe, ſince* he who gave it me To-day, can take it from me To-morrow if he will: As the ſame People, if they have conferred the Conſulſhip on an unworthy Object, may diveſt him of it too. Reſign, ſay they, *the Character we gave you*, 'tis ours: I reſign *accordingly*, and depart with a ſorrowful Heart. In like manner, ſhould the People call me a Thief, deny me to be chaſte, or maintain that I have ſtrangled my Father; muſt I be cut to the Quick with theſe falſe Reproaches, and change Colour? Whom does falſe Honour pleaſe, and lying Defamation fright, but the Blemiſhed and Diſeaſed? Who *then* is the good Man? QUIN. He who obeys the Decrees of the Senate, the Laws and Rules of Juſtice: by whoſe Arbitration many and momentous Differences are decided: by whoſe Security Deeds are confirmed, and according to whoſe Teſtimony Cauſes are determin'd. HOR. But *if this be your good Man*, all his Family, and the whole Neighbours, *who knew him thoroughly*, ſee him to be a vile *Knave* at bottom, however ſpeciouſly diſguiſed by a fair Outſide. Should my Slave tell me, I have neither committed Theft, nor deſerted your Service: You have your Reward, ſay I, you are not puniſh'd with the Laſh. I have done no Murder: *'Tis well*, you ſhall not then ‡ be hang'd.

* *Theſe Praiſes.* † *Do you anſwer to theſe in your Name?* ‡ *You ſhall not be a Prey to the Ravens on the Croſs.*

NOTES.

quius and Dr. *Bentley*, who have ſupported this Reading againſt the common one, by Arguments of the greateſt Weight.

45. *Introrſum turpem.*] Vanity, the Point of Honour, and Decency, or ſome other Motive of Intereſt, may preſerve a publick Decorum and diſguiſe a Man for a Time; but his private Life takes off the Maſk, and ſets him in his natural Light. Does the Magiſtrate appear in publick? How grave is his Deportment? With what Caution does he ſpeak? How upright is his Conduct? Does the Courtier enter into Company? How gay, polite, and complaiſant is he? But when the one or the other returns home, Things are quite changed, and nothing is to be ſeen then but Caprice, Pride, Paſſion, criminal Intrigues, and infamous Debaucheries; which they never would have practiſed in Publick, where they were look'd upon as accompliſh'd Models of Virtue. It is this Manner of judging that *Horace* reproves in *Quintius*. According to his Notion of a good Man, notwithſtanding the fine Qualities he includes in it, he may be quite the Reverſe; as a Slave may be a great Rogue, tho' he is no Robber, Murderer, or a Deſerter.

49.

Sum bonus, & frugi: Renuit negat atque Sabellus.
Cautus enim metuit foveam lupus, accipiterque
Suſpectos laqueos, & opertum milüus hamum.
Oderunt peccare boni virtutis amore:
Tu nihil admittes in te formidine pœnæ.
Sit ſpes fallendi, miſcebis ſacra profanis.
Nam de mille fabæ modiis cùm ſurripis unùm;
Damnum eſt, non facinus, mihi pacto lenius iſto.
Vir bonus, omne forum quem ſpectat, & omne tribunal;
Quandocunquè Deos vel porco vel bove placat;
Jane pater, clarè, clarè cùm dixit, Apollo;
Labra movet metuens audiri: Pulchra Laverna,
Da mihi fallère; da juſtum ſanctumque videri:
Noctem peccatis, & fraudibus objice nubem.
Quî melior ſervo, quî liberior ſit avarus,
In triviis fixum cùm ſe demittit ob aſſem,
Non video. nam qui cupiet, metuet quoque: porrò
Qui metuens vivet, liber mihi non erit unquàm.

ORDO.

Sum bonus & frugi: Sabellus renuit atque negat id: *lupus enim cautus metuit foveam, accipiterque laqueos ſuſpectos, & milvius hamum opertum. Boni oderunt peccare amore virtutis: tu admittes nihil in te formidine pœnæ. Sit ſpes fallendi, miſcebis ſacra profanis. Nam cum ſurripis unum de mille modiis fabæ, damnum lenius eſt mihi iſto pacto, non facinus. Vir hic bonus, quem omne forum, & omne tribunal ſpectat, quandocunque placat Deos vel porco vel bove, cum clare, clare, dixit,* O *Jane pater,* O *Apollo, metuens audiri movet labra:* O *Pulchra Laverna, da mihi fallere, da* mihi me *videri juſtum ſanctumque; objice noctem peccatis, & nubem* meis *fraudibus. Cum avarus demittit ſe in triviis ob aſſem fixum, non video qui ſit melior, qui liberior ſervo. Nam qui cupiet, metuet quoque; porro, qui vivet metuens, non unquam erit liber.*

NOTES.

49. *Sabellus.*] By this ſeems to be meant *Horace* himſelf, as you would ſay thus; *his Sabine Maſter denies.*

50. *Cautus enim metuit foveam lupus, &c.*] As the Wolf, Kite, and Hawk, tho' among the moſt carnivorous Animals, are often hindered from ſeizing their Prey, through the Fear of ſome Snare laid for them; ſo Men are often reſtrained from vicious Actions, through Fear of Puniſhment.

51. *Et opertum miluus hamum.*] This is the true Reading, and not *milvius*. By this Paſſage it appears, that Fowlers had a Method of catching Birds with a Line and Hook covered with a Bait.

55. *Nam de mille fabæ modiis, &c.*] This Slave might have replied to *Horace*, that ſince he only ſtole one of a thouſand Buſhels of Beans, he could not be reputed as great a Thief, as he who had ſtole all away. This is the very Thing that *Horace* is refuting; for, ſays he, tho' the Loſs, with reſpect to the Maſter, is leſs; yet as to the Servant, the Crime is equal: For if he could, with the ſame Safety and Impunity, carry all off, as he did this one Buſhel, he would not have ſcrupled to have done it.

56. *Mihi.*] *In my Eye, i. e.* Whatever you may think of it, I look upon the Crime to be the ſame: For in the Order of Conſtruction, *mihi* muſt refer both to *damnum* and *facinus*. So *mihi* is uſed, ver. 66.

57. *Vir bonus.*] Horace explains here a Vice, very common among Men who would ſeemingly, tho' falſly, be reputed honeſt Men, for having impoſed upon the World already by

am *therefore* a Man of Worth and Probity: I refuſe, and abſolutely deny the Conſequence. For the cautious Wolf dreads the Pit-fal, *and abſtains from prouling*; the Hawk *dreads* the ſuſpected Snare; and the Kite, the latent Hook. The Good, from their Love to Virtue, hate to ſin. You * refrain from the Crime, only for Fear of the Puniſhment. If there is a Proſpect of your eſcaping, † you will make no Diſtinction between Things ſacred and profane: For when from a thouſand Buſhels of Beans you ſteal but one, the Danger in that Caſe is, in my Eye, the leſs, but not the Crime. That good Man *of yours*, whom every Court of Law, and every Bench of Juſtice, views with Admiration; whenever he offers an atoning Sacrifice to the Gods, whether an Hog or an Ox, having *firſt* pronounced with a clear audible Voice, O Father Janus, O *great* Apollo; he *then gently* moves his Lips, ‡ and mutters to himſelf: "O fair Laverna, grant that I may impoſe on the World; "grant that I may appear a juſt and upright Man; ſpread Night "and Cloud over my Crimes and Frauds." *And* in what Reſpects the covetous Man is better than a Slave, in what Reſpects more free, when he ſtoops down for the Sake of a Halfpenny which the Boys have fix'd in the Streets, I ſee not: For he that will be covetous, will of courſe live in Fear; *and* he who lives in Fear, I ſhall never look upon as free. He who haſtens *to be rich*, and is overwhelm'd *with anxious Care* in accumulating Wealth, has loſt his Arms, has

* *You will commit no Crime.* † *You will blend ſacred Things with profane.*
‡ *Afraid of being heard.*

NOTES.

by a falſe Virtue: They are bold enough to hypocriſe even in Religion. Hence, when at their Devotions in their Temples, they prayed with an audible Voice; when they had prayed in this Manner to raiſe a Character for Piety, they lower'd their Tone to a private Ejaculation, which terminated in petitioning for Succeſs to their malicious Purpoſes. *Horace*'s Deſign is not to condemn either audible or private Prayers, but the Abuſe that is made of both; which perhaps is not an uncommon thing now-a-days.

60. *Pulchra Laverna.*] In a Religion in which every one might make his own Gods, it was very natural for the very Robbers, upon ſeeing themſelves perſecuted and hated, to dream of ſupporting themſelves by ſome Divinity. *Laverna*, their Goddeſs, had an Altar near one of the Gates of *Rome*, which hence got the Name of *Porta Lavernalis.* She likewiſe had a Chapel near the Temple of *Terra*; and a Grove, with a Temple in it, along the *Via Salina*. Her faithful Votaries the Robbers were called *Laverniones.*

64. *In triviis virum, &c.*] This alludes to the Cuſtom which Boys had, of fixing in the Ground a Piece of baſe Money, to impoſe upon thoſe who paſſed along. *Perſius* refers to it in his 5th Satire:

Inque luto fixum poſſis tranſcendere nummum.

"Can you paſs over a Piece of Money faſ-
"tened in the Mire, without bending to
"take it up."

64. *Aſſem.*] An *As* is ſomewhat more than a Halfpenny.

Perdidit arma, locum virtutis deſeruit, qui
Sempèr in augendâ feſtinat & obruitur re.
Vendere cùm poſſis captivum, occidere noli:
Serviet utilitèr: ſine paſcat durus aretque,
Naviget, ac mediis hiemet mercator in undis,
Annonæ proſit, portet frumenta penuſque.
Vir bonus & ſapiens audebit dicere, Pentheu
Rector Thebarum, quid me perferre patique
Indignum coges? Adimam bona: Nempè pecus, rem,
Lectos, argentum: tollas licet. In manicis &
Compedibus ſævo te ſub cuſtode tenebo.
Ipſe Deus, ſimul atque volam, me ſolvet. Opinor,
Hoc ſentit; moriar. mors ultima linea rerum eſt.

ORDO.

Qui ſemper feſtinat & obruitur in re augenda, perdidit arma, deſeruit locum virtutis. Noli occidere captivum, cum poſſis vendere; ſerviet utiliter: ſine ut *durus paſcat aretque. Mercator naviget ac hyemet in mediis undis: proſit annonæ; portet frumenta penuſque.* Contra, *vir bonus & ſapiens audebit dicere: Pentheu rector Thebarum, quid indignum coges me perferre patique?* PEN. *Adimam bona.* BAC. *Nempe pecus, rem, lectos, argentum: licet tollas.* PEN. *Tenebo te in manicis & compedibus ſub ſævo cuſtode.* BAC. *Deus ipſe ſimul atque volam, ſolvet me.* HOR. *Opinor ſentit hoc; moriar: mors eſt ultima linea rerum.*

NOTES.

67. *Perdidit arma, locum virtutis deſeruit.*] This is a beautiful and noble Idea. The Supreme Being has placed Man in this lower World, to carry on a continual War with Vice and his own Paſſions: He who faints in the Fight, is like the Coward, who throws down his Arms, deſerts his Poſt, and ſurrenders himſelf to his Enemies.

69. *Occidere noli.*] Without regarding what Gloſſes the Commentators put on this Paſſage, the Senſe that naturally offers to one who carefully attends to the Reaſoning of the Author, appears to be this; A Man, ſays he, who has only the Semblance of Virtue, without the Subſtance; who notwithſtanding the fair Character he bears to the World, is a mere Hypocrite, a Knave at Bottom; with all his Pretenſions to Liberty, he is an arrant Slave, his Avarice ſubjects him to the moſt abject Thraldom: He deſerts his Poſt, throws down his Arms, runs away in Time of Danger, and is unable to look Death in the Face; nay, rather than loſe his wretched Life, he will ſubmit to the hardeſt Labour and vileſt Bondage. On the contrary, the truly wiſe and good

deſerted the Poſt of Virtue. *Such a Man for mere Life will ſubmit to the moſt abject Slavery.* Put not your Captive to Death, ſince you may ſell him, * he will do you good Service; ſuffer him, as a painful Drudge, to feed your Cattle, and plough your Land; let him go to Sea as a Trader, and paſs the Winter amidſt the Waves; † let him help to keep down the Prices of the Market, ‡ by importing Corn and other Proviſions. *On the contrary,* the wiſe and good Man will dare to ſay, *as Bacchus does in the Tragedy*: Pentheus King of Thebes, what baſe Treatment will you compel me to endure? Pen. I'll take away your Goods. Bac. My Cattle you mean, my Land, my Beds, and Money; you may take them. Pen, I'll confine you in Shackles and Fetters under a cruel Goaler. Bac. A God will releaſe me, ſo ſoon as I pleaſe. *Hor.* I ſuppoſe he means, I can die. Death is the utmoſt Boundary of our Woes.

* *He will ſerve you uſefully.* † *Let him be of Uſe to the Market.* ‡ *And import.*

N O T E S.

good Man can defy the Frowns and Threats of the fierceſt Tyrant, *Pentheu Rector Thebarum, &c.* which is the ſame Sentiment with that in the Odes, *Non vultus inſtantis Tyranni mente quatit ſolida*; "No Frowns "nor Terrors can ſhake his Conſtancy, or "infringe the ſolid Frame of his Mind." So that theſe Words, *Vendere quam poſſis, &c.* are either what *Horace* ſays in his own Perſon, repreſenting this wretched Slave under the Notion of a Priſoner of War, who is willing to buy his Life on any Terms. Or, which comes to the ſame in Senſe, we may ſuppoſe him to put theſe Words in the Slave's own Mouth, who thus pleads hard for his Life: "Put not your Captive to Death, rather "ſell him, or doom him to the moſt ſlaviſh "and painful Drudgery." To conſider the Paſſage in this laſt Light, makes the Contraſt and Oppoſition between the two Characters appear the ſtronger.

78. *Ipſe Deus, ſimul atque volam, me ſolvet.*] In *Euripides* (from which this Dialogue is taken) the Perſon that ſpeaks means *Bacchus* will deliver him, that is, he himſelf; to which *Horace* gives here a moſt beautiful Turn, in taking this God for Death; who, when we can't deliver ourſelves, comes infallibly to our Aſſiſtance: But then *Horace* is to be underſtood explaining this Paſſage according to the Doctrine of the *Stoics.*

79. *Linea rerum.*] In alluſion to a Race, the Bounds whereof being marked out by a Line, *γραμμη*, *linea.* *Res,* again, either ſignifies human Life in general, or the Miſeries thereof; as *Virgil* ſays,

Sunt lacrymæ rerum, & mentem mortalia tangunt.

AD SCÆVAM.

EPISTOLA XVII.

There is nothing of greater Conſequence to young Perſons of Quality, than to know how to conduct themſelves with Princes. None was more capable than Horace, *to give Inſtructions upon this Subject. He was conſtantly in the Company of thoſe of the Firſt Rank, whoſe Eſteem and Friendſhip he knew how to procure. He was highly favoured by an agreeable Miniſter, who had the long Experience of the Practices of a Court whoſe Conduct he cloſely ſtudied, and from whoſe Converſation and Example he learned the Maxims of a wiſe Policy. Finally, the Variety of Scenes that ſuch a vaſt Number of Courtiers muſt preſent to him on ſo grand a Theatre, muſt furniſh a thouſand Reflections to a Man of his Penetration and Acuteneſs. His moral Poems are a Proof of his Knowledge of Courts and of Mankind; but nothing proves it more clearly, than the two Epiſtles he has addreſſed upon this Subject to* Lollius Scæva. *The firſt of theſe is a diſguiſed Cri-*

QUAMVIS, Scæva, ſatìs per te tibi conſulis, & ſcis
Quo tandèm pacto deceat majoribus uti;
Diſce, docendus adhùc quæ cenſet amiculus: ut ſi
Cæcus iter monſtrare velit: tamèn aſpice, ſi quid
Et nos, quod cures proprium feciſſe, loquamur.
Si te grata quies & primam ſomnus in horam
Delectat: ſi te pulvis, ſtrepituſque rotarum,
Si lædet caupona; Ferentinum ire jubebo.
Nam neque divitibus contingunt gaudia ſolis:
Nec vixit malè, qui natus morienſque fefellit.
Si prodeſſe tuis, pauloque benigniùs ipſum
Te tractare voles; accedes ſiccus ad unctum.
Si pranderet olus patientèr, regibus uti,

ORDO.

O Scæva, quamvis ſatis conſulis tibi per te, & ſcis quo tandem pacto deceat te *uti majoribus; diſce* tamen ea, *quæ amiculus adhuc docendus cenſet, ut ſi cæcus velit monſtrare iter: tamen aſpice, ſi & nos loquamur quid, quod cures feciſſe proprium. Si grata quies, & ſomnus in primam horam delectat te; jubebo* te *ire Ferentinum. Nam gaudia neque contingunt ſolis divitibus, nec vixit male, qui natus morienſque fefellit. Si voles prodeſſe tuis tractareque te ipſum paulo benignius; ſiccus* pauper *accedes ad unctum* divitem. *Si Ariſtippus pranderet patienter olus, nollet uti re-*

NOTES.

3. *Docendus adhuc.*] The Poet loſes nothing by his Modeſty. The Praiſes which he gives to his Friend, and refuſes himſelf, muſt have their juſt Value with *Scæva*, who knew what to believe of the one and of the other. *Amiculus* is a Term of Affection and

Pleaſantry,

To Scæva.

Epistle XVII.

ciſm on the Whimſies and Extravagancy of Grandees. The ſecond juſtiſies the Conduct of thoſe, who attached themſelves to their Service with a view to Preferments. And the Deſign of both is, to teach young Courtiers how to ſupport themſelves in ſo ſlippery and perplexed a Courſe. He here ſhews that the active Life, which his muſt be who puſhes for the Intereſt of Men of Influence and Quality, is more honourable and glorious, than an indolent Life, void of all Ambition. He adds, that there is nothing more dangerous to the Dependants of Great Perſonages, than a Deſire and Anxiety of making rich. And the reſt of this Epiſtle is taken up in fortifying Scæva *againſt this Infirmity. 'Tis probable this Epiſtle was written among the Poet's lateſt Pieces,* i. e. *a conſiderable Time after the Compoſition of the Epiſtle,* Si bene te novi.

THOUGH, Scæva, you are capable enough to adviſe yourſelf, and know in what Manner you ought to live with the Great; *yet* hear what are the Sentiments of your little Friend, who himſelf ſtill needs Inſtruction; *which, it muſt be own'd, is* as if a blind Man ſhould offer to ſhew the Road: However, ſee if even I can deliver any thing which you may think worth while to * put in practice. If agreeable Quiet, and *ſound* Sleep till † Seven in the Morning be your Delight; if Duſt, and the Rumbling of Wheels, if the *noiſy* Tavern offends you, I would adviſe you to go to Ferentinum; for ‡ Happineſs dwells not with the Rich alone; nor has he lived ill, who § lived and died obſcure. If you want to be of Uſe to your Friends, and to indulge yourſelf with ſomewhat better Cheer, you muſt make your court to the Great. If Ariſtippus

* *To make your own.* † See the Note on Lin. 35. Sat. 8. B. 1. ‡ *For Joys are not the Lot of the Rich alone.* § *Who at his Birth and at his Death was unknown.*

NOTES.

Pleaſantry, which *Scæva* uſes in alluſion to *Horace*'s Stature.

6. *Si te grata quies, &c.*] A Man always unreſolved what Buſineſs in Life to apply himſelf to, muſt be unhappy; either he muſt determine himſelf, or be a conſtant Sacrifice to a State of Uncertainty.

12. *Accedes ſiccus ad unctum*] Opulent Men never ſat at Table till they were perfumed with ſome Eſſence. Hence *ſiccus* is oppoſed to *unctus*, to diſtinguiſh the Poor and the Rich.

13. *Si pranderet olus, &c.*] The Poet, the more to diſcredit the lazy and retired Life, gives us an Example of it in the Caſe of *Diogenes*, which he puts in Oppoſition to *Ariſtippus*'s, who led a ſocial and publick Life. This Contraſt is very well managed, and gives a great Force to *Horace*'s Reaſoning.

Nollet Ariſtippus. Si ſciret regibus uti,
Faſtidiret olus, qui me notat. Utrius horum
Verba probes & facta, doce: vel junior, audi
Cur ſit Ariſtippi potior ſententia: namque
Mordacem Cynicum ſic eludebat, ut aiunt:
Scurror ego ipſe mihi; populo tu. rectius hoc &
Splendidius multo eſt, equus ut me portet, alat rex.
Officium facio: tu poſcis vilia rerum,
Dante minor; quamvis fers te nullius egentem.
Omnis Ariſtippum decuit color, & ſtatus, & res,
Tentantem majora, ferè præſentibus æquum:
Contrà, quem duplici panno patientia velat,
Mirabor, vitæ via ſi converſa decebit.
Alter purpureum non expectabit amictum,
Quidlibet indutus celeberrima per loca vadet,
Perſonamque feret non inconcinnus utramque:
Alter Mileti textam cane pejus & angue
Vitabit chlamydem; morietur frigore, ſi non
Rettuleris pannum: refer, & ſine vivat ineptus.
Res gerere, & captos oſtendere civibus hoſtes,
Attingit ſolium Jovis, & cœleſtia tentat.
Principibus placuiſſe viris, non ultima laus eſt.
Non cuivis homini contingit adire Corinthum.
Sedit, qui timuit ne non ſuccederet: eſto:

ORDO.

gibus. Si Diogenes, *qui notat me, ſciret uti regibus, faſtidiret olus. Doce, utrius horum verba & facta probes; vel junior, audi cur ſententia Ariſtippi ſit potior: namque, ut aiunt, eludebat ſic Cynicum mordacem: Ego ipſe ſcurror mihi; tu, populo. Hoc eſt multo rectius & ſplendidius, ut equus portet, rex alat me.* Ego *facio officium; tu minor dante, poſcis vilia rerum; quamvis fers te egentem nullius. Omnis color, & ſtatus, & res, decuit Ariſtippum tentantem majora, fere æquum præſentibus. Mirabor contra, ſi converſa via vitæ decebit* illum, *quem patientia velat duplici panno. Alter non exſpectabit purpureum amictum. indutus quidlibet vadet per loca celeberrima, neque inconcinnus, feret utramque perſonam: alter vitabit chlamydem textam Mileti, pejus cane & angue; morietur frigore, ſi non rettuleris pannum; refer, & ſine* ut *vivat ineptus. Gerere res, & oſtendere captos hoſtes civibus, attingit ſolium Jovis, & tentat cœleſtia. Non eſt laus ultima placuiſſe principibus viris. Non contingit cuivis homini adire Corinthum. Qui timuit ne non ſuccederet, ſedit; eſto: quid?* Ille *ne fecit viriliter, qui*

NOTES.

18. *Mordacem Cynicum.*] Diogenes was a Native of *Sinope* in *Pontus*, the Son of the Banker *Iceſius*; he was baniſhed his Country for counterfeiting Money, upon which he retired to *Athens*, and became the Diſciple of *Antiſthenes*, the chief of the Cynic Philoſophers. 'Tis thought the Term Cynick was given them, by reaſon of their dogged and ſatyrical Humour: They profeſſed a great Auſterity, and Abſtinence from the Conveniencies of Life, for all *Diogenes*'s Riches were, a Battoon, a Bag, and a Tub which he uſed for his Lodging.

23. *Omnis color.*] As II Sat. ii. 60. *Quiſquis erit vitæ, ſcribam color.*

31. *Morietur frigore, ſi non, &c.*] Th

could dine contentedly on Herbs, he would not live with Kings. If he who cenſures me, *replied Ariſtippus*, knew how to live with Kings, he would diſdain his Herbs. Tell me which Maxim and Conduct of the two you approve; or, ſince you are the younger, hear why I prefer the Sentiment of Ariſtippus: For thus, as they tell us, he baffled the ſnarling Cynic. I play the Buffoon *to the Great*, for my own Intereſt, you to pleaſe the People; ſure mine is the better Way, and far more honourable too: I make my court, * that I may eat with Princes, *and* have a Horſe *to ride when I pleaſe:* you beg a ſorry Alms, a Dependent on the Giver, however you may boaſt that you want for nothing. As for Ariſtippus, every Complexion of Life, every Station and Cicumſtance, ſat gracefully upon him; aiming at higher Life, † not ill pleaſed with the preſent. On the other Hand, I ſhall wonder much, if a ‡ Change of Life ſhould become our Cynic, whom his § Stoiciſm cloaths with a patched Garment doubled *about his Shoulders:* The one will not wait for his purple Robe, but howſoever dreſſed will go through Places of greateſt Reſort, and act either Part with no ill Grace; the other will ſhun the Cloak ‖ of rich Mileſian Texture, with greater Averſion than a *mad* Dog or Viper; he will die with Cold, unleſs you bring him back his tattered Garment. Give it him back, *i' God's Name*, and let him live ridiculous as he is. To perform heroic Deeds, and ſhew the Citizens their Foes in Chains, ┼ advances to the Throne of Jove, and paves the Way to Immortality. To live well with the Great, is not the meaneſt Praiſe. 'Tis not every one's Fortune to go to Corinth. *He was therefore wiſe, you'll ſay,* * who, for fear of not ſucceeding, did not attempt it, Be it ſo. What then? † Was it not nobly done in him, who made good his Aim? But here, or no where, ‡ lies the

* *That a King may feed me, that a Horſe may carry me.* † *Almoſt contented with the preſent.* ‡ *A changed Way of Life.* § *His Patience.* ‖ *Wrought at Miletus,* famous for fine Wool. *See* Virgil. Georg. III. 306. ┼ *Reaches the Throne of Jove, and climbs or aſpires to the heavenly Manſions.* * *He ſat ſtill, who was afraid leſt he ſhould not ſucceed.* † *Did not he who arrived thither, act nobly or heroically.* ‡ *Here is what we want, or no where.*

NOTES.

Turn alone gives us a very natural Picture of the Perſon. *Ariſtippus* one Day invited *Diogenes* to go to bathe, and the former coming out firſt, took the Cynick's coarſe Cloak, and left him his rich and ſplendid one: But *Diogenes* would never put on *Ariſtippus*'s, but declared to him, that if he did not reſtore him his coarſe Cloak, he would ſooner go in his Shirt.

36. *Non cuivis homini, &c.*] Perhaps it is an Alluſion to the *Iſthmian* or *Corinthian* Games. This ſeems to agree beſt with the Phraſes that follow; *Fecit viriliter, onus, ſubiit, perfert, decus, pretium*; which are all applicable to the Trials of Skill that were there performed.

38.

Quid? qui pervenit, fecitne viriliter? atqui
Hic eſt, aut nuſquàm, quod quærimus. hic onus horret,
Ut parvis animis, & parvo corpore majus;
Hic ſubit, & perfert. aut virtus nomen inane eſt,
Aut decus & pretium rectè petit experiens vir.
Coram rege ſuo de paupertate tacentes,
Plus poſcente ferent. diſtat, ſumaſne pudentèr,
An rapias. atqui rerum caput hoc erat, hic fons.
Indotata mihi ſoror eſt, paupercula mater,
Et fundus nec vendibilis, nec paſcere firmus,
Qui dicit; clamat, Victum date: ſuccinit alter,
Et mihi dividuo findatur munere quadra.
Sed tacitus paſci ſi poſſet corvus, haberet
Plus dapis, & rixæ multo minus invidiæque.
Brunduſium comes, aut Surrentum ductus amoenum,
Qui quæritur ſalebras, & acerbum frigus, & imbres,
Aut ciſtam effractam, & ſubducta viatica plorat;
Nota refert meretricis acumina, ſæpè catellam,
Sæpè periſcelidem raptam ſibi flentis: utì mox
Nulla fides damnis veriſque doloribus adſit.
Nec ſemèl irriſus, triviis attollere curat
Fracto crure planum: licet illi plurima manet
Lacryma; per ſanctum juratus dicat Oſirim,

O R D O.

pervenit? atqui quod quærimus, eſt hic, aut nuſquam. Hic horret onus, ut majus parvis animis, & parvo corpore; hic ſubit & perfert. Aut virtus eſt nomen inane, aut vir experiens recte petit decus & pretium. Tacentes de paupertate coram ſuo rege, ferent plus poſcente: diſtat ſumaſne prudenter, an rapias; atqui hic erat fons, hoc caput rerum. Qui dicit, Eſt mihi ſoror indotata, mater paupercula, & fundus nec vendibilis, nec firmus paſcere; clamat, Date victum: alter ſuccinit, Et quadra findetur mihi dividuo munere. Sed ſi corvus poſſet paſci tacitus, haberet plus dapis, & multo minus rixæ invidiæque. Comes ductus Brunduſium, aut amœnum Surrentum, qui queritur ſalebras, & acerbum frigus, & imbres, aut plorat ciſtam effractam, & viatica ſubducta; refert nota acumina meretricis, ſæpe flentis catellam, ſæpe periſcelidem raptam ſibi: uti mox nulla fides adſit damnis veriſque doloribus. Nec viator ſemel irriſus curat attollere in triviis planum fracto pede, licet plurima lacryma manat illi, & juratus per

N O T E S.

38. *Atque hic eſt aut nuſquam, &c.*] The whole Diſpute turns upon theſe two Words *fecitne viriliter*, and from it the Deciſion was to be drawn. For if you acknowledge, as you muſt do, that he who has choſe the active Life is the Man of Courage, the Cauſe is gained.

45. *Rerum.*] Of the Queſtion or Point in Debate: *viz.* to act according to the Rules of Decency.

48. *Victum date.*] Beſtow ſome Victuals. This I take to be the Phraſe uſed by the *Roman* Beggars, and therefore the Verb is in the plural Number; the attending to which, helps to ſet off the Character in a more humourous and ridiculous Light.

Point in queſtion: The one ſhrinks with Horror from the Enterprize, as too great for his weak Mind and weak Body; the other undertakes and carries it through. Either Virtue is an empty Name, or the Man who * puts his Virtue to the Proof, juſtly claims the Honour and the Prize.

Thoſe who ſay nothing of their Poverty before their Patron, will get more than he who craves. There is a great Odds between your taking modeſtly *what is given*, and extorting *Favours*. But this was the Sum and Source of my whole Argument. He who tells *his Patron*, I have a Siſter that wants a Portion; a Mother in Poverty; an Eſtate that neither can be ſold, nor is ſufficient to ſubſiſt me; cries *in the Beggar Phraſe*, *Good People*, † beſtow your Charity: Another ‡ follows in the ſame *beggarly* Tone, And pray allow me to ſhare with him in your Honour's Bounty. But could the Raven feed without Noiſe, he would *both* have more Food, and much leſs Strife and Envy.

§ If the Man whom his Patron takes along with him to Brunduſium, or to pleaſant Surrentum, complains of the Ruggedneſs of the Way, the pinching Cold, and Rains; or makes a piteous Moan, that his Cheſt is broke open, and his ‖ Money ſtolen; he reſembles the known Artifices of a Whore, who weeps ┼ the *feign'd* Loſs of a Necklace or Garter ſo often, that by-and-by no Faith is given to her Loſſes and Sorrows that are real. Nor will he who has once been cheated in the Streets, be forward to lift up the Impoſtor when his Leg is broke; tho' Tears flow from him in great Plenty; tho' ſwearing by holy Oſiris he ſay, " Believe me, I am

* *Who makes the Eſſay.* † *Give me Food.* See Note 48. ‡ *Sings after him.* § *One taken into his Retinue.* ‖ *Money and all Proviſions for a Journey.* ┼ *Her little Chain or Garter ſnatch'd from her.*

N O T E S.

49. *Et mihi dividuo, &c.*] The *et* connects this with *victum date*, and repreſents another Beggar, ſaying after his Neighbour, *Et mihi dividuo findatur munere quadra. And let the Cake be parted to me with divided Bounty.*

52. *Surrentum ductus amœnum.*] This Town *Surrentum* was ſituated on the Southern Side of the Gulf of *Naples*, on a Point that runs out into the Sea, directly oppoſite to the Iſland of *Capreæ*. The whole Extent of the Coaſt that bounds this Bay, is one of the moſt agreeable Places for Reſidence or Seats in all *Italy*.

56. *Periſcelidem.*] In *Greece* and in *Italy*, the polite Ladies valued themſelves for wearing rich Garters; and even the moſt modeſt among them looked upon them as Ornaments: For in their publick Dances their Garters were ſeen, which if rich, added much to the Beauty of their Leg.

60. *Oſirim*] Oſiris, according to ſome Mythologiſts, was the ſame with Bacchus. The Inhabitants of *Thebes* in *Egypt* ſwore by this God; and 'tis poſſible that theſe vagrant Beggars that *Horace* here means might have been *Egyptians*. *Oſiris* was the Brother of *Iſis*; this Goddeſs had a Temple at *Rome*; and it was firmly believed, that both theſe Divinities had a great Command over Maladies.

62.

Credite; non ludo: crudeles tollite claudum.
Quære peregrinum, vicinia rauca reclamat.

ORDO.

ſanctum Oſirim, dicat, Credite, non ludo, crudeles tollite claudum; Rauca vicinia reclamat, Quære peregrinum.

62.

EPISTOLA XVIII.

It appears that Horace *was very ſollicitous about the Education of young* Lollius; *he had already wrote him a beautiful Letter, to fortify him againſt the principal Vices, to whoſe Attacks he was moſt expoſed. In this Epiſtle he informs him how to conduct himſelf before Princes and Men of Quality, in order to gain their good Graces. This Piece is no leſs beautiful than the former that he wrote on this Subject, and in my Opinion it excells it much.*

SI benè te novi, metues, liberrime Lolli,
Scurrantis ſpeciem præbere, profeſſus amicum.
Ut matrona meretrici diſpar erit atque
Diſcolor, infido ſcurræ diſtabit amicus.
Eſt huic diverſum vitio vitium prope majus;
Aſperitas agreſtis, & inconcinna, graviſque,
Quæ ſe commendat tonſâ cute, dentibus atris;
Dum vult libertas mera dici, veraque virtus.
Virtus eſt medium vitiorum, & utrinquè reductum.

ORDO.

O Liberrime Lolli, ſi novi te bene, tu *pro-feſſus* te *amicum, metues præbere ſpeciem ſcurrantis. Ut matrona erit diſpar atque diſcolor meretrici,* ſit *amicus diſtabit infido ſcurræ. Eſt vitium diverſum huic vitio, & prope majus* eo; *aſperitas agreſtis, & inconcinna, graviſque, quæ commendat ſe tonsâ cute, atris dentibus, dum vult dici mera libertas, veraque virtus. Virtus eſt medium vitiorum, &*

NOTES.

1. *Liberrime Lolli.*] Sincerity was never a Virtue of the Court; the more ingenuous and honeſt that *Lollius* was, the greater need he had of Rules and Directions for his Conduct in a Place that generally abounds with ſo much Flattery, that 'tis dangerous to uſe a manly Freedom of Thought.

4. *Diſcolor.*] The Courtezans among the Antients were pointed at by their Dreſs, which commonly was of various Colours, and more gaudy, than that of chaſte and virtuous Women.

5. *Eſt huic diverſum vitio, &c.*] Ingenuity and Freedom become Licentiouſneſs, if they don't obſerve the Bounds that Decency and good Manners had fix'd to them. It is no uncommon Thing to find, eſpecially in the Country, and even among thoſe who pretend to be polite, Perſons naturally rude, and entirely negligent of the Rules of Decency;

"no Cheat; oh cruel! help the Lame." The Neighbourhood, *with* hoarſe *bauling Voice*, cry out upon him, * Have Recourſe, *you Raſcal*, to thoſe who know you not.

* *Seek a Stranger.*

NOTES.

62. *Quære peregrinum.*] The Poet here to the ordinary Anſwer given to theſe Impoſtors, *viz. Tollat te qui non novit.* "Let "him who does not know you take you up." Which thereafter paſſed into a Proverb, as appears from the third Chapter of *Quintilian*'s Sixth Book.

EPISTLE XVIII.

for its ingenious Deſign. In laying down Rules for the Conduct of young Courtiers, he very artfully makes a lively, and at the ſame Time a moſt delicate Satire on the Lives of Princes; and leaves the Reader at no Loſs to conclude, that no Servitude is equal to that of a Court. This Epiſtle bears Date of the Year 734, as will appear in the Remarks.

MOST free *and open-hearted* Lollius, if I know you well, * you ſcorn to act the Part of a fawning Sycophant, while you profeſs the Friend. As the *chaſte* Matron is different in her Manner and Dreſs from a Woman of the Town, ſo does a Friend differ from a faithleſs Paraſite. There is an oppoſite Vice to this, and † perhaps the greater *of the two*; a clowniſh, unpolite, and ſhocking Roughneſs of Behaviour, which ſeeks to recommend itſelf by ‡ a rigid Severity, § and Auſterity of Temper, while it would paſs for unreſerved Freedom and unfeigned Virtue. *True* Virtue is

* *You will fear to give the Image* or *Appearance*. † *Almoſt*. ‡ See Note 7.
§ *With black Teeth*, i.e. with too keen Reproaches.

NOTES.

corum; they are always in a Humour of contradicting what is ſpoken, of talking with a magiſterial Air, and of having their Judgments looked upon as infallible: They imagine that their Rudeneſs is juſtified by the fine Names and Encomiums they give to Freedom and Ingenuity. Nothing can be more inſufferable than Perſons of this Humour.

7. *Tonſâ cute.*] By the Skin ſhorn or cut to the Quick, *viz.* of his Friend. *Reſecando ad vivum eumque caſtigando atris dentibus*; by cutting him to the Quick with inſolent Reproaches and too keen Reproofs. This is the Senſe in which the Words are taken by the beſt Commentators, and which agrees beſt with the Deſign of the Epiſtle. Mr. *Dacier*, and thoſe who with him refer it to Slovenlineſs of Perſon, ſtrain the Word *tonſa* to a Senſe quite oppoſite to what it commonly bears; whereof *F. Sanadon* was ſo ſenſible, that he takes the Liberty to change the Text without any Authority, and reads, *Commendat quæ ſe* intonſa *cute*.

9. *Virtus eſt medium vitiorum.*] Virtue conſiſts in a juſt Medium between two Extremes; for Exceſs and Defect equally deſtroy its very Name and Nature.

Alter in obſequium plùs æquo pronus, & imi
Deriſor lecti, ſic nutum divitis horret,
Sic iterat voces, & verba cadentia tollit;
Ut puerum ſævo credas dictata magiſtro
Reddere, vel partes mimum tractare ſecundas:
Alter rixatur de lanâ ſæpe caprinâ;
Propugnat nugis armatus: Scilicèt, ut non
Sit mihi prima fides; &, verè quod placet, ut non
Acritèr elatrem, pretium ætas altera ſordet.
Ambigitur quid enim? Caſtor ſciat an Docilis plus;
Brunduſium Minucî meliùs via ducat, an Appî.
Quem damnoſa Venus, quem præceps alea nudat,
Gloria quem ſupra vires & veſtit & ungit,
Quem tenet argenti ſitis importuna fameſque,
Quem paupertatis pudor & fuga; dives amicus,
Sæpè decem vitiis inſtructior, odit, & horret;
Aut ſi non odit, regit; ac, veluti pia mater,
Plus quàm ſe ſapere, & virtutibus eſſe priorem
Vult: & ait prope vera; Meæ (contendere noli)
Stultitiam patiuntur opes: tibi parvula res eſt:
Arcta decet ſanum comitem toga: deſine mecum

ORDO.

reductum utrinque. Alter pronus in obſequium plus æquo, & deriſor imi lecti, ſic horret nutum divitis, ſic iterat ejus *voces, & tollit verba cadentia, ut credas puerum reddere dictata ſævo magiſtro, vel mimum tractare partes ſecundas. Alter ſæpe rixatur de lana caprina: armatus nugis, propugnat: Scilicet, etſi altera ætas* fuerit *pretium, ut prima fides non ſit mihi; & ut non elatrem acriter quod vere placet, ſordet. Quid enim ambigitur?* Utrum *Caſtor an Docilis ſciat plus:* utrum *via Minuci, an* via *Appi melius ducat* ad *Brunduſium.*

Quem Venus damnoſa, quem alea præceps nudat; quem gloria & veſtit & ungit ſupra vires, quem ſitis importuna fameſque argenti tenet, quem pudor & fuga paupertatis: amicus dives, ſæpe inſtructior decem vitiis odit & horret illum: *aut ſi non odit, regit; ac, veluti pia mater, vult* eum *ſapere plus quam ſe, & eſſe priorem virtutibus: & ait prope vera: meæ opes patiuntur ſtultitiam, (noli contendere.) eſt tibi res parvula. Toga arcta decet ſanum comitem: deſine certare mecum. Eutrapelus dabat veſtimenta pretioſa,* cui-

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11. *Et imi Deriſor lecti.*] Some have explained this, by rendering it Word for Word thus; "A Scoffer of thoſe who ſit at the "Lower End of the Table." But I am perſuaded this is not *Horace*'s Meaning, who is here only ſpeaking of a flattering Friend with reſpect to the Lord whom he flatters.

17. *Et, vere quod placet, &c.*] Some Men that freely ſpeak the Sentiments of their Soul, think themſelves entitled, upon this very Account, to a Juſtification of the higheſt Tranſports of Paſſion and Extravagance Men of this Humour ſeldom make any Difference between Time, Place, Perſons, or of the Subject they are upon; and are as rarely on the Side of ſuch.

18. *Pretium ætas altera ſordet.*] This is a very happy Expreſſion, vaſtly conciſe and comprehenſive: "I'd ſcorn twice as long "a Life as I ſhall live, were it offer'd me "in Exchange for ſuch a Privilege."

19. *Caſtor ſciat an Docilis plus.*] Caſtor and *Docilis* were two famous Gladiators; or rather, as ſome think, two Comedians.

21. *Quem damnoſa Venus, &c.*] Debauchery and Gaming, eſpecially this latter,

the Mean between *the two oppoſite* Vices, and *equally* remote * from either Extreme. The one is too prone to Obſequiouſneſs, and, *like* the buffooning † Paraſite, who ſits at the lower End of the Table, has ſuch awful Regard to the Rich Man's Nod, repeats his Sentences, and catches the Words that drop *from his Mouth* with ſo much Care, that you would take him for a Boy conning over a Leſſon to his tyrannical Maſter, or a Mimick-Actor playing over ‡ the Part that has been acted before him. The other ſquabbles oftentimes about § a mere Trifle, and, armed with Impertinence, battles it out: — ‖ That I, forſooth, ſhould not be firſt believed? And--ſhall I not ⸸ boldly, and with uncontroul'd Freedom, utter what is my real Sentiment? * *In Exchange for this Privilege*, had I the Offer of another Life, I'd ſcorn the Bribe. Why, what is the Subject of Debate? *only* whether Caſtor or Docilis has the greater Skill; whether the Minucian or the Appian be the better Way to Brunduſium.

The Man † who has ruin'd his Eſtate by Raking and Gaming; whom Ambition dreſſes out and perfumes above his Ability; who is ſeized with an inſatiable Hunger and Thirſt after Money, or with Shame and Averſion to Poverty; him his rich Friend, tho' often ‡ deeper plunged in Vice than he, hates and abhors; or if he does not hate him, he *is always* tutoring him, and, like the pious Mother *to her Son*, adviſes him to be wiſer and more virtuous than himſelf; and ‖ tells him, with a good deal of Truth, "Don't "vie with me, my Fortune can bear *me out in* my Follies; your "Income is pitifully ſmall: § A Dependant ought, if he be wiſe, "to ſhape his Manners to his Means: forbear *then* to enter into

* *On either Side.* † *Jeſter in the loweſt Couch*, viz. at Table. ‡ *His ſecond Parts.* § *Goats-wool*, i. e. about nothing, Goats having no Wool, but Hair. ‖ *Am not I, forſooth, to have the firſt Credit?* ⸸ *Keenly bark*, or *declare aloud.* * *A ſecond Age being the Bribe is ſcorn'd.* † *Whom ruining Gallantry, whom the headlong Die*, or the Die, that ſwift Engine of Deſtruction, *ſtrips naked* and deſpoils of All. ‡ *Furniſh'd with ten Vices more.* ‖ *Says what is near the Truth.* § *A narrow ſcanty Gown becomes a Dependant who is wiſe.*

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are the great Peſt of Families, precipitating their utter Ruin. The Precept which the Poet gives here is of the utmoſt Importance to Courtiers: They ſee their Prince allowing himſelf to be blindly hurried on by his Paſſions; and to humour him, they give themſelves up to the ſame Extravagancy: A Conduct of this kind is, generally ſpeaking, an infallible Way of loſing his Confidence. Never was there a Prince ſo vicious, as not to have reckoned Virtue a fine Thing.

29. *Stultitiam patiuntur opes.*] Horace's Reaſoning is vaſtly agreeable! as if Princes, Potentates, and Lords, had a Privilege of being greater Fools or more wicked than others: However heterodox ſuch moral Reaſoning may ſeem, it is certainly moſt true, as the Poet himſelf ſays, that it is ſo in a certain Senſe: Suppoſe there is an equal degree of Folly on both Sides; in that Caſe the poor Man is more faulty than the rich Man, and the Courtier more blameable than his Prince.

Certare. Eutrapelus, cuicunque nocere volebat,
Veſtimenta dabat pretioſa. beatus enim jam
Cum pulchris tunicis ſumet nova conſilia & ſpes,
Dormiet in lucem, ſcorto poſtponet honeſtum
Officium, nummos alienos paſcet; ad imum
Thrax erit, aut olitoris aget mercede caballum.
  Arcanum neque tu ſcrutaberis ullius unquàm;
Commiſſumque teges, & vino tortus & irâ.
Nec tua laudabis ſtudia, aut aliena reprêndes:
Nec, cùm venari volet ille, poemata panges,
Gratia ſic fratrum geminorum Amphionis atque
Zethi diſſiluit; donèc ſuſpecta ſevero
Conticuit lyra. fraternis ceſſiſſe putatur
Moribus Amphion: tu cede potentis amici
Lenibus imperiis: quotièſque educet in agros
Ætolis onerata plagis jumenta, caneſque;
Surge, & inhumanæ ſenium depone Camenæ,
Cœnes ut paritèr pulmenta laboribus emta;
Romanis ſolenne viris opus, utile famæ,
Vitæque, & membris: præſertìm cum valeas, &
Vel curſu ſuperare canem, vel viribus aprum
Poſſis. adde, virilia quòd ſpecioſiùs arma
Non eſt qui tractet. ſcis quo clamore coronæ
Prœlia ſuſtineas campeſtria: denique ſævam

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que volebat nocere. Dixit *enim, Jam beatus, ſumet cum pulchris tunicis, nova conſilia & ſpes; dormiet in lucem; poſtponet honeſtum officium ſcorto; paſcet alienos nummos: ad imum* denique, *erit Thrax, aut aget caballum olitoris mercede.*

Neque tu unquam ſcrutaberis arcanum ullius, tegeſque commiſſum, tortus & vino, & ira. Nec tu *laudabis tua ſtudia, aut reprendes aliena; nec panges poemata, cum ille volet venari.* Nam *ſic gratia geminorum fratrum, Amphionis & Zethi, diſſiluit; donec lyra ſuſpecta ſevero, conticuit. Amphion putatur ceſſiſſe moribus fraternis. Cede tu lenibus imperiis potentis amici; quotieſque educet jumenta onerata Ætolis plagis, caneſque in agros; ſurge, & depone ſenium inhumanæ Camenæ, ut pariter cœnes pulmenta empta laboribus.* Opus hoc eſt *ſolenne viris Romanis, utile famæ, vitæque, & membris: præſertim cum valeas, & poſſis ſuperare vel canem curſu, vel aprum viribus. Adde, quod non eſt* ullus *qui tractet ſpecioſius arma virilia. Scis quo clamore coronæ ſuſtineas prœlia campeſtria. Denique puer* exiſtens, *tuliſti ſævam militiam,*

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31. *Eutrapelus.*] This is the ſame with *Volumnius*, the intimate Friend of *Cicero*, who got the Name of *Eutrapelus* from his great Wit, Politeneſs, and ſurpriſing Turn at Raillery.

36. *Thrax erit.*] That is, he will be a Gladiator. *Thraces* were a Kind of Gladiators, armed with the Buckler named *Parma*, and with a Sword called *Harpe* and *Sica*; it was much like a Scythe: This was properly the *Thracian* Armour, from which Country theſe Gladiators firſt came; and hence the Phraſe, *Thracidicis pugnare*, that is, to fight with Sword and Buckler. The Gladiators termed *Thraces*, fought againſt the *Mirmillons*. *Horace* chuſes to inſtance the *Thrax*

rather

" Competition with me." Eutrapelus, when he intended Miſchief to any one, uſed to make him a Preſent of rich Cloaths; for now, *ſaid he*, the Fellow, happy *in his own Conceit*, will aſſume new Meaſures, and Hopes, with his fine *gawdy* Dreſs; he'll lie a-bed till Broad-day-light; neglect his proper Buſineſs for a Whore; * run himſelf in Debt; and at laſt turn † Gladiator, or for Hire *be fain to* drive a Gardener's *loaded* Horſe *to Market*.

Neither pry into any one's Secret, ‡ nor divulge it when entruſted with it, § tho' tried to the utmoſt with Wine and angry Threats. Neither praiſe your own Way of Life, nor cenſure that of another; nor, when he is inclined to hunt, ‖ ſtay you at home to write: *For* thus the Friendſhip of the Twin-brothers Amphion and Zethus was diſſolved; till the Lyre, which gave Umbrage to the ſullen *Brothers*, was put to ſilence: *For* Amphion is thought to have complied with his Brother's Humour. Do you *then* comply with the eaſy Commands of your *more* powerful Friend, and whenever he leads forth his Dogs into the Fields, and his Horſes loaded with Ætolian Nets, get up, and put off the ſage Moroſeneſs of your unſocial Muſe, that you may ſup together on a delicious Repaſt, the Purchaſe of Toil. An Exerciſe this, familiar to the manly Romans, conducive to *warlike* Fame, to Life, and ✝ Vigour; eſpecially when you are in *full* Health, and are able even to ſurpaſs the Hound in Swiftneſs, or in Strength the Boar. Add *to this*, that there is none who handles martial Arms with a better Grace. You are conſcious with what Acclamation of the Ring you ſuſtain the Combats in the Campus Martius. In fine, when a mere Stripling,

* *Will feed or encreaſe other Peoples Money.* † *A Thracian.* ‡ *And conceal it when you are entruſted with it.* § *Put to the Torture.* ‖ *Shall you compoſe Poems.* ✝ *Limbs.*

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rather than any other Gladiators, becauſe they were of the moſt infamous and contemptible Kind, and generally hired as Aſſaſſins.

37. *Arcanum neque tu ſcrutaberis ullius unquam.*] It is a very diſhoneſt, at leaſt unfair Thing, to ſhew any Fondneſs for knowing the Secrets of our Friend; for if we have a Mind to keep them ſtill ſo, they are nothing but a Burden and Trouble to us; and if we have any Deſign to make our own Advantage by a Diſcovery, this is the blackeſt Kind of Perfidy.

41. *Gratia ſic fratrum geminorum Amphionis atque Zethi.*] *Amphion* and *Zethus* were Twins, Sons of *Jupiter* and *Antiope*; their Genius's were ſo different, that the firſt applied himſelf to Muſick, and the latter became a Herdſman. But *Zethus* was naturally of ſo wild a Temper, that he could not bear the Muſick of *Amphion*'s Lyre, and it proved the Cauſe of ſeveral Wars between them; at laſt *Amphion* was obliged to reſign his Lyre.

46. *Ætolis onerata plagis.*] Ætolia was a Province of *Greece*, which abounded with Boars, and was the Scene of that famous Hunting-match, in which *Meleager* killed the *Calydonian* Boar.

49. *Romanis ſolenne viris opus, utile famæ*] Salluſt calls Hunting *Servile officium*, a Buſineſs only fit for Slaves; but he only calls it ſo, comparatively ſpeaking, with reſpect to the noble Studies of the Mind.

Militiam puer & Cantabrica bella tuliſti,
Sub duce, qui templis Parthorum ſigna refixit,
Nunc &, ſi quid abeſt, Italis adjudicat armis.
Ac, ne te retrahas, & inexcuſabilis abſis;
Quamvis nîl extra numerum feciſſe modumque
Curas, interdùm nugaris rure paterno.
Partitur lintres exercitus: Actia pugna,
Te duce, per pueros hoſtili more refertur:
Adverſarius eſt frater; lacus, Adria: donèc
Alterutrùm velox victoria fronde coronet.
Conſentire ſuis ſtudiis qui crediderit te,
Fautor utroque tuum laudabit pollice ludum.
Protenùs ut moneam; (ſi quid monitoris eges tu)
Quid de quoque viro, & cui dicas, ſæpè videto.
Percontatorem fugito: nam garrulus idem eſt;
Nec retinent patulæ commiſſa fidelitèr aures:
Et ſemèl emiſſum volat irrevocabile verbum.
Non ancilla tuum jecur ulceret ulla, puerve,
Inter marmoreum venerandi limen amici:
Ne dominus pueri pulchri caræve puellæ
Munere te parvo beet, aut incommodus angat.
Qualem commendes, etiàm atque etiàm aſpice: ne mox

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& bella Cantabrica, ſub duce qui refixit ſigna Romana *templis Parthorum, & qui nunc adjudicat Italis armis ſi quid abeſt. Ac, ne retrahas te, & abſis inexcuſabilis, quamvis curas feciſſe nil extra numerum modumque, interdum* tamen *nugaris paterno rure. Exercitus partitur lintres: Pugna Actia refertur hoſtili more per pueros, te duce. Frater eſt adverſarius, lacus* Lucrinus, *Adria; donec velox victoria coronet alterutrum fronde. Qui crediderit te conſentire ſuis ſtudiis,* ut *fautor laudabit tuum ludum utroque pollice.*

Protenus ut moneam (ſi tu eges quid monitoris) ſæpe videto quid dicas de quoque viro, & cui. Fugito percontatorem, nam idem eſt garrulus, nec patulæ aures retinent fideliter commiſſa; & verbum ſemel emiſſum, volat irrevocabile.

Non ancilla ulla puerve, intra marmoreum limen venerandi amici, uret tuum jecur: ne dominus pulchri pueri, caræve puellæ beet te parvo munere, aut incommodus angat te.

Etiam atque etiam aſpice qualem hominem

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61. *Actia pugna, te duce.*] This Naval Feſtival is happily introduced by the Poet, and does a great deal of Honour to young *Lollius. Auguſtus*, in memory of the Victory gained by him at *Actium* over *Anthony*, and which ſecured to him the Empire, inſtituted a Feſtival that was to be celebrated every fifth Year upon the firſt of *Auguſt*, under the Name of the *Actian Games*. The Exerciſes of this Feſtival were ſomewhat like the Tournament: But *Lollius*, on that Occaſion, acted the thing itſelf to the Life, in repreſenting the very Action in a Sea-fight.

64. *Velox victoria.*] Victory is generally repreſented with Wings, on Medals and other Monuments, to repreſent her fleeting Nature; and with a Wreath in her Hand.

65. *Conſentire ſuis, &c.*] 'Tis ridiculous to underſtand this of *Auguſtus. Horace* returns to his Subject, and ſays to *Lollius*, that the noble Lord who obſerves him to have Complaiſance enough to amuſe him ſelf

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you * ſpent a bloody Campaign, and bore Arms in the Cantabrian Wars under that General, who has recover'd our Standards from the Parthian Temples, and is now aſſigning to the Roman Arms, whatever is wanting *to compleat our Glory.* And that you may not withdraw, and inexcuſably abſent yourſelf *from this noble Recreation,* tho' *I know* you are careful to do nothing out of Meaſure and Proportion, *let me remind you that* ſometimes you deſcend to trifling Amuſements at your paternal Country-ſeat. Your *little* Army divides the Boats *into two Squadrons:* The Battle of Actium is repreſented in hoſtile Form, by *one Army of* Boys under your Command, † another under your Brother's; your Lake the Adriatic, *where you engage* till ſwift Victory crowns the one or the other with her Laurel. Your Friend who *thus* finds that you fall in with his Inclinations, ‡ will *in return* moſt heartily approve of your Diverſions.

Farther, that I may admoniſh you, (if *indeed* you have any need of a Monitor) often take heed what you ſay of every Man, and to whom. Shun the impertinently Curious; for the ſame Man is a Tatler, nor can his open Ears faithfully retain the Secrets with which they are entruſted; and a Word once § ſpoken, flies *abroad* never to be recalled.

Never indulge a Love for any Slave within the marble Threſhold of the Friend you honour; leſt the Owner of the Object of your Affection ‖ make a Merit of obliging you with the ſmall Preſent; or give a Denial, *and* torment you.

Again and again, conſider whom you recommend *to your Friend,*

* *Endured a bloody Warfare, and the Cantabrian Wars.* † *Your Brother is the oppoſite Leader.* ‡ *A Favourer thereof will commend with both his Thumbs.* See Note 66. § *Sent forth,* ‖ *Bliſs or make you happy with the ſmall Preſent.*

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at a Hunting-match with him when he inclines to ſuch Paſtime, will in his Turn be equally complaiſant in commending his Verſes and Amuſements.

66. *Utroque tuum laudabit pollice ludum.*] This figurative Way of ſpeaking is borrowed from the Amphitheatre. When a Gladiator was wounded or worſted, the People very often requeſted his Life by lowering or holding the Thumbs downwards; or he demanded it of the People; and if he had exerted himſelf bravely, they often granted him his Life by that Sign: But if his Requeſt was refuſed, they ſignified it by holding the Thumbs erect. *Quum faveamus,* ſays *Pliny* in his Hiſtory, *Pollices premere etiam adverbio jubemur.*

69. *Percontatorem fugito.*] Thoſe who are curious to know every thing that is done and ſpoken, and who are continually in motion to penetrate into the Secrets of Families, ought to conſider with what an evil Eye they are look'd upon by the wiſer Part of Mankind. In my Opinion, it makes one of the moſt odious Characters. An Itch of talking every thing, naturally follows from a Deſire of knowing every thing. Friends themſelves ought not to know, but what one was willing that they ſhould know; and when they attempt to tranſgreſs in this Point, it is an Advertiſement to us to be on the Reſerve.

80.

Incutiant aliena tibi peccata pudorem.
Fallimur, & quondàm non dignum tradimus. ergo,
Quem ſua culpa premet, deceptus omitte tueri;
Ut penitùs notum, ſi tentent crimina, ſerves,
Tuteriſque tuo fidentem præſidio: qui
Dente Theonino cùm circumroditur, ecquid
Ad te pòſt paulò ventura pericula ſentis?
Nam tua res agitur, paries cùm proximus ardet:
Et neglecta ſolent incendia ſumere vires.
  Dulcis inexpertis cultura potentis amici:
Expertus metuit. tu, dum tua navis in alto eſt,
Hoc age, ne mutata retrorſùm te ferat aura.
  Oderunt hilarem triſtes, triſtemque jocoſi,
Sedatum celeres, agilem gnavumque remiſſi:
Potores liquidi mediâ de luce Falerni
Oderunt porrecta negantem pocula: quamvìs
Nocturnos jures te formidare tepores.
Deme ſupercilio nubem: plerumque modeſtus
Occupat obſcuri ſpeciem, taciturnus acerbi.
  Inter cuncta leges & percontabere doctos.
Quâ ratione queas traducere lenitèr ævum;
Ne te ſemper inops agitet vexetque cupido,
Ne pavor, & rerum mediocritèr utilium ſpes:
Virtutem doctrina paret, naturane donet:
Quid minuat curas, quid te tibi reddat amicum:
Quid purè tranquillet; honos, an dulce lucellum,

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commendes: ne mox aliena peccata incutiant pudorem tibi. Fallimur, & quondam tradimus non dignum. Ergo cum ſis *deceptus, omitte tueri* eum *quem culpa ſua premet; ut ſerves penitus notum, ſi crimina tentent; tuteriſque* amicum *fidentem tuo præſidio: qui cum circumroditur dente Theonino, ecquid ſentis pericula ventura paulo poſt ad te? Nam cum paries proximus ardet, res tua agitur, & incendia neglecta ſolent ſumere vires.*

Cultura amici potentis eſt dulcis inexpertis: expertus metuit id. *Tu, dum navis tua eſt in alto, hoc age, ne aura mutata ferat te retrorſum.*

Triſtes oderunt hilarem, jocoſique triſtem; celeres ſedatum, remiſſi agilem gnavumque. Potores liquidi Falerni de luce mediâ oderunt negantem pocula porrecta; quamvis jures te formidare nocturnos tepores. Deme nubem ſupercilio. Plerumque modeſtus occupat ſpeciem obſcuri, taciturnus acerbi.

Inter cuncta, leges & percontabere doctos, qua ratione queas traducere ævum leniter, ne inops cupido ſemper agitet vexetque te: ne pavor vexet te, *& ſpes rerum mediocriter utilium: Doctrinane paret virtutem, naturane donet; quid minuat curas, quid reddat te amicum tibi, quid pure tranquillet, honos, an*

NOTES.

80. *Ut penitus notum, &c.* Dr. *Bentley* appears not to have adverted to the Force of the Author's Reaſoning in this Place, elſe he would not have changed the *ut* into *at*; we have endeavour'd to expreſs the Force of it in the Tranſlation. As for his other Al-

terations

eſt bye and bye the Faults of others * put you to the Bluſh. We are apt to err, and at Times introduce the Unworthy; therefore, *when* deceived, forbear to ſupport the Man whom his own Miſconduct will undo; that you may *preſerve your Credit with your Friend, and upon occaſion* ſave one whom you thoroughly know, in caſe † he be attacked with Calumny, and defend him who relies on your Protection: When he is wounded with the backbiting Tooth of Slander, ‡ why are you inſenſible of the Danger that is faſt approaching to yourſelf? For ſure your Intereſt is at ſtake, when your Neighbour's Houſe is on Fire; and § 'tis uſual *you know* for the Flames to gather Strength by being neglected.

Obſequious Attendance on a Friend in Power is charming in the Eyes of them who never tried it; but he that has, dreads it Do you, while your Veſſel is on the Main, look well to yourſelf, leſt the Wind changing drive you back.

The Gloomy hate the Cheerful, and the Jocoſe the Gloomy; the Sprightly *hate* the Grave, and the Indolent the Buſtling and the Active: Thoſe who tope at the pure Falernian from Mid-day, hate you when you refuſe the proffer'd Glaſs; tho' you ſwear that you dread the Fumes *of the Wine* by Night. Diſpel the Cloud from your Brow: The modeſt Man ‖ too often paſſes for ſullen, *and* the reſerved for ſour.

Withal, *ſtill* be reading and conſulting the Philoſophers, by what Means you may lead a peaceable and a quiet Life; that neither impotent Deſire, nor Fear and Hope of Things that profit little, may trouble and torment you: Whether ⸸ Virtue is acquired by Study, or be the Gift of Nature: What alleviates the Cares of Life; * what reconciles you to yourſelf; what † produces pure undiſturb'd Tran-

* *Strike you with Shame.* † *Falſe Accuſations attack him.* ‡ *Have you any Senſe of.* § *Neglected Flames uſe to receive Strength.* ‖ *For the moſt Part carries the Appearance.* ⸸ *Whether Study acquires Virtue, or Nature gives it.* * *What makes you in Friendſhip with yourſelf.* † *What compoſes into Tranquility purely, i. e.* without any Mixture or Alloy.

NOTES.

teration of *fidentem* into *fidenter*, in the next Line, it may well enough be admitted, without hurting the Senſe, or rather it preſents a better one.

82. *Circumroditur dente Theonino.*] Gnawed about with the Tooth of *Theon*, a carping Grammarian; here put for Slander itſelf.

84. *Nam tua res agitur.*] A Calumniator or Detractor ſhould be look'd upon as a publick Incendiary. It is every one's Buſineſs to ſuppreſs by the moſt Methods the Aſperſions of a virulent Tongue, that ſtains and ſullies every Name it mentions.

91. *Liquidi media de luce Falerni.*] The Senſe plainly ſhews this to be the true Reading.

92. *Porrecta negantem pocula.*] The *Romans* did not drink out of ſeparate Glaſſes, as we, but they that drank firſt gave the Glaſs to his Neighbour, he to the third; and thus it went round.

An ſecretum iter, & fallentis ſemita vitæ.
Me quotiès reficit gelidus Digentia rivus,
Quem Mandela bibit, rugoſus frigore pagus;
Quid ſentire putas, quid credis, amice, precari?
Sit mihi, quod nunc eſt, etiam minus; ut mihi vivam
Quod ſupereſt ævi, ſi quid ſupereſſe volunt Dî:
Sit bona librorum & proviſæ frugis in annum
Copia: ne fluitem dubiæ ſpe pendulus horæ.
Sed ſatìs eſt orare Jovem quæ donat & aufert;
Det vitam, det opes: æquum mî animum ipſe parabo.

ORDO.

dulce loccellum, an iter ſecretum, & ſemita fallentis vitæ.

Quoties Digentia gelidus rivus, quem Mandela bibit, pagus rugoſus frigore, reficit me, quid, amice, putas me *ſentire, quid credis* me *precari? Sit mihi quod nunc eſt, etiam minus; ut vivam mihi quod ævi ſupereſt, ſi* [illegible] *volunt quid ſupereſſe:* ut *ſit bona* [illegible]*rum, & frugis proviſæ in annum, ne pendulus fluitem ſpe dubiæ horæ. Sed eſt ſatis* [illegible] *Jovem quæ donat & aufert; det vitam,* [illegible] *opes; ipſe parabo mi æquum animum.*

NOTES.

104. *Digentia.*] This was a Fountain and Rivulet of the *Sabin* Valley; it ſprung from one of the Sides of *Mount Lucretilis*, watered the Territories of *Banduſia* and *Mandela*, and at laſt diſcharged into the *Coreſe*. *Horace* ſays that *Mandela* was very cold, becauſe it lay along a Hill that was expoſed to the North.

106. *Quid ſentire putas, quid credis, amice, &c.*] What do you imagine can be my Thoughts in ſo horrid a Place? Or what do I petition of the Gods? Is it Honours, Riches and Renown? Or do I torment myſelf with anxious Care to have a more agreeable Houſe? Not at all. Theſe are the Things that diſturb the Repoſe of Mankind.—The Interrogations here are very beautiful, lively, and ingenious, after ſo hideous a Picture of his Country-houſe.

107. *Sit mibi, quod nunc eſt, etiam minus.*] Here we have a natural Account of the State into which *Horace* had put himſelf to enjoy the Tranquility he wanted: He contents himſelf with the Eſtate he is poſſeſſed of, and ſo far is he from deſiring more, that, on the contrary, he is willing to quit what was ſuperfluous. All he requeſted of the Gods, if they intended to lengthen his Life, [illegible] no more than that he might have a Co[illegible]petency for himſelf, to be in a Capacity [illegible] cultivating his Underſtanding, never to [illegible] Perplexity, free of all Dependance, an[illegible] good Library. Here we have a pretty g[illegible] Syſtem of Morals, which I dare ſay [illegible] front that of ſeveral modern Chriſtians.

112. *Æquum animum mibi ipſe para[illegible]* This is agreeable to the Philoſophy of [illegible] *Stoics*, who juſtly diſtinguiſh'd between [illegible] Goods of Fortune, and the Goods of [illegible] Mind; or what they called the τὰ [illegible] ἡμῖν, and the τὰ ἐφ' ἡμῖν, *thoſe Things* [illegible] *are not in our Power, and thoſe that* [illegible] The former are not properly our own; [illegible] other it is in every Man's Power to acq[illegible] by the right Exerciſe of his Faculties: A[illegible] therefore, after the Poet has told us, [illegible] one of his Objects of Prayer was Contentment and Equanimity:

—ne fluitem dubiæ ſpe pendulus horæ.

he corrects himſelf, and ſays,

Sed ſatis eſt orare Jovem quæ donat & au[illegible]

ıillity ; whether Honour, whether bewitching Pelf, or the ſecret
'ay and unfrequented Path of Life that ſteals away unknown.

For me, ſo oft as I retire to the refreſhing Banks of cool Digen-a, of which Mandela drinks, a Village grown wrinkled with the :old ! what think you are my Sentiments ? What, my Friend, nagine you to be my Prayer ? That my Fortune may be ſtill the ame as now, or, *if Heaven think fit*, even leſs : And what of Life emains, if the Gods will that ought remain, I may live to myſelf. 'o have good Store of Books, and * Proviſions to ſupply the Year ; ınd not be hovering in Suſpence † between Hope and Fear of each precarious Hour. But 'tis ſufficient to beg from Jove thoſe *external* Things which he gives and takes away *at pleaſure :* Let him give Life, let him give Riches ; I'll procure myſelf the equal well-poized Mind.

* *And Corn provided for the Year.* † *In hope of the precarious Hour.*

NOTES.

" 'Tis ſufficient that I aſk external Things " from the Gods, thoſe Gifts of Fortune " which *Jupiter* gives and takes at will." But as to *Virtue*, and thoſe moral Perfections which are abſolutely good, the Gods have already ſufficiently declared their Will, and have, without my aſking, pointed out the ſure and only Way of attaining them, even by exerting my Reaſon, and improving thoſe intellectual Powers which they have given me. 'Tis not by languid Prayers and paſſive Reſignation, but by vigorous and unwearied Efforts, that Habits of Virtue are acquired, aud vicious Paſſions ſubdued :

——alitur vitium, vivitque tegendo,
Dum medicas adhibere manus ad vulnera paſtor
Abnegat, & meliora Deos ſedet omnia poſcens.

Therefore, ſays *Horace :*

Det vitam, det opes : æquum mi animum ipſe parabo.

" If the Gods give me Life and other out-" ward Enjoyments, I'll make a ſhift to " procure myſelf Contentment and Equality " of Mind." This, I think, is the true Senſe of the Paſſage, according to the Doctrine of that Philoſophy.

Yet there were ancient Philoſophers and Poets too of a different Opinion, as we may learn from ſeveral Paſſages of *Homer*'s Works. There's a very remarkable Paſſage to this Purpoſe in *Callimachus*, at the End of the Hymn to *Jupiter :*

Οὔτ' ἀρετῆς ἄτερ ὄλβος ἐπίσταται ἄνδρας ἀέξειν
Οὔτ' ἀρετὴ ἀφένοιο· δίδου δ' ἀρετήν τε καὶ ὄλβον.

" Riches can't make Men happy without " Virtue, nor Virtue without Riches : Great " God, give us then Riches and Virtue."

One may perhaps venture to ſay, there are ſome Virtues we are capable of putting in practice through the Strength of Reaſon : But to pretend that *Virtue*, that is *Wiſdom*, is of our own Production, and that a calm and undiſturbed Mind is in our own Power, that is a Doctrine directly oppoſite to the Chriſtian Syſtem.

AD MÆCENATEM.

EPISTOLA XIX.

Horace *had been reckoned for a conſiderable Time the firſt Lyric Poet of his Age, conſequently was envied as well as imitated. Among his Imitators there had been ſome wretched Poets, who through Want of a Capacity to diſtinguiſh his Beauties and Excellencies, copied the worſt Parts of him. From this his Enemies took Occaſion to ſay, that through an Exceſs*

PRISCO ſi credis, Mæcenas docte, Cratino ;
Nulla placere diù nec vivere carmina poſſunt,
Quæ ſcribuntur aquæ potoribus. ut malè ſanos
Adſcripſit Liber Satyris Fauniſque poetas ;
Vina ferè dulces oluerunt manè Camenæ.
Laudibus arguitur vini vinoſus Homerus :
Ennius ipſe pater nunquàm niſi potus ad arma
Proſiluit dicenda. Forum putealque Libonis
Mandabo ſiccis, adimam cantare ſeveris.
Hoc ſimùl edixi ; non ceſſavere poetæ
Nocturno certare mero, putere diurno.
Quid ? ſi quis vultu torvo ferus, & pede nudo,
Exiguæque togæ ſimulet textore Catonem ;
Virtutemne repræſentet moreſque Catonis ?
Rupit Hyarbitam Timagenis æmula lingua,

ORDO.

Docte Mæcenas, ſi credis priſco Cratino, nulla carmina, quæ ſcribuntur potoribus aquæ, poſſunt vivere, nec placere diu : nam ut Liber adſcripſit poetas male ſanos Satyris Fauniſque, Camenæ dulces oluerunt vina ſere mane. Homerus arguitur fuiſſe vinoſus ex laudibus vini. Pater ipſe Ennius nunquam proſiluit ad arma dicenda, niſi potus. Mandabo forum putealque Libonis ſiccis, adimam cantare ſeveris.

Simul ac edixit hoc, poetæ non ceſſavere certare nocturno mero, putere diurno. Quid ? ſi quis ferus torvo vultu, & nudo pede, textoreque exiguæ togæ, ſimulet Catonem, repræſentetne virtutem moreſque Catonis ? Lingua æmula Timagenis rupit Hyarbitam, dum pa...

NOTES.

2. *Nulla placere diu, nec vivere carmina poſſunt.*] 'Tis doubtleſs ſome Verſes of *Cratinus* that *Horace* makes uſe of here. Men will palliate their Vices under ſome Pretext or other ; thus *Cratinus* alledged, that his drinking ſo much was only with a Deſign to give Life and Spirit to his Poetry. *Epicharmus* aſſerts the ſame thing that *Cratinus* does :

Οὐκ ἔςι διθύραμβος ὅκχ' ὕδωρ πίῃ.

" A Poet that drinks Water will never " make good Dithyrambicks." 'Tis certain; that Wine has Force in it to cheer the Spirits and warm the Imagination : But 'tis only the moderate Uſe of it that produces this Effect ; when the due Bounds are tranſgreſſed, the Imagination, inſtead of being aſſiſted, is but ſtifled and clogged ; there is a great Difference between drinking a chearful Glaſs and being drunk.

8.

TO MÆCENAS.

EPISTLE XIX.

Vanity and Self-conceit, he choſe rather to read his Poems to Princes and Great Men, than to the Society of Poets. To clear himſelf of the firſt of theſe Charges, he points out in what Things he did imitate the Greeks, and in what himſelf ought to be imitated; and anſwers the ſecond, in diſcovering the true Cauſe of their Malice and Spite.

LEARNED Mæcenas, if you believe old Cratinus, no Poems can pleaſe or be long-lived which are compoſed by Water-drinkers: *Ever* ſince Bacchus has enrolled the mad *enthuſiaſtic* Poets amongſt his *drunken* Fauns and Satires; the Muſes, ſweet *as they are*, have almoſt always ſmelt of Wine in the Morning. *Homer*, from the *laviſh* Praiſes he beſtows on Wine, is convicted of * having loved the Juice of the Grape. *Ennius* himſelf, *the* Father of *the Latin Poets*, never ſallied forth *in a poetical Fit*, to ſing of Arms, till he had drank a hearty Glaſs. † "*Henceforth* I'll con-"demn *all* that are ſtrictly ſober to the Bar and Courts of Juſtice: "‡ I'll debar the rigidly temperate from Poetry."

Ever ſince I paſſed this Law, the Poets have inceſſantly vied with each other, who ſhould drink moſt by Night, who ſhould ſmell rankeſt of Wine by Day. What? if ſome human Brute ſhould by *putting on* a ſtern Air, ‖ by going without Shoes, and by wearing a ſcanty Gown, pretend to mimick Cato; would he therefore repreſent Cato's Virtue and Manners? § Jarbitas, in emulating Tima-

* *Given to Wine.* † *I'll allot the Bar and Libo's Puteal,* (*i. e.* the Prætor's Bench) *to the Sober*: See Note on B. II. Sat. vi. 35. ‡ *I'll deprive them of Power* or *Privilege to ſing.* ‖ *His Foot bare.* § *The Tongue that emulated Timagenes burſt Jarbitas.*

NOTES.

8. *Forum, putealque Libonis.*] Horace himſelf ſpeaks here in the Quality of a Legiſlator.——The *Romans*, whenever a Thunderbolt fell upon a Place without a Roof, took care, out of Superſtition, to have a ſort of Cover built over it, which they properly called *Puteal.* This had the Name of *Puteal Libonis*, and *Scribonium Puteal*, becauſe *Scribonius Puteal* erected it, by order of the Senate. The Prætor's Tribunal ſtanding juſt by, is often ſignified in Authors by the ſame Expreſſion.

10. *Hoc ſimul edixi.*] I read *edixi* with Dr. *Bentley*, referring this Law before-mentioned to *Horace* himſelf as what agrees beſt with the Strain of the Epiſtle, particularly with Ver. 17.

——quod ſi
Pallerem caſu, biberent exſangue cuminum.

12. *Et pede nudo.*] One of *Lycurgus's* Laws expreſly ordered the *Spartans* to go bare-footed: And even at *Athens*, thoſe who valued themſelves upon leading an auſtere Life, never wore Shoes but when the Seaſon was cold, or when they walked over rough and rugged Roads. This Cuſtom was alſo imitated by the primitive *Romans.*

21.

Dum ſtudet urbanus, tenditque diſertus haberi.
Decipit exemplar vitiis imitabile. quòd ſi
Pallerem caſu, biberent exſangue cuminum.
O imitatores, ſervum pecus, ut mihi ſæpè
Bilem, ſæpè jocum veſtri movere tumultus!
Libera per vacuum poſui veſtigia princeps,
Non aliena meo preſſi pede. qui ſibi fidit
Dux, regit examen. Parios ego primus iambos
Oſtendi Latio, numeros animoſque ſecutus
Archilochi, non res & agentia verba Lycamben.
At ne me foliis ideò brevioribus ornes,
Quòd timui mutare modos & carminis artem:
Temperat Archilochi Muſam pede maſcula Sappho,
Temperat Alcæus: ſed rebus & ordine diſpar,
Nec ſocerum quærit, quem verſibus oblinat atris,
Nec ſponſæ laqueum famoſo carmine nectit.
Hunc ego, non alio dictum prius ore, Latinus
Vulgavi fidicen. juvat immemorata ferentem

ORDO.

eſſe urbanus, tenditque haberi diſertus. Exemplar imitabile vitiis decipit. Quod ſi caſu pallerem, biberent cuminum exſangue. O imitatores, pecus ſervum, ut tumultus veſtri ſæpe movere mihi bilem, ſæpe jocum!

Ego *princeps poſui libera veſtigia per vacuum, preſſi meo pede* veſtigia *non aliena. Qui fidit ſibi,* ille *dux, regit examen. Ego primus oſtendi Latio Parios Iambos, ſecutus numeros animoſque Archilochi, non res, & verba agentia Lycamben. At me ideo orn[illegible] me foliis brevioribus, quod timui mutare modos, & artem carminis: Maſcula Sappho temperat pede* ſuo *Muſam Archilochi; Alcæus temperat* eam; *ſed diſpar rebus & ordine, nec quærit ſocerum, quem oblinat atris verſibus, nec nectit laqueum ſponſæ famoſo carmine. Ego Latinus fidicen vulgavi hunc non prius dictum alio ore. Juvat me ferentem immemo-*

NOTES.

21\. *Libera per vacuum poſui, &c.*] The Poet here boaſts, that he has, without the Help of any Guide, open'd a way unknown to them; and that he was far from being a mere Plagiariſt, or a wretched Imitator, but on the contrary, an Original.

23\. *Dux regit examen.*] This is a Metaphor taken from the Bees, to whom he compares the Poets, as he ſays on another Occaſion, *Ego apis matinæ more modoque, &c.*]

23\. *Parios Iambos.*] Parian Iambics, ſo called from *Archilochus*, a Native of *Paros*, the firſt who wrote in thoſe Meaſures.

27\. *Quod timui, &c.*] Dacier and others give another Senſe to this Paſſage, *viz.* leſt you think me leſs deſerving of Praiſe, becauſe I have been afraid to change his Meaſures; know that I have temper'd my Muſe with Sapphics, and with the Iambics of *Alcæus*; but in theſe my Iambics, I have mixed nothing of *Archilochus*'s foul-mouth'd lampooning Satire. But the Senſe we have given after Dr. *Bentley* is more agreeable to the Words, eſpecially to the laſt Part of the Sentence, *ſed rebus, &c.* which cannot, without violent ſtraining, be made to bear the other.

28\. *Temperat Archilochi, &c.*] *Temperare* does not here ſignify to ſoften, but to mix or qualify. This Meaning is ſo natural and agreeable to the Senſe of the Paſſage, that I am ſurprized that Perſons ever thought of giving it any other, as ſeveral have done, *Sappho* and *Alcæus* were an Age later than *Archilochus*, from whom the former borrowed ſeveral kinds of Verſes, which they interſperſed with others, to compoſe different Lyric Pieces. *Horace* did the ſame after them, nay, he did more;

genes's Talent at Raillery, burſt, while he affected the Wit, and ſtrained hard to be accounted eloquent. * The Model proves a Snare *to Fools*, that is only imitable in its Defects: Should I by chance grow pale, *all the Poetaſters in Town* would take a Draught of Cummin † to drive the Blood from their Faces. Ye *mere* Imitators, a ſervile Herd, how your buſtling Efforts oft'times provoke my Spleen, oft'times my Mirth!

‡ I boldly opened to myſelf a Field where none had ſet foot before, and ſcorned to tread in other's Steps. He who relies on his own Bottom ‖ *leads and* rules the Swarm. I firſt § introduced into Latium the Parian Iambics, imitating the Numbers and the Spirit of Archilochus, not his Matter, and *the Malignity of his* Stile that drove Lycambes into Deſpair. And that you may not therefore crown me with ⸸ fewer Laurels, becauſe I have * not attempted to alter his Meaſures and the Structure of his Verſe: *I have done no more than the admired Sappho and Alcæus did before*; for bold maſculine Sappho tempers and diverſifies her Muſe with the Numbers of Archilochus; ſo does Alcæus, but differing from him in his Subjects, and in Method and Compoſition: Neither makes he choice of a Father-in-law, † to blacken with his ſatyrick Muſe; nor by lampooning Lines prepares the *fatal* Nooze for his promiſed Bride. ‡ Alcæus *too*, whom none had before attempted to imitate, my Lyric Muſe *firſt* publiſh'd *to the Romans*. I have the Pleaſure

* *The Model that is imitable in its Defects deceives.* † *Bloodleſs Cummin.* ‡ *I the firſt ſet my free Steps on empty* Ground, *I trod not in the Steps of others.* ‖ *As a Leader, rules the Swarm.* § *Shewed.* ⸸ *With ſhorter Leaves.* * *I have been afraid.* † *Aſperſe or beſmear with his black Lines.* † See Note 32.

NOTES.

more; he enrich'd the *Latin* Poetry by a great number of Verſes, borrowed not only from *Archilochus*, but likewiſe from *Alcæus* and *Sappho*. In this Inſtance, our Author is juſtified by the Example of the two preceding great Poets.

28. *Maſcula Sappho.*] Sappho's Poetry is both nervous and delicate, the firſt Characteriſtick is deſigned by the Epithet *Maſcula*.

29. *Sed rebus & ordine diſpar.*] Alcæus adopted *Archilochus*'s Verſe, without changing any thing either in the Number or Arrangement of the Meaſures; but with this Difference, that he always tranſpoſed them to different Subjects, and gave to the Verſe, in his Lyric Compoſitions, quite another Order from what they had in *Archilochus*'s.

31. *Nec ſponſæ laqueum nectit.*] *Nor ties the Nooze for his Spouſe,* viz, *Niobule*, whom her Father *Lycambes* perfidiouſly detained from him after ſhe had been promiſed him in Marriage.

32. *Hunc ego non alio.*] *Him not celebrated by any Mouth before, I a Latin Poet publiſh'd* to the Romans. Here it appears plain, that *hunc* refers to *Alcæus*, and not to *Archilochus*, as *Dacier* and others would have it: This the *Fidicen* is ſufficient to determine, for that muſt mean his imitating a Lyric Poet, and ſuch was *Alcæus*, not *Archilochus*. Beſides, he had ſaid enough of his Imitation of *Archilochus* before, and to refer this to him, would make him guilty of the moſt idle and impertinent Repetition.

34.

Ingenuis oculiſque legi manibuſque teneri.
Scire velis, mea cur ingratus opuſcula lector
Laudet ametque domi, premat extra limen iniquus?
Non ego ventoſæ plebis ſuffragia venor
Impenſis cœnarum, & tritæ munere veſtis:
Non ego, nobilium ſcriptorum auditor & ultor,
Grammaticas ambire tribus & pulpita dignor.
Hinc illæ lacrymæ. Spiſſis indigna theatris
Scripta pudet recitare, & nugis addere pondus,
Si dixi; Rides, ait, & Jovis auribus iſta
Servas: fidis enim manare poetica mella
Te ſolum, tibi pulcher. Ad hæc ego naribus uti
Formido; & luctantis acuto ne ſecer ungui,
Diſplicet iſte locus, clamo, & diludia poſco.
Ludus enim genuit trepidum certamen, & iram;
Ira truces inimicitias, & funebre bellum.

ORDO.

rata legique oculis ingenuis, tenerique manibus.

* *Velis ſcire cur lector ingratus laudet ametque mea opuſcula domi, iniquus premat ea extra limen? Ego non venor ſuffragia ventoſæ plebis impenſis cœnarum & munere tritæ veſtis. Ego auditor & ultor ſcriptorum nobilium non dignor ambire tribus Grammaticas, & pulpita. Hinc illæ lacrymæ. Si dixi, Pudet* me *recitare ſcripta indigna ſpiſſis theatris, & addere pondus nugis, ait: rides, & ſervas iſta auribus Jovis: enim pulcher tibi, fidis te ſolum manare mella poetica. Ego formido uti naribus ad hæc: & ne ſecer acuto ungui luctantis lusoris, Iſte locus diſplicet, & poſco diludia. Enim, ludus genuit certamen trepidum & iram: ira* genuit *truces inimicitias, & funebre bellum.*

NOTES.

34. *Ingenuis oculiſque legi.*] To be read by ingenuous Eyes, and be peruſed by their Hands, bringing them Things unrecorded, or not before heard of.

35. *Ingratus.*] A Reader who approves and admires a Book, ought always to acknowledge himſelf indebted to the Author for the Pleaſures he receives from his Performance. But inſtead of this, Envy takes place and produces a quite different Effect, namely, Chagrin and Detraction. How unjuſt and mean-ſpirited is ſuch a Conduct! And

EPISTOLA XX.

In 733 Horace *publiſhed a Collection of ſome Satires and Epiſtles, and had put this Epiſtle at the Head of them. In it he gives very uſeful and critical Directions to Authors under the Allegory of a Child, who, upon finding himſelf confined within the Walls of his Father's Houſe, breaks out and*

be read by Men of ingenuous and liberal Minds; as one who rings them Subjects new and hitherto unſung.

Would you know why *ſome* ungrateful Readers, * who can't elp praiſing and eſteeming my Works at home *in their Cloſets*, are ſo *artial and* unjuſt to run them down without-doors? *The Reaſon is*, hunt not for the Applauſes of the fickle Mob, at the Expence of Treats, and by the Preſent of a *caſt* thread-bare Coat: † join not with our noble Writers, to hear and repeat each other's Works *by urns*, not deign to court the Tribes of Grammarians, and *bow unto* heir Chairs. Hence thoſe Tears *of Anger and Chagrin*. If I ſay, I am aſhamed to rehearſe my mean Writings to the crouded Theatres, and to give ſuch Importance to Trifles; you jeer, cries one; *I warrant*, you reſerve thoſe Pieces of yours for ‡ Cæſar's Ears; preſuming that ‖ 'tis only from your Pen the poetic Honey-ſtrains diſtil, all charming in your own Eyes. In return to this, I am afraid to indulge a Sneer; and *therefore*, § to extricate myſelf out of the Clutches of my armed Antagoniſt, I cry out, That Place is my Averſion, and I beg a Reſpite from the Trial: ⸸ For from Trials of Skill have ſprung Emulation and Strife; and from Strife, cruel Enmities and rueful War.

* *Why the ungrateful Reader praiſes and loves my Works at Home.* † *I am not a Hearer of them, nor Revenger*, vix. by repeating mine to them. ‡ *For the Ears of Jove.* ‖ *That you alone diſtil poetic Honey.* § *That I mayn't be tore by the ſharp Nails of my Antagoniſt.* ⸸ *For a Trial of Skill hath beget.*

NOTES.

And yet it often happens, that thoſe very Perſons are ſtudying and profiting by the very Pieces they ſo much detract from.

37. *Non ego ventoſæ plebis ſuffragia*, &c.] The Poet very agreeably rallies here the ſtupid Vanity of ſome cotemporary Poets, who, to have their Verſes applauded, uſed to be at the Expence of grand Entertainments, and to make Preſents of Cloaths to the People, in order to gain their Approbation, as the Candidates for any Offices of State did when they ſollicited their Intereſt.

47. *Diludia.*] A Prorogation of the Day of Combat; alluding to the Combats of the Gladiators.

To his Book.

EPISTLE XX.

and takes his Liberty. The Character that hereafter he gives of himſelf, is true and natural; neither Modeſty nor Vanity make him conceal any thing in it.

VErtumnum Janumque, liber, ſpectare videris:
Scilicèt ut proſtes Soſiorum pumice mundus.
Odiſti claves, & grata ſigilla pudico:
Paucis oſtendi gemis, & communia laudas;
Non ita nutritus. fuge quò diſcedere geſtis:
Non erit emiſſo reditus tibi. Quid miſer egi?
Quid volui? dices, ubi quis te læſerit. & ſcis
In breve te cogi, cùm plenus languet amator.
Quòd ſi non odio peccantis deſipit augur,
Carus eris Romæ. donèc te deſerat ætas.
Contrectatus ubi manibus ſordeſcere vulgi
Cœperis; ut tineas paſces taciturnus inertes,
Aut fugies Uticam, aut vinctus mitteris Ilerdam.
Ridebit monitor non exauditus: ut ille,
Qui malè parentem in rupes protruſit aſellum
Iratus. quis enim invitum ſervare laboret?

ORDO.

O Liber, videris ſpectare Vertumnum Janumque: ſcilicet ut proſtes mundus pumice Soſiorum. Odiſti claves, & ſigilla grata pudico; gemis te oſtendi paucis, & laudas communia, non nutritus ita. Fuge quo geſtis diſcedere. Non erit reditus tibi emiſſo. Dices, ubi quis læſerit te: Miſer quid egi? Quid volui? Et ſcis cum amator plenus languet, cogi te in breve. Quod ſi augur non deſipit odio peccantis, eris carus Romæ, donec ætas deſerat te. Ubi contrectatus manibus vulgi cœperis ſordeſcere: aut taciturnus paſces tineas inertes, aut fugies Uticam, aut mitteris vinctus Ilerdam. Monitor non exauditus ridebit: ut ille, qui iratus detruſit in rupes aſellum male parentem. Quis enim laboret ſervare invitum?

NOTES.

1. *Vertumnum Janumque.*] In the *Forum Romanum*, at the End of the *Via Tuſcana*, *Vertumnus* had a Statue and a Temple, and *Janus* had a Statue there alſo. The *Forum Romanum* was the Quarter of the City in which Bookſellers kept their Shops. A Scholiaſt gives us the Reaſon why *Vertumnus* had his Statue here; becauſe, ſays he, *Vertumnus Deus eſt præſes vertendarum & emendarum rerum, hoc eſt, vendendarum & emendarum.*

2. *Scilicet ut proſtes Soſiorum*] The *Soſii* were two Brothers, and the moſt famous Bookſellers then in *Rome*, both for the Correctneſs of their Copies, and the Neatneſs of their Binding. 'Tis worth Obſervation, that the *Bibliographus* or Tranſcriber, *Bibliopagus* Compactor or Bookbinder, and *Bibliopola* or Bookſeller, belonged all to one Buſineſs at that Time.

2. *Pumice mundus.*] Bookſellers made uſe of a Pumice-ſtone to ſmooth the Parchment on which they were to write: One Side was ſmoothly poliſhed, that the Stylus might write with the greater Eaſe and Freedom, and that the Writing might be more clear and uniform. The Reverſe, on which there was no Writing, was alſo made ſmooth, that the Hand, in folding up the Volume, might feel no Roughneſs; beſides, that it might be colour'd more eaſily and to greater Advantage; for the reverſe Side of the Volume was painted yellow, red, or blue, &c. Thus *Juvenal*, in his 7th Satire, ſays:

——atque ideo croceæ membrana tabellæ
Impletur——

Membrana labella croceæ: That is to ſay, a Leaf of Parchment painted yellow. With this Pumice they likewiſe ſmooth'd the Skin that covered the Volume, on the reverſe of which was written the Title of the Book in golden Letters.

YOU ſeem, my Book, to have your Eye full on Janus and Vertumnus; no doubt, that you may be ſet forth *to Sale*, neatly adorn'd by the Hands of the Soſii. You hate *to be under the Reſtraint of Locks and* Keys, and Seals, that are agreeable to the chaſte *and virtuous Child:* You mourn your being ſeen by few, and are in love with Places of publick Reſort, tho' otherwiſe bred up: Quick *then* begone, where you long impatiently to be. * *But remember*, you part from me never more to return. Ah Wretch! what have I done, what was in my Mind? you ſhall ſay when any one uſes you ill: And you know that † you are *apt to be* folded up *and flung aſide*, ſo ſoon as your cloyed Lover palls. But if ‡ my prophetic Mind be not *blinded and* prejudiced by Reſentment of your Folly, *I foreſee that* you ſhall be careſſed at Rome *only* till your *blooming* Age be gone: *But* when after being thumb'd by the Hands of the Vulgar, you begin to look ſordid and ugly; you ſhall either feed the vile Moths *in ſome* ſilent *Corner*, or fly to Utica, or be ſent *a* greaſy Wrapper to Ilerda: Your *faithful* Monitor, whom you ſtill diſregarded, ſhall *then* laugh *at your Diſgrace*; as he, who in an angry Mood puſh'd his refractory Aſs over the Precipice *he would not ſhun*. For who would be at pains to ſave a Thing againſt its Will? This Fate too awaits thee, to fall into ‖ the Hands of ſome ſnuffling old Pedant in the Skirts of the City, and

* *There will be no returning to you when let go.* † *Reduced into a ſmall Compaſs:* Alluding to the Manner of rolling up their Books when they have done reading. ‡ *The Augur or Prophet.* ‖ *That ſtammering Old-age ſhall overtake you.*

NOTES.

3. *Grata ſigilla pudico.*] Here the Allegory begins: The *Romans* took the utmoſt care to educate their Children in the pureſt and moſt innocent Morals. Their Precautions in this Point went ſo far, as not only to have their Apartments lock'd, but even ſeal'd, that no ſuſpected Perſon might have Acceſs. One may ſee in the Satire *Non quia Mæcenas*, with what Vigilance and Care *Horace*'s Father preſerved him from every Thing that could in the leaſt affect a tender Senſe of Virtue.

13. *Vinctus.*] If we read *vinctus* with Dr. *Bentley*, and as it is in moſt if not all the MSS. the Meaning is, You ſhall be ſent bound, and much againſt your Will, to *Ilerda:* Facetiouſly intimating, what a Mortification it was to go to *Spain* rather than to *Africa:* Thus he.——But perhaps it means no more, than bound about ſome Packet as a Cover, and *unctus* ſeems to agree better with what goes before.

13. *Mitteris Ilerdam.*] Ilerda was a Town in *Spain*, now *Lerida*, built near the *Segru*, which runs into the *Ebro*. This Place is famous for a Victory that *Cæſar* obtained over *Petreius* and *Afranius*, *Pompey*'s Generals. It is here put for *Spain* in general, as *Utica* is for all *Africk*.

15. *Qui male parentem in rupes.*] The Poet here alludes to a Fable among the *Romans*, *viz.* "A Farmer had an Aſs that "pretty much frequented the Brink of a "Precipice, notwithſtanding all the Admo-"nitions and Precautions that were uſed "with him to avoid ſo dangerous a Place. "Whereupon his Maſter puniſhes his Ob-"ſtinacy, by hurling him headlong from "the Precipice; down which he muſt one "Day fall, through a ſtupid Inſenſibility."

Hoc quoque te manet, ut pueros elementa docentem
Occupet extremis in vicis balba ſenectus.
Cùm tibi ſol tepidus plures admoverit aures;
Me libertino natum patre, & in tenui re
Majores pennas nido extendiſſe loqueris;
Ut quantum generi demas, virtutibus addas:
Me primis Urbis belli placuiſſe domique;
Corporis exigui, præcanum, Solibus aptum,
Iraſci celerem, tamèn ut placabilis eſſem.
Fortè meum ſi quis te percontabitur ævum;
Me quater undenos ſciat impleviſſe Decembres,
Collegam Lepidum quo duxit Lollius anno.

ORDO.

Hoc quoque manet te, ut balba ſenectus occupet docentem pueros elementa in extremis vicis. Cum ſol tepidus admoverit tibi plures aures loqueris me natum fuiſſe *libertino patre, & extendiſſe pennas majores nido in tenui re; ut addas* tantum *virtutibus, quantum demas generi.* Loqueris, inquam, *me exigui corporis placuiſſe primis Urbis belli domique: præcanum, aptum ſolibus, celerem iraſci, tamen ut eſſem placabilis. Si quis forte percontabitur te meum ævum, ſciat me impleviſſe quater undenos Decembres, anno quo Lollius duxit Lepidum collegam* conſulatu.

NOTES.

18. *Balba ſenectus.*] That is, *Ut Balbus jam ſenex affectus occuperis docendo pueros elementa in ſcholis ſuburbanis.* In the moſt beautiful Quarters of the City the *Romans* had their celebrated Schools, in which Maſters of undoubted Capacity taught and explained the *Greek* and *Latin* Authors: For the *Romans* took particular Care to have their Children not only inſtructed in the former, but likewiſe in the latter. And in this they

judged

there be condemned to teach his Boys their Elements. When the temperate *Evening* Sun brings you a * more numerous Audience, you ſhall tell them that I was the Son of a Freed-man, and born to a low Fortune, *but raiſed myſelf and* ſtretched my Wings beyond my Neſt: That *thus* what you take from my Birth, you may add to my Merit: That I was in Favour with the greateſt Men in Rome, † both Generals and Stateſmen; of a ſhort Stature; grey-hair'd before my Time; ‡ who loved to baſk in the Sun; and was prone to Anger, yet ſo as to be eaſily appeaſed. If any one ſhall chance to aſk my Age, let him know that I had ‖ ſeen full forty-four Decembers, in the Year that Lollius admitted Lepidus his Collegue.

* *More Ears.* † *Both in War and at Home.* ‡ *Agreed with Sunſhine.*
‖ *That I had finiſh'd four times eleven Decembers.*

NOTES.

judged right, for Nature without Improvement is not ſufficient, even in a Mother-tongue, to learn one to ſpeak properly and with Accuracy. In the extreme and moſt diſtant Parts of the Suburbs were the low Schools kept, where Children only learned to read, or were taught the firſt Elements.

19. *Tepidus Sol.*] Is not the exceſſive Heat of the Sun, as it has been rendered; but the Evening Sun, when the Heat is more mild and temperate; for *tepidus* ſignifies moderately warm, between hot and cold.

23. *Belli placuiſſe domique.*] The Great Men that courted and honoured our Author with their Friendſhip were, *Caſſius, Brutus, Meſſala, Lollius, Pollio, Agrippa, Mæcenas, Auguſtus,* and ſeveral more whoſe Names lie ſcattered through his Works.

24. *Præcanum.*] Our Author began to grow grey-headed about the forty-firſt Year of his Age, and was wholly ſo in his fiftieth Year, as may be learned from the Odes, *Herculis ritu* and *Quid bellicoſus.*

QUINTI

QUINTI HORATII FLACCI EPISTOLARUM LIBER SECUNDUS.

AD AUGUSTUM.

EPISTOLA I.

This Epiſtle ought to be conſidered as one of the moſt valuable that has been left us by our Author for ſeveral Reaſons. Auguſtus, *to whom it is addreſſed, indulged him in this Freedom, or, to expreſs it more properly, had required it of him as a Proof of his Friendſhip; for he writes to him through the Whole of it in Terms that import nothing leſs. Beſides,* Horace *was now advanced to ſuch an Age, that it had become eaſy and familiar to him to appear in Print, and nothing leſs than Maſter-pieces were expected from his Pen. In ſhort, he wrote to a Prince that was a Perſon of ſuperior* Genius *himſelf, refined Taſte, and uncommon Learning. The learned Mr* Pope, *obſerves, that* " *This Epiſtle will ſhew the Learned World to* " *have fallen into two Miſtakes; one that* Auguſtus was a Patron of " Poets in general; *whereas he not only prohibited all, but the beſt* " *Writers to name him, but recommended that Care even to the Civil* " *Magiſtrate;* Admonebat Prætores ne paterentur nomen ſuum obſole- " fieri, &c. *The other, that* this Piece was only a General Diſcourſe of " Poetry; *whereas it was an* Apology *for the Poets, in order to render* " Auguſtus *more their Patron.* Horace *here pleads the Cauſe of his* " *Cotemporaries; firſt againſt the Taſte of the Town, whoſe Humour it* " *was to magnify the Authors of the preceding Age; ſecondly, againſt the* " Court *and Nobility, who encouraged only the Writers for the Theatre;* " *and laſtly, againſt the* Emperor *himſelf, who had conceived them of little*

" *Uſe*

HORACE's
EPISTLES.

BOOK II.

TO AUGUSTUS.

EPISTLE I.

"*Uſe to the Government.*" *The Deſign of the laſt Part is to let Princes ſee how much it is their Intereſt to encourage all Sorts of Poets, whether Epic, Lyric, or of any other Name, in their Emulation to excel, ſince they have it in their Power to eternize the Names of Great Men in their Writings, and give them a laſting Reputation. All this is ingeniouſly interwoven in the Encomium of* Auguſtus, *which runs through the whole Epiſtle. An Encomium, however extravagant and extraordinary it appears to be, yet 'tis in a great Meaſure apologized for, by the ſhining and uncommon Qualities of the Prince to whom it was addreſſed.——The Date of this Epiſtle is determined by the Date of ſo many remarkable Events, that 'tis ſurprizing that any could miſtake it. The Poet in this Letter mentions the divine Honours conferred on* Auguſtus *in the Year* 726, *the ſovereign and abſolute Authority granted to him by the Senate in* 727, *the Reduction of the* Parthians *in* 734, *the Laws he enacted for the Reformation of Manners in* 736, *the Secular Poem ſung in* 737, *the Exploits of* Tiberius *and* Druſus *againſt the* Dalmatians, Pannonians, Germans, *and* Daci, *in* 739, 742, 743, *and in the Beginning of* 744, *and the ſhutting of the Temple of* Janus *in the End of the Spring or in the Beginning of the Summer of the laſt-mention'd Year, as will be ſhewn in the following Remarks. This Year then is the ſooneſt Date that can be given to this Epiſtle, which was the fifty-fifth Year of the Author's Age, that is, two Years before his Death.*

CUM

CUM tot ſuſtineas & tanta negotia ſolus,
Res Italas armis tuteris, moribus ornes;
Legibus emendes; in publica commoda peccem,
Si longo ſermone morer tua tempora, Cæſar.
Romulus, & Liber pater, & cum Caſtore Pollux,
Poſt ingentia facta, Deorum in templa recepti,
Dum terras hominumque colunt genus, aſpera bella
Componunt, agros aſſignant, oppida condunt;
Ploravere ſuis non reſpondere favorem
Speratum meritis. diram qui contudit hydram,
Notaque fatali portenta labore ſubegit,
Comperit invidiam ſupremo fine domari.
Urit enim fulgore ſuo, qui prægravat artes
Infra ſe poſitas: extinctus amabitur idem.
Præſenti tibi maturos largimur honores,
Jurandaſque tuum per nomen ponimus aras,
Nîl oriturum aliàs, nîl ortum tale fatentes.
Sed tuus hic populus, ſapiens & juſtus in uno,
Te noſtris ducibus, te Graiis anteferendo,
Cætera nequaquàm ſimili ratione modoque
Æſtimat; &, niſi quæ terris ſemota, ſuiſque
Temporibus defuncta videt, faſtidit & odit;
Sic fautor veterum, ut tabulas peccare vetantes,
Quas bis quinque viri ſanxerunt, fœdera regum,

ORDO.

O Cæſar, cum tu ſolus ſuſtineas tot & tanta negotia, tuteris res Italas armis, ornes moribus, emendes legibus; peccem in publica commoda, ſi morer tua tempora longo ſermone.

Romulus, & pater Liber, & Pollux cum Caſtore, recepti poſt facta ingentia in templa Deorum; dum colunt terras genuſque hominum, componunt aſpera bella, aſſignant agros, condunt oppida, ploravere favorem ſperatum non reſpondere ſuis meritis: Hercules, *qui contudit diram hydram, ſubegitque nota portenta fatali labore, comperit invidiam* tantum *domari ſupremo fine. Ille enim qui prægravat artes poſitas infra ſe, urit ſuo fulgore; idem extinctus amabitur. Nos largimur maturos honores tibi præſenti, ponimuſque aras jurandas per tuum nomen; fatentes nil tale adhuc ortum, nil oriturum alias. Sed hic tuus populus, ſapiens & juſtus in* hoc *uno,* ſcilicet *anteferendo te noſtris ducibus, te Graiis, nequaquam æſtimat cætera ſimili ratione modoque; & faſtidit & odit* omnia, *niſi quæ videt ſemota terris, defunctaque ſuis temporibus. Sic fautor veterum, ut dictitet Muſas locutas fuiſſe in Albano monte, tabulas vetantes peccare quas bis quinque viri ſanxerunt;*

NOTES.

5. *Romulus, & liber pater.*] This Compariſon is the more beautiful, in that it highly honours the Prince in whoſe Favour it was made. *Romulus*, *Bacchus*, *Caſtor*, *Pollux*, and *Auguſtus*, merited to be rank'd among the Gods for their heroic and glorious Atchievements *poſt ingentia facta*. The latter had divine Honours paid to him while alive; but the reſt received no ſuch Homage, nor were reputed divine till after their Death.

13. *Urit enim, &c.*] For he burns by his Brightneſs who oppreſſes the Arts (*i. e.* the Merit of others in the Arts) placed below him. Mr. *Pope*, in his Imitation of this Epiſtle, has very beautifully ſet off this Alluſion:

" All

WHILE you, *great* Cæſar, alone ſuſtain *the Weight of* ſo many and momentous Affairs of State; defend the * Empire by your Arms, adorn it by your Example, *and* reform it by your Laws: Shou'd not I treſpaſs againſt the public Weal, were I to take up your Time with a long Epiſtle?

Romulus and Bacchus, Caſtor and Pollux, were, after their heroic Deeds, admitted into the Temples of the Gods, *yet* while they were civilizing Mankind, making fierce Wars to ceaſe, † planting Colonies, and founding Cities; mourned *at laſt* ‡ to find their Merits not requited with expected Gratitude. He who cruſh'd the direful Hydra, and, with Toil ordain'd him by the Fates, ſubdued thoſe well-known Monſters, ‖ found Envy was to be conquer'd by Death alone. § For he whoſe Weight of Merit oppreſſes others, *is a Sun that* burns *and dazzles* by its *ſuperior* Brightneſs: Yet the ſame *Sun*, when once extinguiſh'd, ſhall be loved *and praiſed.* To thee, *yet* preſent *on Earth*, we pay ample Honours, and erect Altars where we are to ſwear by thy Name; confeſſing, that none ſhall ever riſe, that none hath *ever* riſen, thy Equal. But thy People, wiſe and juſt in this once Inſtance, in preferring thee to our own, thee to the Grecian Leaders; by no means judge of other Things with like Reaſon and Meaſure: And, ſave thoſe ⸸ whom they know to be removed from Earth, and to have finiſhed their Courſe, they deteſt and nauſeate *all.* Such Favourers of the Ancients, as to maintain, that * the Laws of the Twelve Tables, which the Decemviri enacted; the Treaties of our Kings,

* *The Affairs of Italy.* † *Aſſigning Lands*; to wit, in conſequence of their planting Colonies. ‡ *That expected Favour did not anſwer their Merits.* ‖ *Found Envy ſtill to be ſubdued in the laſt Period* of Life. § *For he burns by his Brightneſs who oppreſſes the Arts.* See Note 13. ⸸ *What Things they ſee.* * *The Tables forbidding to tranſgreſs.*

N O T E S.

"All human Virtue, to its lateſt Breath,
"Finds Envy never conquer'd but by Death.
"The great *Alcides*, ev'ry Labour paſt,
"Had ſtill this Monſter to ſubdue at laſt.
"Sure Fate of all, beneath whoſe riſing Ray,
"Each Star of meaner Merit fades away!
"Oppreſs'd, we feel the Beam directly beat,
"Thoſe Suns of Glory pleaſe not till they ſet."

17. *Nil oliturum, alias, &c.*] Horace ſays here in one Verſe as much as he has expreſſed in four in the ſecond Ode of the Fourth Book:

Quo nihil majus meliuſve terris
Fata donavere, bonique Divi,
Nec dabunt, quamvis redeant in aurum
Tempora priſcum.

From this Compariſon we may obſerve the vaſt Difference there is between the Simplicity of Satires and Epiſtles, and the Majeſty and Sublimity of the Odes.

24. *Quas bis quinque viri ſanxerunt.*] The perpetual Diviſions and Tumults at *Rome* between the Conſuls and Tribunes of the

Vel Gabiis vel cum rigidis æquata Sabinis,
Pontificum libros, annoſa volumina vatum,
Dictitet albano Muſas in monte locutas.
Si, quia Græcorum ſunt antiquiſſima quæque
Scripta, vel optima; Romani penſantur eàdem
Scriptores trutinâ; non eſt quòd multa loquamur:
Nil intra eſt oleâ, nil extra eſt in nuce duri.
Venimus ad ſummum fortunæ: pingimus, atque
Pſallimus, & luctamur Achivis doctiùs unctis.
Si meliora dies, ut vina, poemata reddit;
Scire velim, chartis pretium quotus arroget annus.
Scriptor ab hinc annos centum qui decidit, inter
Perfectos vetereſque referri debet, an inter
Viles atque novos? excludat jurgia finis.
Eſt vetus atque probus centum qui perficit annos.
Quid? qui deperiit minor uno menſe, vel anno;
Inter quos referendus erit? vetereſne poetas,
An quos & præſens & poſtea reſpuet ætas?
Iſte quidem veteres inter ponetur honeſtè,
Qui vel menſe brevi, vel toto eſt junior anno.
Utor permiſſo, caudæque pilos ut equinæ,
Paulatìm vello, & demo unum, demo etiam unum;

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fœdera regum æquata vel cum Gabiis vel cum rigidis Sabinis; libros pontificum, & volumina annoſa vatum.

Si, quia quæque antiquiſſima ſcripta Græcorum ſunt vel optima, Romani ſcriptores penſantur eadem trutinâ, non eſt quod loquamur; multa; nil duri eſt intra olea, nil duri *extra in nuce. Venimus ad ſummum fortunæ; pingimus atque pſallimus & luctamur doctius unctis Achivis. Si dies reddit poemata, ut vina, meliora, velim ſcire quotus annus arroget pretium chartis. Scriptor, qui decidit centum annos ab hinc, debet referri inter perfectos vetereſque, an inter viles atque novos? Finis excludat jurgia. "Scriptor, qui perficit centum annos, eſt vetus atque probus." Quid? qui deperiit minor uno menſe, vel anno, inter quos erit referendus?* Interne *veteres poetas, an* inter *eos, quos & præſens & poſtera ætas reſpuet? "Iſte quidem honeſte ponetur inter veteres poetas "qui eſt junior vel brevi menſe, vel toto anno." Utor permiſſo, velloque paulatim, ut pilos caudæ equinæ, & demo unum, demo*

NOTES.

People in the Year 300, put the *Romans* upon compiling a Body of wiſe and ſolid Laws to prevent theſe Inconveniencies, and to eſtabliſh the Peace of the Government on a laſting Footing. A certain Man, *Hermoderus*, a Native of *Ephesus*, that retired to *Italy* after being baniſh'd his Country, propoſed to have *Solon*'s Laws brought from *Greece*. This Motion was gone into; and for this Purpoſe, three Deputies are commiſſion'd to make a Collection of all the Laws and Cuſtoms among the *Athenians*, or any other well-known Cities of *Greece*. In the Year 301, the *Decemviri* were created, that is, ten Men veſted with Conſular Power to direct and govern the Republick, and empowered to chuſe out of theſe foreign Laws what they thought moſt proper for ſettling the Form of Government that they ſhould agree upon to eſtabliſh. Theſe Magiſtrates digeſted the

concluded either with the Gabii or the rigid Sabines; the Books of the Prieſts, and aged Volumes of our Seers, were ſpoken by the Muſes themſelves on the Alban Mount.

If, becauſe the antienteſt Writings of the Greeks are their beſt, the Roman Writers are to be weighed in the ſame Scale, there is then no Occaſion for many Words, *we muſt give up both Senſe and Reaſon*, we muſt not ſay there is any Hardneſs in the Stone of an Olive, or in the Shell of a Nut: *For we may as well aſſert that* we are * got to the higheſt Perfection in every Science; *that* we paint, we ſing, and even wreſtle, more ſkilfully than the † Greeks. If Time renders Poems more excellent, as *it does* Wine, I ſhould be glad to know what Age gives the true Value to Writings. A Writer who died a hundred Years ago, whether muſt he be rank'd among the accompliſhed Antients, or amongſt the paltry Moderns? let the *preciſe* Boundary end all Diſputes. "He ‡ who has lived a "full hundred Years ago is an antient and approved Author." ‖ Well, and he who wants a Month or Year of that Period, among which ſhall he be claſſed? among the ancient Poets, or thoſe whom both the preſent and the future Age ſhall reject? "He too "ſhall by courteſy be reckoned among the Antients, who is either "*but* a ſhort Month, or even a whole Year younger." I improve the Conceſſion, and, as *the Man in the Fable* did the Hairs of the Horſe's Tail, I gradually pluck out, and ſubſtract one Year, then again another; § till, by bringing down the whole heap of Years

* *Arrived at the very Top of Fortune.* † *Anointed* Greeks. ‡ *Who perfects.* ‖ *Well? and he who died a Month or Year ſhort.* § See Note 47.

NOTES.

the *Roman* Laws into ten Articles, in the Form of a Codex, to which were added, a little after, two more; and hence they have been called ſince, The Laws of the Twelve Tables. Of theſe *Appius Claudius*, one of the *Decemviri*, was the chief Author.

31. *Nil intra, &c.*] There is no Hardneſs within an Olive, none without in a Nut. We follow Dr. *Bentley*'s Reading: *Nil intra eſt olea, nil extra eſt in nuce*; i. e. *Nil duri eſt intra in olea, nil duri eſt extra in nuce*; the Propoſition having a Reference both to *olea* and *nuce*: As in ſimilar Examples:

Quas ego te terras, & quanta per Æquora vectum. Virg. Æn. 692.

33. *Pingimus, &c.*] Horace mentions here Painting, Muſick, and Wreſtling, the three Arts in which it was univerſally granted the *Greeks* excelled the *Romans*.

45. *Caudæque pilos ut equinæ.*] Horace has here his Eye on a celebrated Story of *Sertorius*, who, to ſecure his Army keen to hazard a dangerous Battle, and convince his Soldiers that it was by Degrees, and never by one Blow, that they were to gain their Points, ordered two Horſes to come before them, the one weak and old, the other young and ſtrong, and gave the former to a robuſt young Fellow, and the latter to an old feeble Man, and at the ſame time deſired each of them to pull the Tail of the Horſe that he held. The vigorous Man pulls with all his Might the Tail of the weak old Horſe, but all his Efforts were to no purpoſe; whereas the feeble Man, by pulling Hair and Hair, ſoon robb'd the young Horſe of his Tail. This is what our Author has imitated in his preſent Diſpute.

Dum cadat eluſus ratione ruentis acervi,
Qui redit ad faſtos, & virtutem æſtimat annis,
Miraturque nihil, niſi quod Libitina ſacravit.
Ennius & ſapiens, & fortis, & alter Homerus,
Ut critici dicunt, levitèr curare videtur,
Quò promiſſa cadant, & ſomnia Pythagorea.
Nævius in manibus non eſt, at mentibus hæret
Penè recens: adeò ſanctum eſt vetus omne poema.
Ambigitur quotiès, uter utro ſit prior; aufert
Pacuvius docti famam ſenis, Accius alti:
Dicitur Afranî toga conveniſſe Menandro;
Plautus ad exemplar Siculi properare Epicharmi;

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etiam unum; dum ille *eluſus ratione ruentis acervi cadat, qui redit ad faſtos, & æſtimat virtutem annis, miraturque nihil niſi Libitina ſacravit.*

Ennius & ſapiens, & fortis, &, ut critici dicunt, alter Homerus, videtur leviter curare quo promiſſa & ſomnia Pythagorea cadant.

Nævius non eſt in manibus, & hæret pene recens mentibus: adeò ſanctum eſt omne vetus poema. Quoties ambigitur, uter utro ſit prior; Pacuvius aufert famam ſenis docti, Accius alti: Toga Afrani dicitur conveniſſe Menandro; *Plautus* dicitur *properare ad exemplar Epicharmi Siculi; Cæcilius vincere gravitate,*

NOTES.

47. *Dum cadat, &c.*] *Till in the manner of a ſinking Heap, be outwitted fall to the Ground.* This Expreſſion, *ratione ruentis acervi*, is thought to be an Alluſion to that kind of Argument called *Sorites*, in which a Heap of Propoſitions are link'd together in ſuch a Manner as to form one Syllogiſm; whence it has its Name from σωρὸν, *acervus, a Heap*.

49. *Quod Libitina ſacravit.*] The Death of an excellent Author eſtabliſhes, ſo to ſpeak, his Character and Reputation. From the Time that a Man ceaſes to be our Cotemporary, Jealouſy and Envy are laid in the Duſt, and from that Time he enjoys the full Right he has to our Eſteem and Regard.

49. *Libitina.*] The Goddeſs who preſided over Funerals.

53. *Ennius & ſapiens, &c.*] In explaining this difficult Paſſage, we have followed the Senſe in which it is underſtood by the old Scholiaſt, and ſupported by Dr. *Bentley*, as what alone agrees with the Deſign of the Author. *Dacier* and others take the Words thus: *Ennius the Wiſe, &c.* ſeems to take no great Care to juſtify his high Pretenſions and *Pythagorean* Dreams. But beſides, that it ought then to have been *curaſſe*, not *curare*; the Words in that Senſe will make a detached, disjointed Própoſition, that has no manner of Connexion either with what goes before or comes after: For 'tis obvious to any attentive Reader, that in the reſt of this Period, to Ver. 62, *Horace* is delivering not his own Sentiments concerning the ancient Poets, but the Sentiments of the vulgar Critics of his Time: And therefore, in order to make this Sentence of a piece with the reſt, he muſt be underſtood, not as delivering his own Opinion concerning *Ennius*, but that of thoſe *Fautores Veterum*, in like manner as he inſtances their Veneration for Antiquity in *Nævius* and the other Poets after-mentioned.

52. *Quò promiſſa cadant, &c.*] *Ennius*, according to the *Pythagorean* Doctrine of Transmigration, gave out, that he was animated by *Homer*'s Soul.

54. *Adeo ſanctum, &c.*] *i. e.* Tho' hardly any body knows him, yet thoſe blind Devotees to all Authors of ancient Date, are at Pains even to get him by heart, and keep him freſh in their Memories, to quote him on all Occaſions. Dr. *Bentley* and Mr *Cuningham* put a Point of Interrogation after *recens?* and ſo make it a Queſtion, thus, Is not *Nævius* ſtill read and peruſed; nay, is he not ſtill riveted freſh in People's Minds?

We

by little and little, I outwit my Diſputant, who has Recourſe to his Kalendar, and eſtimates Virtue by its Age, admitting nothing but what Death has conſecrated.

Ennius, the wiſe, the bold *Ennius*, and the ſecond Homer, as our Critics call him, *is advanced to the higheſt Pitch of Fame, ſo that he* ſeems *now* to have little *Anxiety and* Concern about the Iſſue of his Pretenſions *to Homer's Spirit*, and his Pythagorean Dreams. Nævius * is quite obſolete and out of Date, yet dwells ſtill freſh in the Minds *of thoſe fond Admirers of Antiquity*: So ſacred and rever'd *in their Eyes* is every ancient Poem. So often as it comes into debate, whether this *Poet* or that has the Preference, Pacuvius carries away the Prize for Learning, Accius for the Sublime. † Afranius's Comic Genius is ſaid to equal that of Menander; Plautus ‡ to keep the Model of Sicilian Epicharmus ſtill in view; Cæcilius to

* *Is not in People's Hands.* † *The Gown of Afranius is ſaid to have fitted Menander.* See Note 57. ‡ *To haſten to the Model.*

NOTES.

We have followed *Dacier*, who reads AT *mentibus hæret*, inſtead of ET; only differing from him in this, that he puts the firſt Part of the Sentence in *Horace*'s own Mouth, and ſuppoſes the other to be ſpoken by one of thoſe Partiſans for Antiquity; for which there ſeems to be no manner of Neceſſity, nor appears there the leaſt Veſtige of ſuch a Dialogue from the moſt careful Inſpection of the Words.

56. *Pacuvius docti famam ſenis Accius, &c.*] Pacuvius was the Grandſon of *Ennius*, and flouriſh'd about the 156th Olympiad: He improved much by reading the *Greek* Authors, with whoſe Beauties and fine Sentiments he enrich'd his own Compoſitions. He was the beſt Tragedian that *Rome*, down to his own Age, produced; and with very little Difference, he is equal to any that appeared till *Cæſar*'s Days. He was born at *Brunduſium*, and died at *Tarentum* about the ninetieth Year of his Age.

56. *Docti ſenis alti.*] The one of a learned old Poet, the other of a ſublime one. By the *docti ſenis*, the old Commentator underſtands *Sophocles*, who lived till he was ninety-five Years old; and by the *alti*, *Euripides*, who was of a high, proud Spirit: But the Senſe we have given is more generally embraced, and offers more naturally.

57. *Dicitur Afrani, &c.*] *The Gown of Afranius is ſaid to have fitted Menander.* By the *Toga* we are to underſtand, *togatæ ejus fabulæ*, his Comedies, which were entirely *Roman*; and therefore called *togatæ* from the *Roman* Gown.

58. *Plautus.*] Plautus was a Native of *Sarſina*, a Town of *Umbria*; and tho' he was younger than *Ennius*, *Pacuvius*, and *Accius*, yet he died ſooner than they, in the Year 570. He is here commended, becauſe he never loſes ſight of the main Plot, but always ſenſibly proceeds to the unraveling of it, and never allows the Houſe to languiſh and grow dull, but, on the contrary, ſtill keeps up their Spirits. This is one of the principal Qualifications of a Dramatick Poet, and perhaps none has poſſeſſed it in ſo high a Degree as he did.

58. *Properare ad exemplar.*] *He haſtens towards the Model.* By *properare, to haſten*, *Cruquius* underſtands *non laborioſe ſcribere*, his free eaſy Manner of writing.

58. *Epicharmi.*] Epicharmi was a Poet, Philoſopher, and Scholar of *Pythagoras*, born at *Syracuſe* or at *Craſtus* a Town of *Sicily*, and flouriſh'd about the Year 300 from the building of *Rome*, as it is commonly believed; but *Ariſtotle* puts him at leaſt an Age further back. The Compariſon he made between *Plautus* and him, gives us Reaſon to think that he was one of the firſt Poets of his Age for Comedy; and *Plato* prized his philoſophical Works ſo far, as to adopt into his Writings ſome of his moſt excellent Sentiments.

59.

Vincere Cæcilius gravitate, Terentius arte.
Hos ediſcit, & hos arcto ſtipata theatro
Spectat Roma potens; habet hos numeratque poetas
Ad noſtrum tempus, Livî ſcriptoris ab ævo.
Interdùm vulgus rectum videt: eſt ubi peccat.
Si veteres ita miratur laudatque poetas,
Ut nihil anteferat, nihil illis comparet; errat:
Si quædam nimìs antiquè, ſi pleraque durè
Dicere credit eos, ignavè multa fatetur;
Et ſapit, & mecum facit, & Jove judicat æquo.
Non equidèm inſector, delendaque carmina Livî
Eſſe reor, memini quæ plagoſum mihi parvo
Orbilium dictare; ſed emendata videri,
Pulchraque, & exactis minimùm diſtantia, miror:
Inter quæ verbum emicuit ſi fortè decorum, &
Si verſus paulò concinnior unus & alter;
Injuſtè totum ducit venditque pòema.
Indignor quidquam reprehendi, non quia craſsè
Compoſitum, illepidève putetur, ſed quia nupèr;
Nec veniam antiquis, ſed honorem & præmia poſci.
Rectè necne crocum floreſque perambulet Attæ

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Terentius arte. Roma potens ediſcit hos, & ſtipata arcto theatro ſpectat hos; habet numeratque hos poetas ab ævo ſcriptoris Livî Andronici, *ad tempus noſtrum. Vulgus interdum videt rectum: eſt ubi peccat. Si ita miratur laudatque veteres poetas, ut anteferat nihil, comparet nihil illis, errat. Si credit eos dicere quædam nimis antiquè, ſi* credit eos dicere *pleraque durè, ſi fatetur* eos dicere *multa ignavè; & ſapit, & facit mecum, & judicat Jove æquo. Non equidem inſector reorque carmina Livî eſſe delenda, quæ memini plagoſum Orbilium dictare mihi parvo; ſed miror ea videri emendata, pulchraque & minimum diſtantia exactis: Inter quæ ſi fortè verbum decorum, & ſi verſus unus & alter paulò concinnior emicuit; ducit venditque injuſtè totum poema. Indignor quidquam reprehendi, non quia putetur craſſe illepidève compoſitum, ſed quia* eſt *nuper* compoſitum; *nec veniam poſci antiquis, ſed honorem & præmia. Si dubitem* an *fabula Attæ rectè perambulet cr-*

N O T E S.

59. *Cæcilius.*] This *Cæcilius* was a Gallick Slave of the Country of the *Inſubrians*, now called the *Milaneze*: He applied himſelf to Dramatic Poetry, and ſucceeded in it ſo happily as to become one of the moſt celebrated Comic Poets of his Age. He died in 586, a Year after *Ennius*, and two Years before *Terence*'s firſt Play was acted.

59. *Terentius.*] Carthage had the Honour of *Terence*'s Birth, tho' born a Slave, but his uncommon Abilities ſoon procured him his Liberty, and thereafter brought him on the *Roman* Stage, where he received the loudeſt Claps and higheſt Encomiums. He was in his greateſt Glory between the ſecond and third Punick War. His Death happened in the Year 595. He was but nine Years of Age when *Plautus* died: Theſe two *Latin* Comic Poets are, of all whom *Horace* mentions, the only ones whoſe Works are extant; and it has luckily happened, that they are the beſt and choiceſt that ever wrote in that Language. Madam *le Fevre*, in her Preface on *Plautus*'s Comedies, obſerves, that *Terence*'s Characters are better drawn, and more fully deſcribed; and it is in this Particular that the Preference, in my Opinion, is given to him here above *Cæcilius*.

ſurpaſs in Dignity, Terence in Art: Theſe imperial Rome learns by heart, and theſe crouded in her narrow Theatres ſhe views with Admiration; theſe ſhe rates and counts her Poets, down from the Age of *old* Livius *Andronicus* to our Times. Sometimes the People judge right, and ſometimes are in the wrong: If they admire and praiſe our antient Poets, ſo as to think nothing preferable, nothing comparable to them, they err; if they will allow * that their Stile is ſometimes obſolete, moſtly hard, often flat and mean; they are both wiſe, and join with me, and judge † according to Truth. ‡ Not that I would run down or condemn to Oblivion the Poems of Livius, which I remember Orbilius, ‖ with his afflictive Rod, laſh'd into me when a Boy at School: but that they ſhould be thought correct, and beautiful, and next to finiſh'd, I wonder much. Among which, if there chances to ſhine forth a well-choſen Word, or one or two tolerably harmonious Lines, theſe § abſurdly recommend and give a Price to the whole Poem. It moves my Indignation that any Work ſhould be cenſured, not becauſe it is reckon'd dully written, or without Grace, but ⊥ becauſe it is modern; and that not *only* Indulgence, but Honours and Prizes ſhould be demanded ‖‖ on the Score of mere Antiquity. Were I *but* to queſtion, whether Atta's Comic Muſe walked grace-

* *That they ſay ſome Things in a Stile antiquated, moſt Things harſhly, and confeſs that they ſay many Things abjectly.* † *Under the kind Influence of Jove.* ‡ *I don't indeed run down, nor give my Vote for deſtroying.* ‖ *Flogging Orbilius.* § *Conducts and ſells.* See Note 75. ⊥ *But becauſe lately writ.* ‖‖ *For the Ancients.*

NOTES.

59. *Arte.*] By *arte* ſeems to be meant *his Art of drawing Characters.*

62. *Livi ſcriptoris ab ævo.*] That is from the Year 514, in which *Livius Andronicus*, the moſt ancient of all the *Roman* Poets, had his firſt Play acted, one Year after the firſt Punick War, and before the Birth of *Ennius.* This *Livius Andronicus* was a Freedman of *Livius Salinator*, and Tutor to the Sons of that illuſtrious *Roman*. The *Romans* had ſeveral Poets among them before *Andronicus*, as appears by the Hymns of the *Salii*, and what is ſaid in the Twelve Tables; but none compoſed before him a Poem, that is, a regular Piece *juſtum poema*.

71. *Orbilium dictare.*] This *Orbilius Pupillus* was a Native of *Beneventum*, who of a Soldier became a Teacher of the *Belles Lettres*, and opened his School at *Rome* in the Year 691, at the Age of fifty. He gained ſo great a Reputation in this new Buſineſs, that the People, at the common Charge, erected to him a Statue. He was a Man of great Severity, as *Horace*, who was his Scholar ſeveral Years, informs us.

75. *Injuſtum totum, &c.*] *Leads on, or conducts, and ſells.* An Alluſion, as is thought, to the Slave-Merchants, who ſet their moſt likely Wares in the Front, where they were moſt expoſed to View, to help off their leſs vendible Goods.

79. *Atta,*] According to *Feſtus*, was a Name given to the Comic Poet *T. Quinctius*, on account of ſome Defect he had in his Feet, the Word ſignifying one who walks aukwardly: And the Critics think *Horace* in this Expreſſion, *Fabulæ Attæ perambulet recte necne*, is alluding to that double *Entendre*. But this is ſo low a Piece of Wit, that I can hardly believe *Horace* capable of it. Without having Recourſe to ſuch a pitiful Quibble, we may explain the Expreſſion by a parallel one in this ſame Epiſtle, Ver. 176. where, ſpeaking of a Comic Poet who wrote for Money, he ſays he was

Fabula, ſi dubitem; clament periiſſe pudorem
Cuncti penè patres, ea cùm reprehendere coner,
Quæ gravis Æſopus, quæ doctus Roſcius egit:
Vel quia nîl rectum, niſi quod placuit ſibi, ducunt;
Vel quia turpe putant parere minoribus, & quæ
Imberbes didicere, ſenes perdenda fateri.
Jam Saliare Numæ carmen qui laudat, & illud,
Quod mecum ignorat, ſolus vult ſcire videri;
Ingeniis non ille favet, plauditque ſepultis,
Noſtra ſed impugnat, nos noſtraque lividus odit.
Quòd ſi tam Græcis novitas inviſa fuiſſet,
Quàm nobis; quid nunc eſſet vetus? aut quid haberet,
Quod legeret tereretque viritìm publicus uſus?
  Ut primùm poſitis nugari Græcia bellis
Cœpit, & in vitium fortunâ labier æquâ;
Nunc athletarum ſtudiis, nunc arſit equorum;
Marmoris, aut eboris fabros, ut æris amavit;
Suſpendit pictâ vultum mentemque tabellâ;
Nunc tibicinibus, nunc eſt gaviſa tragœdis:
Sub nutrice puella velùt ſi luderet infans,
Quod cupidè petiit, maturè plena reliquit.
Quid placet, aut odio eſt, quod non mutabile credas?
Hoc paces habuere bonæ, ventique ſecundi.

O R D O.

cum floreſque, necne; penè cuncti patres clament pudorem periiſſe, cum coner reprehendere ea, quæ gravis Æſopus, quæ doctus Roſcius egit. Vel quia ducunt nil rectum, niſi quod placuit ſibi: vel quia putant turpe parere minoribus, & ſenes fateri ea perdenda eſſe, *quæ didicere imberbes. Qui jam laudat carmen Saliare Numæ, & vult ſolus videri ſcire illud, quod ignorat æque mecum; ille non favet plauditque ingeniis ſepultis; ſed impugnat noſtra* ingenia, *lividus odit nos noſtraque* ſcripta. *Quod ſi novitas fuiſſet tam inviſa Græcis, quam nobis; quid nunc eſſet vetus; aut quid haberet publicus uſus, quod legeret tereretque viritim?*

Ut primùm Græcia, poſitis bellis, cœpit nugari, & labier æquâ fortunâ in vitium: arſit nunc ſtudiis athletarum, nunc equorum; amavit fabros marmoris, aut eboris, aut æris; ſuſpendit vultum mentemque picta tabella; nunc gaviſa eſt tibicinibus, nunc tragœdis. Velut ſi infans puella luderet ſub nutrice, quod petiit cupide, plena reliquit mature. Quid placet aut eſt odio, quod credas non eſſe *mutabile? Paces bonæ ventique ſecundi habuere hoc.*

N O T E S.

Securus cadat, an recto ſtet fabula talo.

Here the Senſe is obvious, and leaves no room for the Suppoſition of a Pun.

79. *Crocum floreſque.*] Alludes to the Flowers and Saffron-water with which the *Roman* Theatre was ſcented.

82. *Quæ gravis Æſopus, &c.*] Æſop and *Roſcius* were two of the beſt Actors that appear'd on the *Roman* Stage till *Horace*'s Age: The firſt was famous for Tragedy; hence our Author calls him *gravis*, *i. e.* Pathetic: The other had a natural, eaſy, lively, and familiar way of expreſſing himſelf, which made him excel in Comedy; he is called *doctus*, not only becauſe none underſtood better than he did the Art of giving his Voice and Geſtures a graceful, winning, and expreſſive Air, but becauſe he wrote a learned

fully or not along the ſcented Stage; almoſt all our Fathers would cry, that Modeſty was loſt, ſince * I dare cenſure what ſolemn Æſop, what ſkilful Roſcius acted; either becauſe they judge nothing right but what has pleaſed themſelves; or becauſe they think it ſhameful to ſubmit to their Inferiors in Years, and to confeſs, in their Old-age, that what they learned when † young is good for nothing. Now he who cries up Numa's Salian Verſes, and would needs be thought to know that whereof he is equally ignorant with me; ‡ he does it not out of Favour and Eſteem for the dead Wits, but in Oppoſition to ours, ‖ from Rank Envy he hates both us and ours: But if *mere* Novelty had been as odious to the Greeks as to us, what had now been ancient; or, § what Author had been extant for publick Uſe?

As ſoon as Greece, ⟊ enjoying Reſt from War, began to ſeek amuſing Arts; and, proſperous in her Fortune, to degenerate into Vice and Luxury; ſhe burned with keen Deſire, now for Wreſtlers, now for Horſes; ſhe grew fond of Artiſts in Marble, Ivory, or Braſs; * ſhe fixed her admiring Eyes and Soul upon the painted Canvas; now was charmed with † Muſick, then with the Entertainments of the Stage: *And*, like the Infant Girl that loved to play when under a Nurſe, her ‡ cloyed Fancy ſoon forſook what ſhe fondly ſought *before*. What is it that either pleaſes or diſguſts, which you may not reckon changeable? This has always been the Effect of happy Times of Peace, and proſperous Gales *of Fortune*.

* *When I offer to cenſure.* † *Beardleſs Boys.* ‡ *He does not favour the buried Wits, but thwarts ours.* ‖ *Envious.* § *What would the publick Uſe have had to read and wear from one hand to another?* ⟊ *Having laid Wars aſide.* * See Note 97. † *With Players on the Flute.* ‡ *Quickly cloy'd.*

NOTES.

learned Piece on the Eloquence of the Theatre. After all, nothing does him ſo much Honour as his ſingular Probity.

86. *Jam Saliare Numæ carmen.*] Numa inſtituted twelve Prieſts in honour of *Mars*, to whom he gave the Name of *Salii*, Dancers, and compoſed a Form of Prayers which they were to ſing in their ſolemn Proceſſions; the proper Name of theſe Prayers was *axamenta*, becauſe they were written on Tablets: In theſe all the Gods were invoked. They likewiſe had their particular Hymns for each God, named from their Deity in whoſe Honour it was ſung; as, *Verſus Junonii, Minervii, Martii, &c.*

87. *Et illud, quod mecum ignorat, &c.*] Cicero confeſſes, that he did not underſtand the Hymns of the *Salii*; and before him *Varro*, ſays that *Ælius Stilo*, the moſt learned Man of his Age, and who had written a large Commentary on theſe Verſes, had left a vaſt Number of obſcure Parts unexplained; which made *Quintilian* ſay, *Saliaria carmina vix ſacerdotibus ſuis ſatis intelligenda.* "The "*Salian* Verſes are ſcarcely underſtood by "their very Prieſts." In *Numa*'s Reign, and almoſt five hundred Years after him, they ſpoke at *Rome* a Language neither *Greek* nor *Latin*, but a kind of Jargon compoſed of *Greek* and barbarous Words.

97. *Suſpendit.*] *She ſuſpended her Looks and Soul.* Alluding to the *Greek* Cuſtom of hanging out their Pictures to publick View and Criticiſm.

98. *Tragœdis.*] *With Tragedians.* But the Word in its original Signification, comprehends all Dramatic Performers.

Romæ dulce diu fuit & ſolenne, recluſâ
Manè domo vigilare, clienti promere jura,
Cautos nominibus certis expendere nummos,
Majores audire: minori dicere, per quæ
Creſcere res poſſet, minui damnoſa libido.
Mutavit mentem populus levis, & calet uno
Scribendi ſtudio: pueri patreſque ſeveri
Fronde comas vincti cœnant, & carmina dictant.
Ipſe ego, qui nullos me affirmo ſcribere verſus,
Invenior Parthis mendacior, & priùs orto
Sole, vigil calamum, & chartas, & ſcrinia poſco.
Navem agere ignarus navis timet: abrotonum ægro
Non audet, niſi qui didicit, dare: quod medicorum eſt,
Promittunt medici: tractant fabrilia fabri:
Scribimus indocti doctique poemata paſſim.
Hic error tamèn & levis hæc inſania quantas
Virtutes habeat, ſic collige: vatis avarus
Non temerè eſt animus: verſus amat, hoc ſtudet unum;
Detrimenta, fugas ſervorum, incendia ridet;
Non fraudem ſocio, puerove incogitat ullam
Pupillo; vivat ſiliquis, & pane ſecundo;
Militiæ quanquàm piger & malus, utilis urbi.
Si das hoc, parvis quoque rebus magna juvari.
Os tenerum pueri balbumque poeta figurat;
Torquet ab obſcœnis jam nunc ſermonibus aurem;
Mox etiam pectus præceptis format amicis,

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Dulce diu fuit & ſolenne Romæ, vigilare mane domo recluſâ, promere jura clienti, expendere cautos nummos nominibus certis, audire majores, dicere minori, per quæ res poſſet creſcere, & libido damnoſa minui. Populus levis mutavit mentem, & calet uno ſtudio ſcribendi; pueri patreſque ſeveri cœnant vincti quod ad *comas fronde, & dictant carmina. Ego ipſe, qui affirmo me ſcribere nullos verſus, invenior mendacior Parthis; & vigil prius orto ſole poſco calamum, & chartas, & ſcrinia. Ignarus navis timet agere navem; nemo, niſi qui didicit, audet dare abrotonum ægro: medici promittunt quod medicorum eſt: fabri tractant fabrilia:* ſed *docti indoctique ſcribimus poemata paſſim.*

Hic tamen error, & hæc levis inſania ſic collige, quantas habeat virtutes: animus vatis non eſt temere avarus: amat verſus, ſtudet hoc unum; ridet detrimenta, fugas ſervorum, incendia; non incogitat ullam fraudem ſocio puerove pupillo; vivit ſiliquis & ſecundo pane; quanquam ſit *piger & malus militiæ, utilis tamen* eſt *urbi. Si das hoc, magna quoque juvari poſſe rebus parvis; poeta figuret os tenerum balbumque pueri, jam nunc torquet aurem ab obſcœnis ſermonibus, mox etiam format pectus præceptis amicis, corrector aſperitatis,*

NOTES.

112. *Parthis mendacior.*] The *Romans*, to their Experience and at their Expence, found that no Faith was to be put in *Parthians*: They deceived *Craſſus* under the Pretence of negotiating a Peace, and cut him and his Army in Pieces; and beſides, had

It was long the * Taſte and venerable Faſhion of the Romans, to riſe and open their Gates betimes; to give their Clients their Opinion in the Laws, and put out their Money *for them* on good Securities: To receive Inſtruction from the Elders; to teach the Young † how to improve their Fortunes, how to check their ruinous Luſts. Now our inconſtant People have changed their Mind, and burn with one common Itch of Writing: The Sons and ſolemn Sires ſup ‡ with Garlands on their Heads, and dictate Verſes. Even I, who proteſt I'll never write another Line, am found a greater Liar than a Parthian, and, awake before the riſing Sun, call for Pen and Paper and my Deſk. He that knows nothing of a Ship is afraid to ſteer; none dares to adminiſter Phyſick but he who has learned it; Phyſicians profeſs what belongs to Phyſicians; Mechanics practiſe mechanic Trades: We, learned and unlearned, ſcribble Verſes all at random.

Yet ‖ what Benefits accompany this ſame Folly and pardonable Madneſs you may thus compute: § A Poet's Mind is hardly ſuſceptible of Avarice; 'tis Poetry he loves, this alone he minds: As for Loſs of Goods, Flight of Slaves, or Fires; he laughs at them. He meditates no Fraud againſt his Friend or Ward; he lives on Pulſe and brown Bread: 'Tho' backward and unfit for War, yet of Service to the State; provided you allow, that great Deſigns are promoted even by Things minute: The Poet moulds the Boy's tender liſping Organs; from his Infancy he turns away his Ear from obſcene Diſcourſe; at length too, forms his mind with friendly

* *It was pleaſant and faſhionable at Rome.* † *By what Means their Eſtate might grow, pernicious Luſt be impaired.* ‡ *Having their Hair bound with a Garland.* ‖ *What Virtues* or Benefits *it contains.* § *A Poet's Mind is not readily avaritious.*

NOTES.

for ſeveral Years amuſed the *Romans* with the Promiſe of returning them the Priſoners and Standards they had taken of *Craſſus*'s Army. Nay, their very manner of Fighting, in which they pretended a ſham flight, was a kind of military Cheat. Theſe Particulars ſerve to characterize the Nation. When *Horace* then ſays, that he has often promiſed to deſiſt from making Poems, and yet ſtill continues to compoſe them, it is a Caſe very common to Poets, who are not under ſuch ſtrict Obligation of obſerving and keeping their Word as Hiſtorians are.

114. *Abrotonum.*] *Southernwood.* An Ever-green; a Plant of a yellow Flower, ſtrong Smell, and bitter Taſte: Hence *Lucretius* calls them *Abrotani graves*. Its Leaves and Seed is much uſed in Medicines.

127. *Torquet ab obſcœnis, &c.*] Thus imitated by Mr. *Pope*, and applied by him to Mr. *Addiſon*:

"He from the Taſte obſcene reclaims our Youth,
"And ſets the Paſſions on the ſide of Truth;
"Forms the ſoft Boſom with the gentleſt Art,
"And pours each human Virtue in the Heart.

Aſperitatis & invidiæ corrector & iræ;
Rectè facta refert; orientia tempora notis
Inſtruit exemplis; inopem ſolatur & ægrum.
Caſtis cum pueris ignara puella mariti
Diſceret undè preces, vatem nî Muſa dediſſet?
Poſcit opem chorus, & præſentia numina ſentit;
Cœleſtes implorat aquas doctâ prece blandus;
Avertit morbos, metuenda pericula pellit;
Impetrat & pacem, & locupletem frugibus annum.
Carmine Dî ſuperi placantur, carmine Manes.
  Agricolæ priſci, fortes, parvoque beati,
Condita poſt frumenta, levantes tempore feſto
Corpus & ipſum animum ſpe finis dura ferentem,
Cum ſociis operum pueris & conjuge fidâ,
Tellurem porco, Silvanum lacte piabant,
Floribus & vino Genium memorem brevis ævi.
Feſcennina per hunc inventa licentia morem
Verſibus alternis opprobria ruſtica fudit;
Libertaſque recurrentes accepta per annos
Luſit amabilitèr: donèc jam ſævus apertam
In rabiem verti cœpit jocus, & per honeſtas
Ire domos impunè minax, doluere cruento
Dente laceſſiti: fuit intactis quoque cura
Conditione ſuper communi: quin etiàm lex
Pœnaque lata, malo quæ nollet carmine quemquam

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& invidiæ, & iræ; refert facta rectè; inſtruit tempora orientia exemplis notis; ſolatur inopem & ægrum. Unde puella ignara mariti cum caſtis pueris diſceret preces, ni Muſa dediſſet vatem? Chorus poſcit opem, & ſentit numina præſentia; blandus doctâ prece implorat aquas cœleſtes; avertit morbos, pellit metuenda pericula; impetrat & pacem, & annum locupletem frugibus. Dî ſuperi placantur carmine, Manes placantur *carmine.*

Priſci agricolæ, fortes, beatique parvo, levantes corpus & animum ipſum ferentem dura ſpe finis, tempore feſto poſt frumenta condita, cum ſociis operum & pueris, & fidâ conjuge, piabant Tellurem porco, Silvanum lacte, Genium, memorem brevis ævi, floribus & vino. Licentia Feſcennina inventa per hunc morem fudit opprobria ruſtica alternis verſibus; libertaſque accepta per annos recurrentes luſit amabiliter: donec jocus jam ſævus cœpit verti in apertam rabiem, & ire minax per honeſtas domos impunè. Laceſſiti cruento dente doluere: fuit quoque intactis cura ſuper communi conditione: quin etiam lex pœnaque lata eſt, quæ nollet quenquam deſcribi malo carmine: ve-

NOTES.

132. *Caſtis cum pueris, &c.*] The Celebration of the Secular Games was not one of the leaſt Occurrences that ſignalized *Auguſtus*'s Reign; and *Horace* had no ſmall Share in that Glory, by the Honour the Prince did him, in pitching upon him to compoſe the Hymns that were to be ſung on that Occaſion. Flattery and Vanity have equally contributed to bring this Incident to the Poet's Remembrance; but this muſt be own'd, that it could not be done in a more dexterous or delicate Manner. We have obſerved already, that it was compoſed in the Year 737.

133.

ſocial Precepts, the Corrector of his Frowardneſs, Envy, and Anger. 'Tis the Poet ſings heroic Deeds; inſtructs the riſing Age by famed Examples; ſolaces the Poor and Sick. Whence could the * unſpotted Virgin and innocent Boys learn the ſolemn Hymn, had not the Muſe form'd the Poet? The Chorus ſupplicate the Aid *divine*, and feel the preſent Gods; in ſweet Addreſs they implore the Rain from Heaven by the well-compoſed Prayer; *by means of this* they avert Diſeaſes, ward off impending Dangers, procure Peace, † and all the Riches of the bounteous Year: By Song ‡ we appeaſe the Gods above, by Song the Gods below.

Our ancient Swains, a hardy Race, and happy in their Little, after their Grain was brought home, recreating their Bodies at that feſtival Time, and their Minds too, patient under Drudgery in proſpect of the End, were wont, with the Partners of their Toils, their Sons and faithful Wives, to attone the *Goddeſs* Earth with a Hog; Silvanus, by *an Offering of* Milk; and with Flowers and Wine, the Genius who reminds us of the Shortneſs of our Life. From this Cuſtom aroſe the ‖ Feſcennine licentious Dialogue, which bandied ruſtic Taunts in alternate Verſe; and this Liberty reſumed with each returning Year, ſported it in a facetious, friendly manner, till the Raillery, now too keen and petulant, begun to degenerate into downright Outrage; and § with uncheck'd Boldneſs attacked *even* Houſes of Virtue and Honour. ∔ Thoſe who were wounded by this cruel Satire, ſmarted with reſentful Anguiſh. * Thoſe too who eſcaped unhurt, intereſted themſelves in the common Cauſe: Nay more, a Penal Law was enacted, which provided, that none ſhould be mark'd out by lampooning Verſe. *The*

* *The Maid that knows not a Huſband.* † *A Year enrich'd with Fruits.* ‡ *The Gods above are appeaſed.* ‖ *Feſcennine Licentiouſneſs.* § *And went menacing with Impunity through Houſes of Honour.* ∔ *Who were attack'd by the bloody Tooth.* * *The Untouch'd too had a Concern for the common Condition.*

NOTES.

133. *Preces.*] *Their Prayers:* Meaning the *Carmen Sæculare* which was ſung by a Choir of Boys and Virgins in ſolemn Proceſſion.

135. *Docta prece.*] *By learned Prayer.* Becauſe, as *Dacier* obſerves, the *Carmen Sæculare* was full of profound Learning, particularly in the Attributes of the Gods. But I rather think it means ſkilful Prayer, *i. e.* ſkilful or effectual to obtain its End.

138. *Carmine manes.*] The *Manes* are here put in oppoſition to the *Dii ſuperi*. The *Manes* were no more than the Souls of Men departed. Hence *Pluto* is named *Rex Manium*; "King of the *Manes*," *i. e.* of the Dead.

145. *Feſcennina per hunc, &c.*] That is, the Peaſants or Farmers of *Latium* had as little Regard to Modeſty in their Diverſions, Plays, and Games, as the *Tuſcans* had to it in their Poems and Verſes. *Feſcennina* was a *Tuſcan* Town, in the Diſtrict of the *Falliſcians*.

152. *Quin etiam lex, pœnaque lata.*] The Law of the Twelve Tables, to which this Paſſage refers, runs in theſe Terms: *Si quis occentaſſit malum carmen, ſive condidiſſit, quod injuriam faxit flagitiumve alteri, capital eſto.*

"If

Deſcribi, vertêre modum, formidine fuſtis
Ad benè dicendum delectandumque reducti.
 Græcia capta, ferum victorem cepit, & artes
Intulit agreſti Latio, ſic horridus ille
Defluxit numerus Saturnius, & grave virus
Munditiæ pepulere: ſed in longum tamen ævum
Manſerunt, hodièque manent, veſtigia ruris.
Serus enim Græcis admovit acumina chartis;
Et poſt Punica bella quietus, quærere cœpit,
Quid Sophocles & Theſpis & Æſchylus utile ferrent:
Tentavit quoque rem ſi dignè vertere poſſet;
Et placuit ſibi, naturâ ſublimis, & acer;
Nam ſpirat tragicum ſatìs, & felicitèr audet:
Sed turpem putat in ſcriptis metuitque lituram.
 Creditur, ex medio quia res arceſſit, habere
Sudoris minimum; ſed habet comœdia tanto
Plus oneris, quanto veniæ minus. aſpice, Plautus
Quo pacto partes tutetur amantis ephebi,
Ut patris attenti, lenonis ut inſidioſi;
Quantus ſit Doſſennus edacibus in paraſitis;
Quàm non aſtricto percurrat pulpita ſocco:
Geſtit enim nummum in loculos demittere; poſt hoc
Securus, cadat, an recto ſtet fabula talo.
 Quem tulit ad ſcenam ventoſo gloria curru,

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vertere modum, velùti formidine fuſtis ad dicendum bene delectandumque.

Græcia capta cepit ferum victorem, & intulit artes agreſti Latio. Sic horridus ille numerus Saturnius defluxit, & munditiæ pepulere grave virus; ſed tamen veſtigia ruris manſerunt in longum ævum, manentque hodie. Romanus *enim ſerus admovit acumina Græcis chartis; & quietus poſt bella Punica cœpit quærere, quid Sophocles, & Theſpis, & Æſchylus ferrent utile: tentavit quoque ſi poſſet vertere rem dignè; & placuit ſibi ſublimis & acer naturâ: nam ſatis ſpirat tragicum, & audet feliciter: ſed putat lituram turpem in ſcriptis, metuitque.*

Comœdia, quia arceſſit res ex medio, creditur habere minimum ſudoris; ſed habet tanto plus oneris, quanto minus veniæ. Aſpice quo pacto Plautus tutetur partes amantis ephebi, ut tutetur partes *attenti patris,* ut tutetur partes *inſidioſi lenonis.* Aſpice *quantus ſit Doſſennus in edacibus paraſitis; quam percurrat pulpita ſocco non aſtricto; geſtit enim demittere nummum in loculos: ſecurus poſt hoc, an fabula cadat, an ſtet recto talo.*

Lentus ſpectator exanimat, ſedulus inflat il-

NOTES.

" If any will ſing or compoſe a ſcandalous " Poem, that injures and reflects upon the " Honour and Reputation of another, let " him be capitally puniſhed."

154. *Deſcribi malo carmine.*] *Be characterised by malignant Verſe. Deſcribere* ſignifies ſometimes to brand or calumniate; as in *Cicero pro Milone: Videlicet me latronem ac ſicarium abjecti homines & perditi deſcribebant:* Which appears to be the proper Meaning in this Place. My Lord *Shafſbury* well obſerves, That the reſtraining this licentious manner of Wit by Law, inſtead of any Abridgment, was in reality an Increaſe of Liberty, an Enlargement of the Security of Property, and an Advancement of private

Life

Poets thus reduced, by Terror of the Rod, to write with Decorum, and for the Entertainment of the Mind, altered their Strain.

Next, captive Greece triumph'd over her ſavage Conqueror *in her Turn*, and introduced her Arts into rude Latium: Thus thoſe rough Saturnian Numbers ceaſed to flow, and the Refinement of our Taſte expelled the ranker Poiſon; But ſtill ſome Traces of our Ruſticity remained till a late Age, and to this Day remain: For late *the Roman Poet* applied his Mind to the Writings of the Greeks, and, after the Punic Wars, enjoying Peace, began to enquire into what * was inſtructive in Theſpis, Æſchylus, and Sophocles: He tried too, if he could with juſt Dignity tranſlate their Pieces; and † ſuceeded in the Attempt, being of a Nature ſublime and bold: For he breathes enough the Tragic Spirit, and is happily daring; but dreads a Blot *of the correcting Pen*, and thinks it would deform his Writings.

Comedy, becauſe it takes its Subject from Common Life, is imagined to be the leaſt painful Taſk; but the leſs Indulgence it finds, the more Labour it requires: *To be convinced of this, ſee how the beſt of our Comic Writers are deficient.* See how Plautus ſupports the Character of his young Lover; how of his worldly-minded Father; how of his tricking Pimp: How ſurfeiting Doſſennus is in his guttling Paraſites; ‡ in how looſe and negligent a Manner he treads the Stage; for his Delight *and Aim* is to ‖ fill his Purſe, quite unconcern'd whether his Play § ſtand or fall.

That Writer whom Glory in her airy Chariot has brought upon

* *What profitable they brought.* † *Pleaſed himſelf.* ‡ See Note 174. ‖ *To put Money into his Bags or Coffers.* § *Stand with an upright Foot, or fall.*

N O T E S.

Eaſe and perſonal Safety; as it provided againſt what was injurious to the Good-name and Reputation of every Citizen. *Advice to an Author.*

158. *Defluxit.*] *Ceaſed to flow.* This is the juſt Senſe of the Word in this Place; as in Book I. Od. xii. Ver. 29.

Defluit ſaxis agitatus humor.

163. *Sophocles & Theſpis & Æſchylus.*] Theſpis lived in the Year of *Rome* 233, under the Reign of *Darius Hiſtaſpes*. *Æſchylus*, who died about the Year of *Rome* 279, conſiderably improved what *Theſpis* left very imperfect; and the Ancients juſtly look'd upon him as the Reformer of Tragedy among the *Greeks*: But *Sophocles* by much ſurpaſſed in that king of Writing all the Poets that preceded him, and made Tragedy appear in all its Dignity in his *Philoctetes*, two *OEdipus*'s, and his *Ajax*. He was an *Athenian*, and died in the Year of *Rome* 354, at the Age of 95 Years.

174. *Quam non aſtricto percurrat pulpita ſocco.*] *How he runs over the Stage with his Sock not bound.* The *Soccus* was a kind of Sandal wore by the Comedians; as the *Cothurnus*, or Buſkin, was by the Tragedians.

177. *Ventoſo gloria curru.*] This is a noble Expreſſion, and makes a fine Image. Our Poet with Reaſon calls the Glory, Acclamations, and Vogue, that ariſes from the Theatre, *ventoſus currus*; *i. e.* "A fickle, changing, or unſteady Car." Hence *Terence* ſays, in the ſecond Prologue of his *Hecyra*:

Quia ſcibam dubiam eſſe fortunam Scenicam.

Exanimat lentus ſpectator, ſedulus inflat:
Sic leve, ſic parvum eſt, animum quod laudis avarum
Subruit aut reficit. valeat res ludicra, ſi me
Palma negata macrum, donata reducit opimum.
Sæpè etiàm audacem fugat hoc terretque poetam;
Quòd numero plures, virtute & honore minores,
Indocti, ſtolidique, & depugnare parati,
Si diſcordet eques, media inter carmina poſcunt
Aut urſum aut pugiles: his nam plebecula gaudet.
Verùm equitis quoque jam migravit ab aure voluptas
Omnis, ad incertos oculos, & gaudia vana.
Quatuor aut plures aulæa premuntur in horas;
Dum fugiunt equitum turmæ, peditumque catervæ:
Mox trahitur manibus regum fortuna retortis;
Eſſeda feſtinant pilenta, petorrita, naves;
Captivum portatur ebur, captiva Corinthus.
Si foret in terris, rideret Democritus; ſeu
Diverſum confuſa genus panthera camelo,
Sive elephas albus vulgi converteret ora.
Spectaret populum ludis attentiùs ipſis,
Ut ſibi præbentem mimo ſpectacula plura:

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lum, quem gloria tulit ventoſo curru ad ſcænam. Sic eſt leve, ſic parvum, quod ſubruit aut reficit animum avarum laudis. Res ludicra valeat, ſi palma negata reducit me macrum, ſi *donata* reducit me *opimum.*

Sæpe hoc etiam fugat terretque audacem poetam; quod plures numero, minores honore & virtute, indocti, ſtolidique, & parati depugnare, ſi eques diſcordet, poſcunt aut urſum aut pugiles inter media carmina: nam plebecula gaudet his. Verum omnis voluptas equitis migravit quoque jam ab aure ad incertos oculos, & vana gaudia. Aulæa premuntur in quatuor aut plures horas, dum turmæ equitum catervæque peditum fugiunt: mox fortuna regum trahitur manibus retortis; eſſeda, pilenta, petorrita, naves feſtinant; captivum ebur, captiva Corinthus portatur. Si Democritus foret in terris, rideret: ſeu panthera, diverſum genus, confuſa camelo, ſive elephas albus converteret ora vulgi. Spectaret populum attentius ludis ipſis, ut præbentem ſibi

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I know *ventoſo curru* has been otherwiſe explained, by a Car that inſpires with Pride; as if *Horace* intended to ſay, that none is ſo proud as a Dramatic Poet.

182. *Sæpe etiam audacem fugat, &c.*] Here we have another Diſcouragement, that deterred even the moſt forward and boldeſt Adventurers: For in the middle of the fineſt and moſt beautiful Plays, the People often ſtupidly and ignorantly cried out for a Bear, an Elephant, Gladiators, or Rope-dancers; as it happened to *Terence*'s *Hecyra*, the firſt and ſecond Time it was acted, which obliged him to quit the Theatre; as himſelf tells us, *Fecere ut ante tempus exirem foras:* "I "was forced from the Stage before my Play "was half done." And again he ſays:

Interea ego meum non potui tutari locum.

"In this Confuſion I was obliged to give "way." And, no doubt, 'tis to this that *Horace* alludes, when he ſays *fugat.*

188. *Incertos oculos.*] *Their unfix'd roving Eyes.* *Spectaculo,* ſays Cruquius, *varia & incerta, ad quæ nunc huc, nunc illuc indeſi-*

ter-

he Stage, the unconcerned Spectator diſpirits, the attentive one puffs up: So ſlight and trivial a thing it is that overthrows or revives a Mind covetous of Applauſe. Farewel that frivolous Thing *the Stage!* If the Prize denied brings me back *pale and* meagre, the Prize beſtowed fat and joyous.

This too often * diſcourages and deters *from the Stage* the boldeſt Poet; that thoſe in the Audience who in Numbers are ſuperior, tho' inferior in Worth and Dignity, who are ignorant and fooliſh, and ready to come to Blows if the Knights diſſent; will in the middle of the Play call for the Bear, or the Gladiators; for with theſe the Populace is delighted. Nay, even our Knights have transferred all their Pleaſure, from the *inſtructive* Ear to their unfix'd roving Eye, and its idle Gratifications. For four Hours or more † the Play ſtands ſtill, while ‡ *nothing is to be ſeen but* flying Squadrons of Horſe, and Battalions of Foot; preſently ‖ Kings are dragged *in triumph*, with their Hands bound behind *them*; Chariots, Litters, Carriages, Ships, are hurried along; the § Ivory Pageants are led Captive, *and* Corinth born *in triumphal Proceſſion*. Democritus, if now on Earth, had laughed ⸸ to ſee the gaping Vulgar ſtare on a Camelopard or white Elephant; he had viewed the People with greater Attention than the Shews, as being to him a greater

* *Chaces away.* † *The Curtain is let down.* ‡ *While they fly, i. e.* while flying Troops are repreſented on the Stage. ‖ *The Fortune of Kings is dragg'd.* See Note 190. § *The captive Ivory, captive Corinth is born.* ⸸ *Whether a Panther, whoſe diverſify'd Breed is blended with the Camel, turn'd the Countenances of the Vulgar.*

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interruptaque intuenda flectuntur: "A Variety of tranſitory Scenes, in the Confuſion whereof the Eyes are diſtracted and bewildered; and no ſooner have a paſſing Glance of one Object, than they ramble away to another." So that I cannot help thinking, that the Word preſents a much more proper and expreſſive Idea in this Place, than either the *ingratos* or *incaſtos*, which *Bentley* and *Cunningham* would ſubſtitute in the room of it.

190. *Trahitur fortuna regum.*] *The Fortune of Kings is dragg'd. Fortuna regum* ſeems to be for *fortunati reges*, "once happy Monarchs;" As *Virgil* ſays, *purpura regum* for *purpurati reges*.

192. *Eſſeda feſtinant*, &c.] The *Petorritum* was a kind of Cart, Waggon, or Caravan, that carried Slaves, Baggage, &c. The *Eſſedum* and *Pilentum* were two kinds of Chariots, the former, from our own Iſland *Britain* or the *Netherlands*, was uſed in War; and the latter was for the Uſe of the *Roman* Ladies.

193. *Captivum portatur ebur, captiva Corinthus.*] After the ſacking of *Corinth*, its Repreſentation in Ivory was carried in triumph at *Rome*, as was commonly practiſed in Caſes of this Nature; witneſs that witty Expreſſion of *Chryſippus*, who having ſeen the Repreſentation, done in Ivory, of the Towns *Cæſar* had taken paſſing by in Triumph; and ſome Days after, ſeeing in a Triumph thoſe of *Fabius Maximus* done in Wood, ſaid upon that Occaſion, *Thecas oppidorum Cæſaris eſſe:* "That they were only fit to be Caſes for thoſe Towns which *Cæſar* had taken."

195. *Diverſum confuſa genus*, &c.] The Conſtruction runs thus: *Panthera Camelo confuſa diverſum tamen eſt ab utroque genus.* The Camelopard is a mongrel ſort of Creature, between a Camel and a Panther.

Scriptores autèm narrare putaret aſello
Fabellam ſurdo. nam quæ pervincere voces
Evaluere ſonum, referunt quem noſtra theatra?
Garganum mugire putes nemus, aut mare Tuſcum;
Tanto cum ſtrepitu ludi ſpectantur, & artes,
Divitiæque peregrinæ: quibus oblitus actor
Cùm ſtetit in ſcenâ, concurrit dextera lævæ.
Dixit adhuc aliquid? Nil ſanè. Quid placet ergo?
Lana Tarentino violas imitata veneno.
  Ac ne fortè putes, me, quæ facere ipſe recuſem,
Cùm rectè tractent alii, laudare malignè;
Ille per extentum funem mihi poſſe videtur
Ire poeta, meum qui pectus inanitèr angit,
Irritat, mulcet, falſis terroribus implet,
Ut Magus; & modò me Thebis, modò ponit Athenis.
  Verùm age, & his, qui ſe lectori credere malunt,
Quam ſpectatoris faſtidia ferre ſuperbi,
Curam redde brevem; ſi munus Apolline dignum
Vis complere libris, & vatibus addere calcar,
Ut ſtudio majore petant Helicona virentem.
  Multa quidem nobis facimus mala ſæpè poetæ,
(Ut vineta egomet cædam mea) cùm tibi librum
Solicito damus, aut feſſo: cùm lædimur, unum
Si quis amicorum eſt auſus reprêndere verſum:
Cùm loca jam recitata revolvimus irrevocati:
Cùm lamentamur non apparere labores
Noſtros, & tenui deducta poemata filo:
Cùm ſperamus eò rem venturam, ut ſimùl atque

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plura ſpectacula mimo. Putaret autem ſcriptores narrare fabellam aſello ſurdo; nam quæ voces evaluere pervincere ſonum, quem noſtra theatra referunt? Putes nemus Garganum, aut mare Tuſcum mugire; ludi & artes, divitiæque peregrinæ ſpectantur cum tanto ſtrepitu: quibus divitiis *cum actor oblitus ſtetit in ſcena, dextera concurrit lævæ.* An *adhuc dixit aliquid? Sane nil. Ergo quid placet? Lana imitata violas Tarentino veneno.*

Ac ne forte putes me malignè laudare illa, *quæ* ego *ipſe recuſem facere, cum alii tractent rectè: Ille poeta videtur mihi poſſe ire per extentum funem, qui angit meum pectus inaniter, irritat, mulcet, implet falſis terroribus, ut magus; & modo ponit me Thebis, modo Athenis.*

Verum age, & ſi vis libris complere munus dignum Apolline, & addere calcar vatibus, ut petant Helicona virentem majore ſtudio, redde & brevem curam his, qui malunt credere ſe lectori, quam ferre faſtidia ſpectatoris ſuperbi.

Nos *quidem poetæ ſæpe facimus multa mala nobis, (ut egomet cædam mea vineta) cum damus librum tibi ſolicito aut feſſo: cum lædimur, ſi quis amicorum auſus eſt reprehendere unum verſum: cum irrevocati revolvimus loca jam recitata: cum lamentamur noſtros labores, & poemata non apparere deducta tenui filo: cum ſperamus rem eo venturam, ut ſimul at-*

Sight than the Farce itſelf. As for the Poets, he would have * ſaid, they were telling Fables to the deaf Aſs; for what † Lungs are able to out-bawl the Noiſe with which our Theatres ring! You would think the Foreſt of *Mount* Garganus, or the Tuſcan Sea were roaring; with ſuch Clamour are the Shews, the Decorations, and the rich foreign Equipage beheld; with which the Actor all bedawb'd, no ſooner has ſet Foot on the Stage, than a ‡ thundering Clap is raiſed. Has he ſaid any thing? Not a Syllable. What then gives all this Joy? The ‖ *Player's* Robe, dy'd in the gloſſy Purple of Tarentum.

And leſt poſſibly you ſhould think that I am envious of my Encomiums on thoſe *Arts* which I myſelf decline, and which others try with Succeſs; that Poet ſeems to me § a Maſter in his Profeſſion, who, ⸸ by the means of empty Fable, grieves, provokes, and ſooths my Soul, or fills it with fictitious Terrors like a Magician; and places me now at Thebes, and now at Athens.

Yet on thoſe *Poets* too, who chooſe to truſt the Reader *with their Fame*, rather than brook the Diſdain of an inſolent Spectator, *on thoſe* vouchſafe ſome ſmall Regard, if you want to fill with *choice* Books your * Apollinarian Library, and to ſtimulate the Poets to frequent the green Retreats of Helicon with greater Ardour.

'Tis true, we Poets often do ourſelves great Injury, that I may now † furniſh an Accuſation againſt myſelf, when we preſent you with a Poem, either in the Hurry, or after the Fatigue of Buſineſs; when we take Offence if any Friend dares to cenſure but a Line; when, without being aſked, we repeat Paſſages that were heard already; when we repine that our elaborate Diligence, and ‡ that Fineneſs and Delicacy with which our Poems are ſpun, eſcape Obſervation. When ‖ we flatter ourſelves with the Hope, that ſo ſoon

* *Suppoſed.* † *Voices.* ‡ *The Right Hand claſhes on the Left.* ‖ *The Wooll that imitates the Violets with the Dye of Tarentum.* § *Capable of walking on an extended Rope.* ⸸ *Feignedly.* * *Your Offering worthy of Apollo.* † *That I may now fell my own Vineyards.* ‡ *Our Poems ſpun out with a fine Thread.* ‖ *We hope Things will come to this.*

NOTES.

199. *Aſello fabellam ſurdo.*] There were two common Proverbs among the *Romans*, *viz.* To tell a Story to an Aſs; and to tell a Story to a deaf Man: But *Horace*, to make the Thing the more ridiculous, reduces theſe two Proverbs into one.

204. *Quibus oblitus actor.*] The Actors Dreſſes were ſo profuſely rich, and ſo foppiſhly gaudy, that *Horace* ſays they were rather dawb'd over than dreſſed: For in this lies the Force of the Word *oblitus*.

213. *Et modo me Thebis.*] Here we have another ſurprizing Effect of Dramatic Poetry, in which the Poet raiſes and tranſports us at his pleaſure; and with Pleaſure do we allow ourſelves to have our Spirits raiſed or ſunk by the Man who is Maſter of our Paſſion, and is as it were the Charioteer of our Souls, as *Anacreon* expreſſes it. He is an unhappy Poet who cannot do us this pleaſing Violence, nor make us for a Minute forget that we are at *London*.

Carmina reſcieris nos fingere, commodus ultrò
Arceſſas, & egere vetes, & ſcribere cogas.
Sed tamèn eſt operæ pretium cognoſcere, quales
Æditiuos habeat belli ſpectata domique
Virtus, indigno non committenda poetæ.
Gratus Alexandro regi Magno fuit ille
Chœrilus, incultis qui verſibus & malè natis
Rettulit acceptos, regale numiſma, Philippos.
Sed veluti tractata notam labemque remittunt
Atramenta, ferè ſcriptores carmine fœdo
Splendida facta linunt. idem rex ille, poema
Qui tam ridiculum, tam carè prodigus emit;
Edicto vetuit, ne quis ſe, præter Apellem,
Pingeret, aut alius Lyſippo duceret æra
Fortis Alexandri vultum ſimulantia: quòd ſi
Judicium ſubtile videndis artibus illud
Ad libros, & ad hæc Muſarum dona vocares;
Bœotum in craſſo jurares aëre natum.
At neque dedecorant tua de ſe judicia, atque
Munera, quæ multa dantis cum laude tulerunt,
Dilecti tibi Virgilius Variuſque poetæ;
Nec magis expreſſi vultus per ahenea ſigna,
Quàm per vatis opus mores animique virorum
Clarorum apparent: nec ſermones ego mallem
Repentes per humum, quàm res componere geſtas,
Terrarumque ſitus, & flumina dicere, & arces

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que reſcieris nos fingere carmina, commodus ultro arceſſas, & vetes nos *egere, & cogas ſcribere. Sed tamen eſt operæ precium cognoſcere, quales æditiuos virtus ſpectata belli domique, non committenda indigno Poetæ, habeat. Ille Chœrilus, qui retulit Philippos acceptos, numiſma regale, verſibus incultis & male natis fuit gratus Alexandro magno regi. Sed veluti atramenta tractata remittunt notam labemque,* ſic *ſcriptores fere linunt ſplendida facta fœdo carmine. Ille idem rex, qui prodigus tam care emit tam ridiculum poema, vetuit edicto, ne quis alius præter Apellem pingeret ſe, aut alius Lyſippo duceret æra ſimulantia vultum fortis Alexandri: Quod ſi vocares illud judicium ſubtile artibus videndis, ad libros & hæc dona Muſarum, jurares natum fuiſſe in craſſo aëre Bœotûm. At neque Virgilius Variuſque, poetæ dilecti tibi, dedecorant tua judicia de ſe, atque munera, quæ tulerunt cum multa laude dantis; nec vultus magis expreſſi ſunt per ahenea ſigna, quam mores animique clarorum virorum apparent per opus vatis: nec ego mallem componere ſermones repentes per humum, quam dicere res geſtas, ſituſque terrarum, & flumina, & ar-*

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229. *Quales æditiuos, &c.*] *What ſort of Guardians of its Temple.*] He conſiders *Auguſtus*'s Virtue under the Notion of a Divinity to which a Temple was raiſed.

233. *Chœrilus.*] There were two of that Name, the firſt flouriſhed about the ſeventy-fifth Olympiad, in the Days of *Alexander* the Son of *Amyntas*, and was a famous Poet. The other, whom *Horace* ſpeaks of here, liv'd in the Time of *Alexander* the Great.

Both

as you hear we are planning a Poem, you will graciouſly of yourſelf ſend for us, bid us want for nothing, and command us to write. 'Tis worth while, however, to enquire what ſort of Men your Virtue ſo ſignalized in Peace and War ſhall have for Guardians and Recorders of its Fame; a Task too ſacred for an unworthy Poet! High in favour with his King Alexander the Great, was that Chœrilus, who * received ſo many Pieces of Gold, on account of his unform'd abortive Verſe: But as Ink, when handled, leaves a Stain and Blemiſh behind it; ſo † moſt Writers ſully glorious Actions by their foul ‡ Pen. This ſame Prince, who was laviſh enough to pay ſo dear for ſo ridiculous a Poem, paſſed an Edict, that none ſhould paint him but Apelles; none but Lyſippus mould ‖ in mimick Braſs his heroic Features. But ſhould you bring this fine Taſte of his in thoſe Arts that fall under the Eye, to a Trial as to Books and thoſe Gifts of the Muſes, you'd ſwear he had firſt breath'd the groſs Air of Beotia. But your favourite Poets, Virgil and Varius, neither reflect Diſhonour on your Judgment of them, and the Bounties which, with many Encomiums from the Giver, they have received: Nor are the Features expreſſed more to the Life by Statues of Braſs, than the Manners and the Minds of illuſtrious Men are by their Poet's Work. Nor, *had I but Capacity equal to my Ambition*, would I chuſe to compoſe theſe Epiſtolary Strains that creep along the Ground, rather than attempt your glorious Actions, deſcribe the Situations of the Countries *you traverſed*, the Rivers *you paſs'd*,

* *Who put down ſo many Philips, the regal Coin, to the Account of, &c.* † *Writers moſtly.* ‡ *Poetry.* ‖ *The braſs mimicking the Looks.*

NOTES.

Both *Ariſtotle* and *Curtius* agree with *Horace* in their Opinion of this *Chærilus.*

234. *Philippus.*] Philippus was a Gold Coin with the Head of King *Philip* upon it.

239. *Edicto vetuit, ne quis ſe præter Apellem, &c.*] Cicero, begging of *Luccius* to write his Hiſtory, in the 12th Epiſtle of his Fifth Book, ſays to him, *Neque enim Alexander ille gratiæ cauſa ab Apelle potiſſimum pingi, & à Lyſippo fingi volebat, ſed quod illorum artem tum ipſis, tum etiam ſibi gloriæ fore putabat:* "It was not out of any Attachment to, or Affection for *Apelles* and "*Lyſippus*, that none were allowed to cut "his Statue, or draw his Picture, but theſe "two; but becauſe he thought that this "was doing Honour to himſelf and their "Art." *Apelles* was a famous Painter, a Native of *Coos*, an Iſland in the *Archipelago. Lyſippus* was a celebrated Statuary, born at *Sicyon*, a Town of *Achaia.*

244. *Bœotum in craſſo.*] Beotia was a Province of *Achaia*, extending from the Gulph of *Corinth* to *Euripus*, confined by *Phocis*, *Locris* and *Attica*; its modern Name is *Livadia*. The Air of this Country was commonly thick: Hence thoſe who imagine that the Climate influences the Genius and Temper of the Mind, conſidered the *Beotians* as heavy dull Mortals.

245. *At neque dedecorant.*] Our Poet here with great Addreſs compliments *Auguſtus*, and ſignifying the great Difference between his and *Alexander*'s Taſte. *Auguſtus* was very tender of his Name; and provided againſt his being made the Subject of Poetaſters, by ordering the Pretors to prohibit the making uſe of his Name in their Diſputes and Clubs: *Componi aliquid de ſe niſi et à præſtantiſſimis offendebatur, admonebatque Prætores ne paterentur nomen ſuum commiſſionibus obſoleſieri.*

258.

Montibus impoſitas, & barbara regna, tuiſque
Auſpiciis totum confecta duella per orbem,
Clauſtraque cuſtodem pacis cohibentia Janum,
Et formidatam Parthis, te principe, Romam;
Si quantum cuperem, poſſem quoque. ſed neque parvum
Carmen majeſtas recipit tua, nec meus audet
Rem tentare pudor, quam vires ferre recuſent.
Sedulitas autem, ſtultè quem diligit, urget;
Præcipuè cùm ſe numeris commendat & arte.
Diſcit enim citiùs, meminitque libentiùs illud
Quod quis deridet, quàm quod probat & veneratur.
Nîl moror officium quod me gravat: ac neque ficto
In pejus vultu proponi cereus uſquàm,
Nec pravè factis decorari verſibus opto:
Ne rubeam pingui donatus munere, & unà
Cum ſcriptore meo, capſâ porrectus apertâ,
Deferar in vicum vendentem thus & odores,
Et piper, & quicquid chartis amicitur ineptis.

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ces impoſitas montibus, et regna barbara, duellaque confecta per totum orbem tuis auſpiciis, clauſtraque cohibentia Janum cuſtodem pacis, et Romam formidatam Parthis, te principe, ſi quoque poſſem, quantum cuperem. Sed neque majeſtas tua recipit parvum carmen, nec meus pudor audet tentare rem, quam vires recuſent ferre. Sedulitas autem ſtulte urget quem diligit, præcipue cum commendat ſe numeris et arte. Quiſque *enim diſcit citius, meminitque libentius illud, quod quis deridet, quam quod probat et veneratur. Nil moror officium quod gravat me: ac neque opto uſquam proponi cereus vultu ficto in pejus, nec decorari verſibus prave factis; ne rubeam donatus pingui munere, et porrectus una cum ſcriptore meo in capſa aperta, deferar in vicum vendentem thus et odores, et piper, et quidquid amicitur chartis ineptis.*

NOTES.

258. *Majeſtas tua.*] Majeſty is one of the higheſt Titles that can be given to Mortals; 'tis only due to the ſupreme Powers: *Cui nec viget quidquam ſimile aut ſecundum.* It conveys to us the Idea of an Object that merits our Regard and Veneration, and is borrowed

he Forts you reared on Mountains, the barbarous Kingdoms *you ſubdued*, Wars brought to a Period over all the World under your auſpicious Influence, * Janus, the Guardian of Peace, confined within his Gates, and Rome, under your Sway, become the Parthian's Dread. But neither will your majeſtic Grandeur admit of my low Verſe; nor dares my Modeſty attempt a Theme † ſo unequal to my Strength. But officious Zeal is troubleſome to the Object of which it is indiſcreetly fond, eſpecially when it recommends itſelf by its Numbers and *poetic* Art: For one is more apt to learn, and more prone to remember, what an Author ridicules, than what he praiſes and admires. I have no Regard to a Civility that gives me pain: And as I wiſh not to be ſet forth in Wax with my Features repreſented to the worſe, ſo neither would I be diſgraced by paltry ill-formed Verſe; leſt when preſented with the groſs Offering, I be put to the bluſh; or, extended with my Poet at full length in ſome open Box, be carried to the Street where is ſold Incenſe, Perfumes, and Pepper, and what elſe is *uſually* wrapt up in impertinent Writings.

* *And the Bars that confine Janus the Guardian of Peace.* † *Which my Strength refuſes to bear.*

NOTES.

borrowed from the Deity himſelf, to whom it ſupremely belongs. When *Rome* was a Republick, it was given to the whole Body of the People, and to the ſupreme Magiſtrates; hence the Phraſe, *Minuere majeſtatem*, when any fail'd in paying the Deference and Reſpect due to the State or to its Adminiſtrators. But after the ſupreme Power and ſole Direction of Affairs was lodged in the Hands of one Man, he and his Houſe enjoyed the Title only.

258. *Nec meus audet rem tentare pudor.*] Horace has ſung of *Auguſtus*'s Exploits in ſeveral of his Odes: But from the Time he mentions *Virgil* and *Varius*, all his Diſcourſe turns upon Epic Poetry, which his Lazineſs rather than Modeſty had hindered him from undertaking; and perhaps he had no Genius for this kind of Compoſition.

268. *In vicum vendentem thus et odores.*] What Part of the Town *Horace* means, he ſignifies to us by telling us that the Druggiſts and Perfumers had their Shops there. It was named *Vicus Thurarius* for that Reaſon. It lay at the Foot of *Mount Capitoline*, bounded on one ſide by the *Forum*, and on the other by *Velabra*.

EPISTLE

AD JULIUM FLORUM.

EPISTOLA II.

Florus, *upon his going to the Eaſt in* Tiberius's *Retinue in the Year* 731, *greatly urged and importuned* Horace *to write to him, but eſpecially to ſend ſome new Odes of his own Compoſition. Several Months had paſt before he received either a Letter or any Verſes, for which he ſeverely taxes him; and this gave Occaſion to this Letter, which* Horace *writes*

FLORE, bono claroque fidelis amice Neroni,
  Si quis fortè velit puerum tibi vendere natum
Tibure vel Gabiis, & tecum ſic agat: "Hic &
" Candidus, & talos à vertice pulcher ad imos,
" Fiet eritque tuus nummorum millibus octo;
" Verna miniſteriis ad nutus aptus heriles,
" Literulis Græcis imbutus, idoneus arti
" Cuilibet: argillâ quidvis imitaberis udâ:
" Quin etiàm canet indoctum, ſed dulce bibenti.
" Multa fidem promiſſa levant, ubi pleniùs æquo
" Laudat venales, qui vult extrudere, merces.
" Res urget me nulla: meo ſum pauper in ære.
" Nemo hoc mangonum faceret tibi: non temerè à me
" Quivis ferret idem. ſemèl hic ceſſavit; &, ut fit,
" In ſcalis latuit metuens pendentis habenæ.

ORDO.

O Flore, amice fidelis bono claroque Neroni: Si quis forte velit vendere tibi puerum natum Tibure vel Gabiis, et agat tecum ſic: Hic et candidus eſt, *et pulcher à vertice ad imos talos, fiet eritque tuus octo millibus nummorum: Verna* eſt *aptus miniſteriis ad nutus heriles, imbutus literulis Græcis, idoneus cuilibet arti: imitaberis quidvis agillâ udâ. Quin etiam canet, indoctum* quidem, *ſed dulce, bibenti. Multa promiſſa levant fidem, ubi qui vult extrudere merces, laudat venales plenius æquo. Nulla res urget me, pauper ſum in meo ære. Nemo mangonum faceret hoc tibi. Non quivis ferret idem temere à me. Hic ceſſavit ſemel, et ut fit, latuit metuens habenæ pendentis in ſcalis. Des nummos, ſi, fuga excepta,*

NOTES.

1. *Flore, bono claroque, etc.*] This Verſe does no leſs Honour to *Tiberius* than it does to *Florus:* The Expeditions he had made already wonderfully raiſed this young Prince's Character. *Velleius Paterculus* aſſures us, that he gave ſingular Proofs every where of the moſt ſhining Virtues, *præcipuis omnium virtutum in eo tractu editis.* He had already given great Proofs of his Valour under Auguſtus's own Eye, in the *Spaniſh* Expedition againſt the *Cantabrians* in 729, where firſt he bore Arms; and *Florus* likewiſe attended him in this his Campaign. *Dacier* with a great deal of Probability conjectures, that this *Julius Florus,* was one of ſome Family in the Province of *Gaul,* to whom *Cæſar* gave the Freedom of the City, and the Liberty of bearing his Name. This Conjecture, of *Florus*'s being a *Gaul,* receives additional Strength from this Conſideration, that *Tacitus,* in the 40th Chapter of his Third Book mentions, among others that were in *Gaul* in

Tiberius's

TO JULIUS FLORUS.

EPISTLE II.

as an Apology for himſelf. This is none of his meaneſt Performances; it is full of excellent Precepts for Poetry and Morality; and all of it interſperſed with judicious Criticiſms, and the fineſt Turns of Satire. The Date of this Letter may be fixed to the Year 732, in which Tiberius *was in* Thrace *or* Dalmatia.

FLORUS, thou faithful Confident of Nero the illuſtrious and good, * ſuppoſe one ſhould come to ſell you a young Slave, born at Tivoli or Gabii, and thus addreſs you: "This *Boy*, of "blooming Form, and well proportioned from Head to Foot, "ſhall be yours for eight thouſand Seſterces; a home-bred Slave, "ready at his Maſter's Beck; taught a Smattering of the Greek, "fit to learn any Art; † ſoft Clay, which you may mould to any "Shape: Nay more, ‡ he'll give you Muſick to your Wine. "artleſs *and natural, 'tis true*, yet ſweet. Much Vaunting only "leſſens Credit, when one commends immoderately the venal "Wares he wants to put off. *For my part*, ‖ I am under no ſuch "Neceſſity, § *tho'* poor, I owe no Man a Groat. None of our "Dealers in Slaves would uſe you ſo well, nor would I readily "grant the ſame Terms to another; *but with you I muſt be quite "open:* Once he loitered *in a Meſſage*, and, as is natural, abſconded for fear of the ⸸ Laſh. *Come*, * ſtrike the Bargain, if "you can † overlook this run-away Trick, of which you are fore-

* *If by chance one ſhould offer to ſell you a Boy.* † *You will imitate any thing with wet Clay.* ‡ *He'll ſing, untaught, but ſweet, to you drinking.* ‖ *Nothing preſſes me.* § *Poor in my own Money.* ⸸ *The Laſh that hangs in the Stair-caſe.* * *Give the Money.* † *If this Flight I have excepted ſtumble you not.*

NOTES.

Tiberius's Reign, one of whom was named *Julius Florus.*

5. *Millibus octo.*] *Eight thouſand Seſterces:* *i. e.* about 50*l.* a Seſterce being an *As* and an half, or about five Farthings of our Money.

7. *Literulis Græcis imbutus.*] To make Slaves ſell the better, their Maſters were very careful in inſtructing and giving them ſome Smattering of the Languages, eſpecially the *Greek*, which was as much in vogue at *Rome* then, as a certain Language is in our Iſland. *Plautus* and *Terence* give us ſeveral Inſtances of the Manner of their Education.

8. *Argilla quidvis imitaberis uda.*] This is as if we ſhould ſay, You may put him into any Shape as eaſy as you can form melted Wax.

14. *Ceſſavit.*] This Word preſents to us but a general Idea of a light and inconſiderable Fault; but the 16th Verſe throws more Light on it; for the Merchant was obliged to ſpecify and declare to the Buyer, all the Vices that he knew his Slave was apt to be guilty of, or to make an expreſs Exception againſt thoſe he would not anſwer for: Otherwiſe, he could return him, and recover the Damages he had done him.

" Des nummos, excepta nihil te ſi fuga lædat.
Ille ferat pretium, pœnæ ſecurus, opinor.
Prudens emiſti vitioſum : dicta tibi eſt lex.
Inſequeris tamèn hunc, & lite moraris iniquâ.
  Dixi me pigrum proficiſcenti tibi, dixi
Talibus officiis prope mancum : ne mea ſævus
Jurgares ad te quòd epiſtola nulla veniret.
Quid tum profeci, mecum facientia jura
Si tamèn attentas ? quereris ſuper hoc etiam, quòd
Exſpectata tibi non mittam carmina mendax.
  Luculli miles collecta, viatica, multis
Ærumnis laſſus dum noctu ſtertit, ad aſſem
Perdiderat : poſt hoc vehemens lupus, & ſibi & hoſti
Iratus paritèr, jejunis dentibus acer,
Præſidium regale loco dejecit, ut aiunt,
Summè munito, & multarum divite rerum.
Charus ob id factum, donis ornatur honeſtis,
Accipit & bis dena ſuper ſeſtertia nummûm.
Fortè ſub hoc tempus caſtellum evertere prætor
Neſcio quod cupiens, hortari cœpit eundem
Verbis, quæ timido quoque poſſent addere mentem :
I bone, quò virtus tua te vocat : i pede fauſto,
Grandia laturus meritorum præmia. quid ſtas ?
Poſt hæc ille catus, quantumvis ruſticus, Ibit,
Ibit eò, quò vis, qui zonam perdidit, inquit.
  Romæ nutriri mihi contigit atque doceri,

O R D O.

nihil lædat te. Ille ferat pretium, opinor ſecurus pœnæ. Prudens emiſti vitioſum : lex dicta eſt tibi. Tamèn inſequeris hunc, et moraris iniqua lite.

Dixi tibi proficiſcenti me eſſe *pigrum : dixi* me *prope mancum* eſſe *talibus officiis, ne ſævus jurgares, quod nulla mea epiſtola veniret ad te. Quid profeci tum, ſi tamen attentas jura facientia mecum ? Quereris etiam ſuper hoc, quod mendax non mittam tibi carmina expectata.*

Miles Luculli, dum laſſus ſtertit nocte, perdiderat ad aſſem viatica collecta multis ærumnis : poſt hoc quaſi *vehemens lupus, pariter iratus et ſibi, et hoſti, acer jejunis dentibus, dejecit regale præſidium, loco ut aiunt ſumme munito, et divite multarum rerum. Charus ob id factum, ornatur honeſtis donis, et ſuper accipit bis dena ſeſtertia nummûm. Sub hoc tempus prætor forte cupiens evertere neſcio quod caſtellum, cœpit hortari eundem verbis, quæ poſſent addere mentem quoque timido. I, bone, quo virtus tua vocat te : i fauſto pede, laturus grandia præmia meritorum. Quid ſtas ? Ille poſt hæc, quantumvis ruſticus* ta- men *catus, inquit :* Ille *qui perdidit zonam ibit, ibit eo, quo vis.*

Contigit mihi nutriri Romæ, atque doceri

N O T E S.

20. *Dixi me pigrum.*] This is one of the Reaſons which *Horace* adduces to excuſe himſelf for not writing to *Florus*; I am lazy, ſays he, and I have told you ſo.——The very ſame Excuſe, with ſome little Variation and Difference, might ſerve every ſtudious Man: They are capable of writing well, but then 'tis a Loſs and Detriment to them

to

"warned." *In this Caſe* he may take your Money, I' preſume, without riſquing any Penalty: You knew him faulty, when you bought him, you was told the Terms *of the Contract*: yet you proſecute this Man, and harraſs him by an unjuſt Suit.

This is juſt my Caſe: I told you at ſetting out that I was lazy; I told you I was incapable of ſuch Offices, that you might not chide me in your Wrath * for not writing to you. What have I gain'd, if, notwithſtanding *theſe my Pleas*, you arraign the very Meaſures of Equity that make for me? On this Score too you expoſtulate with me; that, falſe to my Promiſe, I have not ſent you the Poems you expected.

In Anſwer to which: A Soldier of Lucullus's *Army*, having run through a great many Hardſhips to get a little Money together, † happened to be robbed of it to a Penny, ‡ as he lay faſt aſleep in the Night, quite fatigu'd; whereupon, *like* a ravening Wolf, fierce with ‖ Famine, and enraged both againſt himſelf and the Enemy, he drove one of the King's Garriſons from a Poſt which, as they ſay, was exceedingly fortified, and richly ſtored with § Booty. Having ſignalized himſelf by this Action, he is crown'd with Rewards of Honour, and receives twenty thouſand Seſterces beſides. It happened about this Time, that his General, having a mind to batter down ſome Fort or other, began to addreſs the ſame Soldier, in Terms that might have inſpired even a Coward with Courage: "Go, *ſaid he*, my Champion, where your Valour calls "you; go ⸸ in a happy Hour, to reap the ample Recompence of "Merit. Why do you * demur?" † To which he made this arch tho' blunt Reply: "Let him go, *good General*, let him go "on the Attack you deſign, who has loſt his Purſe."

To apply this to myſelf: It has been my good Fortune to be bred

* *Becauſe no Letter of mine came to you.* † *Had loſt it.* ‡ *While he ſnores.*
‖ *With hungry Teeth.* § *With many Things.* ⸸ *With a lucky Foot.* * *Stand ſtill.*
† *After this, beſly, however clowniſh, ſays.*

NOTES.

to expend their Time, which commonly is and always ought to be precious to them, in writing Letters; and which they know how to employ more agreeably, and to better Purpoſe. Beſides, *Horace* had more to ſay for himſelf; he was a Lover of Eaſe, and an Enemy to every kind of ſervile Submiſſion.

40. *Ibit eo, quo vis, qui zonam perdidit.*] Lampridius tells us a Saying of *Alexander Severus*: *Miles non timet niſi veſtitus, armatus calceatus & ſatur & habens aliquid in zonula*: "A Soldier is never a Coward but "when he wears good Arms, Cloaths, and "Shoes, with a full Meal, and ſome Mo-"ney in his Belt." *Mendicitas militaris* "*ad omnem deſperationem vocat*: The Sol-"dier's Poverty ſets him on the moſt deſ-"perate Attempts." The Ancients carried their Money in their Belts, Hence *Plautus* names a Cut-purſe or Pickpocket *Sector zonarius*.

41. *Romæ nutriri, &c.*] Horace came firſt to *Rome* in the Year 696, about the Age of ſeven or eight Years, and there learned under *Orbilius* how much the *Greeks* ſuf-

Iratus Graiis quantùm nocuiſſet Achilles.
Adjecere bonæ paulò plus artis Athenæ:
Scilicèt ut poſſem curvo dignoſcere rectum,
Atque inter ſilvas Academi quærere verum.
Dura ſed emovere loco me tempore grato;
Civiliſque rudem belli tulit æſtus in arma,
Cæſaris Auguſti non reſponſura lacertis.
Unde ſimùl primùm me dimiſere Philippi,
Deciſis humilem pennis, inopemque paterni
Et laris & fundi, paupertas impulit audax
Ut verſus facerem: ſed, quod non deſit, habentem,
Quæ poterunt unquàm ſatis expurgare cicutæ,
Nî melius dormire putem, quàm ſcribere verſus?
Singula de nobis anni prædantur euntes;
Eripuere jocos, venerem, convivia, ludum;
Tendunt extorquere poemata. quid faciam vis?
Denique non omnes eadem mirántur amantque.
Carmine tu gaudes: hic delectatur iambis;
Ille Bioneîs ſermonibus, & ſale nigro.
Tres mihi convivæ prope diſſentire videntur,
Poſcentes vario multùm diverſa palato.
Quid dem? quid non dem? renuis tu quod jubet alter:
Quod petis, id ſanè eſt inviſum acidumque duobus.
Præter cætera, me Romæne poemata cenſes
Scribere poſſe, inter tot curas, totque labores?

ORDO.

quantum Achilles iratus nocuiſſet Graiis: Bonæ Athenæ adjecere mihi *paulo plus artis, ſcilicet ut poſſem dignoſcere rectum à curvo, atque quærere verum inter ſylvas Academi. Sed dura tempora emovere me è loco grato, æſtuſque civilis tulit* me *rudem belli in arma, non reſponſura lacertis Auguſti Cæſaris. Unde ſimul* ac *Philippi primum dimiſere me humilem deciſis pennis, inopemque & laris & fundi paterni, audax paupertas impulit ut facerem verſus: ſed quæ cicutæ poterunt unquam ſatis expurgare* me *habentem quod non deſit; ni putem melius* eſſe *dormire, quam ſcribere verſus?*

Anni euntes prædantur ſingula de nobis. Eripuere mihi *jocos, venerem, convivia, ludum: tendunt extorquere poemata. Quid vis* ut *faciam?*

Denique omnes non mirantur amantque eadem. Tu gaudes carmine, hic delectatur iambis: ille ſermonibus Bioneis, & ſale nigro. Tres convivæ prope videntur mihi diſſentire, poſcentes multum diverſa vario palato. Quid dem? Quid non dem? Tu renuis quod alter jubet. Quod tu *petis, id ſane eſt inviſum acidumque duobus.*

Præter cætera, cenſeſne me poſſe ſcribere poemata Romæ inter tot curas, totque labores? Hic

NOTES.

fered by the Reſentment of *Achilles*, that is, he read the *Iliad* of *Homer*, with which the Youth of *Rome* commonly began their Studies.

43. *Adjecere bonæ, etc.*] Horace went to *Athens* about the Age of nineteen or twenty to ſtudy his Philoſophy. The Inſtructions and Leſſons of his Father, with the reading of *Homer*, gave him already a Syſtem of Morals: But at *Athens* he acquired ſomething elſe: for there he not only ſtudied the other Parts of Philoſophy, but likewiſe

at Rome, and to be taught *from Homer*, what Miſchiefs watchful Achilles had entail'd upon the Greeks. Illuſtrious Athens gave me ſome additional Improvement; namely, * by enabling me to diſtinguiſh Right from Wrong; and to ſearch out Truth amidſt her Academic Groves. But *ſoon* the troubleſome Times removed me from that bleſt Retreat; and the Tide of Civil War carried me away, raw as I was, into Arms, † ill-match'd againſt the Force of the great Cæſar. Whence, ſo ſoon as the *deciſive Battle of* Philippi diſmiſs'd me in Circumſtances of Diſgrace, with the Wings *of my Ambition* clipt, and with Loſs of paternal Houſe and Land, bold enterprizing Poverty urged me on to ‡ the Study of Poetry: But now that I have ‖ *even* more than is ſufficient, what § Hellebore could be ſtrong enough to cure my Madneſs, if I thought it not better to ⸸ take my Eaſe, than to be writing Verſes?

The circling Years deſpoil us of every Enjoyment one after another; they have ſnatch'd away my Gaiety, my Gallantry, my Love of Feaſts and Plays; *and now* they * threaten to rob me of my Poetry too. What would you have me do?

In fine, *what ſtrengthens my Averſion to writing*, All love not nor admire the ſame Things: You are pleaſed with Heroics; he is delighted with Iambics; another with † Bion's invective Stile, and pointed Satire. How widely my three Gueſts ſeem to diſagree! craving quite different *Diſhes* with various Taſtes: What ſhall I give? What ſhall I not give? You reject what this or that one orders; what you call for, is ſure to be ſour and diſtaſtful to the *other* two.

Beſides all this, think you it poſſible for me to write Verſes at Rome, amidſt ſo many Cares and Toils? one calls me to be Surety

* *That I was capable.* † *That could not ſtand againſt the* brawny *Arms.* ‡ *To make Verſes.* ‖ *What is not wanted.* § *What Hellebore could be enough to purge me throughly.* ⸸ *To ſleep.* * *They have a Tendency to extort my Poems from me.* † *With Bion's Dialogues, and ill natured Wit.*

NOTES.

wiſe learned his Ethicks, or Morality, by certain fix'd Principles and Deductions drawn from theſe.

45 *Inter ſilvas Academi.*] The Name *Academus* is one of thoſe which the Sciences have rendered immortal: He was a rich *Athenian* who out of love to Philoſophy had bequeath'd a beautiful Houſe, adorn'd with a magnificent Gallery, and a great number of Statues, with a large Park, well planted and formed into agreeable Avenues, to the Philoſophers, to meet together and walk in. From this Place the *Academicks* had their Name.

46. *Dura ſed emovere loco, etc.*] When *Julius Cæſar* was kill'd, upon which the Civil War enſued, our Author was then about the twenty-ſecond Year of his Age, ſtudying at *Athens*. *Brutus* taking his Rout through that City for *Macedonia*, carried our Poet, and ſeveral other young Perſons of Quality who ſtudied there at the ſame Time, along with him; ſuch as *Cicero*'s Son, young *Pompey* and *Varus*. *Horace* did not bear Arms in any Campaign till he ſerved under *Brutus*, who notwithſtanding advanced him to the conſiderable Place of being a Tribune; which proves that they were at a Loſs for ſuperior Officers in that Army.

68.

Hic ſponſum vocat, hic auditum ſcripta, relictis
Omnibus officiis: cubat hic in colle Quirini,
Hic extremo in Aventino; viſendus uterque.
Intervalla vides humanè commoda. Verùm
Puræ ſunt plateæ, nihil ut meditantibus obſtet.
Feſtinat calidus mulis geruliſque redemtor:
Torquet nunc lapidem, nunc ingens machina tignum:
Triſtia robuſtis luctantur funera plauſtris:
Hâc rabioſa fugit canis, hâc lutulenta ruit ſus.
I nunc, & verſus tecum meditare canoros.
Scriptorum chorus omnis amat nemus, & fugit urbes.
Ritè cliens Bacchi ſomno gaudentis & umbrâ.
Tu me inter ſtrepitus nocturnos atque diurnos
Vis canere, & contracta ſequi veſtigia vatum?
Ingenium ſibi quod vacuas deſumſit Athenas,
Et ſtudiis annos ſeptem dedit, inſenuitque
Libris & curis, ſtatuâ taciturnius exit
Plerumque, & riſu populum quatit: hìc ego rerum
Fluctibus in mediis, & tempeſtatibus Urbis,
Verba lyræ motura ſonum connectere digner?
  Frater erat Romæ conſulti rhetor; ut alter
Alterius ſermone meros audiret honores:
Gracchus ut hic illi foret, hic ut Mucius illi.
Quî minùs argutos vexat furor iſte poetas?
Carmine compono, hic elegos; mirabile viſu,
Cælatumque novem Muſis opus. aſpice primùm,
Quanto cum faſtu, quanto molimine circum-

ORDO.

vocat me *ſponſum, hic auditum* ſua *ſcripta, relictis omnibus officiis; hic cubat in colle Quirini, hic in extremo Aventino; uterque viſendus. Vides intervalla* eſſe *humane commoda. Verum plateæ ſunt puræ, ut nihil obſtet meditantibus.* Contra *calidus redemptor feſtinat mulis geruliſque. Machina nunc torquet lapidem, nunc ingens tignum: triſtia funera luctantur robuſtis plauſtris: canis rabioſa fugit hâc, ſus lutulenta ruit hâc. I nunc, et meditare tecum verſus canoros. Omnis chorus ſcriptorum amat nemus, et fugit urbes, rite cliens Bacchi gaudentis ſomno et umbrâ. Vis tu me canere, et ſequi intacta veſtigia vatum, inter nocturnos atque diurnos ſtrepitus? Ingenium, quod deſumſit ſibi vacuas Athenas, et dedit ſeptem annos ſtudiis, inſenuitque libris et curis, exit plerumque taciturnius ſtatuâ, et quatit populum riſu: hic ego digner connectere verba motura ſonum lyræ, in mediis fluctibus rerum, et tempeſtatibus Urbis.*

Erat Romæ rhetor frater conſulti; ut alter ſermone audiret meros honores alterius. Ut hic foret illi Gracchus, hic illi Mucius. Qui iſte furor minus vexat argutos poetas? Ego *compono carmina: hic elegos, opus mirabile viſu, cælatumque novem Muſis. Aſpice primum, cum quanto faſtu, quanto molimine, cir-*

NOTES.

68. *In Colle Quirini, etc.*] The *Quirinal Hill* was in the Extremity of *Rome*, at the Gate *Collini*; its modern Name is *Monte Cavallo*, ſo called from two Statues of Horſes which are to be there ſeen, and commonly thought to be the Workmanſhip of *Phidias*

and

or him; another to hear his Poetry; all other Buſineſs laid aſide: The one dwells on the Quirinal Mount, the other in the Extremity of the Aventine; *yet* both muſt have a Viſit, and the Diſtance between them you ſee is pretty reaſonable *truly*. "But the Streets "are clear, ſo that nothing can obſtruct our Meditations." *Yes*, the * panting Maſter-Builder drives along with his Mules and Porters; the Engine whirls aloft, now a Stone, then a cumbrous Beam: Dreary Funeral Proceſſions diſpute it with unwieldy Drays: Here a Dog with mad Fury flies; there a Sow all over Mire runs *gruntling by*. Go now, and ſtudy your ſonorous Verſes *if you can*. The whole Tribe of Poets love Groves and fly *noiſy* Cities; right Votaries of Bacchus who delights in † Eaſe and Shade. Would you *then* have me, amidſt ſuch Uproar by Night and Day, *attempt* to ſing, and trace the narrow Tract of the Poets? A Genius, who has made Choice of quiet Athens for his Seat, who has allotted ſeven Years to ſtudy, and grown old in Books and Poring, comes often Abroad *into the Streets* more ſilent than a Statue, and ‡ makes the People ſhake their Sides with Laughter: *But* here, amidſt ſuch tumultuous Billows of Affairs, and boiſterous Commotions of this *great* City, can I be thought in Caſe to ‖ compoſe Numbers to awake the Muſick of the warbling Lyre?

At Rome there § were two Brothers, the one a Rhetorician, the other a Lawyer, *ſuch mutual Flatterers*, that nothing paſs'd in each other's Converſation but mere Compliments: So that the Orator was *a* Gracchus to the Lawyer, *and* he again *another* Mutius to the Orator. † Judge you, if we noiſy Poets are leſs infeſted with Madneſs? I write Odes; another Elegies; * A wondrous ſightly

* *In a Heat.* † *Sleep.* ‡ *Shakes the People with Laughter.* ‖ *To knit Words together.* § *There was a Rhetorician, Brother to a Lawyer.* † *How are we leſs, etc.* * *A Work wondrous to ſee, and carved by nine Muſes!*

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and *Praxiteles*. The *Aventine Hill* was in the other Extremity of *Rome*, on the ſame Side with the *Tiber*; it extended from the Gate *Trigemina* to that of *Capena*.

78. *Rite cliens Bacchi.*] Bacchus was likewiſe one of the Poet's Gods; therefore one of the Summits of *Parnaſſus* was conſecrated to him: They alſo ſacrificed to him in the Month of *March*. This Feſtival was named *Liberàlia*; and *Ovid* informs us, in the third Elegy of his Fifth Book, that he often aſſiſted at them.

80. *Contracta.*] Some read *contacta*, others *contata*, and Dr. *Bentley* chuſes *non tacta*; but the firſt ſeems by far the eaſieſt and moſt natural.

82. *Inſenuit libris et curis.*] The Connection of this Paſſage with the former is ſhortly thus: At *Athens*, the Seat of Leiſure and Tranquillity, a man may muſe and ſtudy in the Streets, and make himſelf ridiculous for his Pains; but the Thing is both impracticable in ſuch a noiſy, tumultuous City as *Rome*, and would be infinitely more ridiculous, if it could be put in practice.

89. *Gracchus ut hic illi foret.*] There have been two famous Orators of the *Gracchi*, namely, *Tiberius* and *Caius*, two Sons of

Spectemus vacuam Romanis vatibus ædem.
Mox etiam (ſi fortè vacas) ſequere, & procùl audi,
Quid ferat, & quare ſibi nectat uterque coronam.
Cædimur, & totidèm plagis conſumimus hoſtem,
Lento Samnites ad lumina prima duello.
Diſcedo Alcæus puncto illius; ille meo quis?
Quis niſi Callimachus? ſi plus adpoſcere viſus;
Fit Mimnermus, & optivo cognomine creſcit.
Multa fero, ut placem genus irritabile vatum,
Cùm ſcribo, & ſupplex populi ſuffragia capto:
Idem, finitis ſtudiis, & mente receptâ,
Obturem patulas impunè legentibus aures.
  Ridentur mala qui componunt carmina: verùm
Gaudent ſcribentes, & ſe venerantur, & ultrò,
Si taceas, laudant quidquid ſcripsêre, beati.
At qui legitimum cupiet feciſſe poema,
Cum tabulis animum cenſoris ſumet honeſti:
Audebit quæcunque parùm ſplendoris habebunt,
Et ſine pondere erunt, & honore indigna ferentur.

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circumſpectemus ædem vacuam Romanis vatibus. Mox etiam ſequere, ſi forte vacas, et audi procul quid ferat, et quare uterque nectat coronam ſibi. Samnites cædimur, et conſumimus hoſtem totidem plagis, duello lento ad prima lumina. Ego *diſcedo puncto illius Alcæus, ille meo puncto, quis? Quis, niſi Callimachus? ſi viſus* ſit *adpoſcere plus, ſit Mimnermus, et creſcit optivo cognomine. Fero multa, ut placem irritabile genus vatum, cum ſcribo, et ſupplex capto ſuffragia populi.* Ego *idem, ſtudiis finitis, et mente recepta, obturem patulas aures legentibus impune.*

Qui componunt mala carmina ridentur: verum ſcribentes gaudent, et venerantur ſe, et, ſi taceas, beati laudant ultro quidquid ſcripſere. At qui cupiet feciſſe legitimum poema, ſumet cum tabulis animum honeſti cenſoris: audebit movere loco quæcunque verba habebunt parum ſplendoris, et erunt ſine pondere, et fe-

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of the celebrated *Cornelia*, Daughter of *Scipio: Tiberius* was ſoft and grave; but *Caius* vehement and nervous. The Stile of the former was ſimple and neat, but the latter expreſſed himſelf in a majeſtick and figurative Stile.

94. *Vacuam Romanis.*] This is to be underſtood of that part of the Temple of *Apollo* where only the *Roman* Poets recited their Poems. See Book I. Sat. x. 38.

——————— *Hæc ego ludo,*
Quæ nec in æde ſonent, certantia judice Tarpa.

97. *Cædimur, etc.*] *We are kill'd or plagu'd to Death, and exhauſt the Foe with as many Wounds:* i. e. We tire each other in hearing and rehearſing our Verſes by turns; for of this Wordy War he is here ſpeaking.

98. *Ad lumina prima.*] *Till the firſt Lamps are lighted.* i. e. Like a Pair of *Samnite* Gladiators, fencing at Supper-time for the Entertainment of the Gueſts.

100. *Quis, niſi Callimachus.*] The Poet which our Author here commends had written Elegies, *hic elegos:* hence he compares him to *Callimachus*, one the firſt Elegiac Poets among the *Greeks:* He was a Native of *Cyrene*, now *Cairoan*, a Town in *Africa*, and flouriſh'd in the Days of *Ptolomy Philadelphus*, and *Ptolomy Euergetes*. Of all the numerous Poems he compoſed, none of them now remains but a few Hymns and Epigrams. As for *Mimnermus*, of whom we have already

Work, carved and embelliſhed by all the Nine! Obſerve firſt, with what ſtern Pride, with what an Air of high Importance, we throw our Eyes around the Temple *of Apollo*, vacant for the Roman Poets.

Next you may follow us too, if you are at leiſure, and liſten at a diſtance what each of us * has to ſay, and why he † arrogates to himſelf the Bays. *Like* Samnite Gladiators, in ſlow Duel *from Morn* till Night we fight it out with mutual Ardour, exhauſting each other's Patience by turns. I come off Alcæus in his Suffrage; He in mine, who? who but Callimachus? *Or*, if he ſeems to ſet up a higher Claim, he becomes Mimnermus, and riſes in Dignity by the wiſh'd for Title. Much do I ſuffer, in order to keep Peace with this choleric Race of Poets, while I am engaged in Writing; and, all Submiſſion, I *am fain to* court the Applauſes of the People. ‡ But having bid adieu to Study, and recovered ‖ myſelf from the poetic Madneſs, I can ſecurely ſtop § my Ears to all impertinent Rehearſals.

⸸ Bad Poets are laugh'd at *by the World*; but they themſelves are pleaſed in writing, they * pay Veneration to their Genius, and if you are ſilent, they forwardly ſound their own Praiſe; happy, whatever ‡ their Productions are. But he who is ambitious to compoſe a Poem to ſtand the Teſt of juſt Criticiſm, will with his Papers, aſſume the Spirit of an honeſt *impartial* Cenſor, *and play the Critick on himſelf*. Whatever Words ſhall have but little Light

* *Brings.* † *Weaves for himſelf the Laurel-crown.* ‡ *The ſame I.* ‖ *My ſound Mind.* § *My open Ears.* ⸸ *Thoſe who compoſe bad Poems.* * *They have a Veneration for themſelves.* ‡ *They have written.*

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ready ſpoke, he was more ſublime, copious, and had more Poetry in his Verſes, than *Callimachus*.

105. *Legentibus.*] *To all Readers*, *i. e.* To thoſe Poets who plague People to death by reading their Works to them.

Indoctum doctumque fugat recitator acerbus: Quem vero arripuit, tenet, occiditque legendo, &c. De Art. Po. 474.

107. *Gaudent ſcribentes.*] The Pleaſure in Compoſing is a great Incitement and Encouragement to Poets; But that Pleaſure is more dangerous than they are aware of, if they have not an exquiſite Taſte; and ſo diſintereſted, as not to be hurried away by an Over-fondneſs in Favour of themſelves. Every Poet, while compoſing, thinks in his Tranſports that he does Wonders; but when this Heat is over, an excellent Poet canvaſſes in cold Blood what he has done, and in his cool Moments derogates from the Value and Eſteem of what he formerly magnified ſo highly, by being ſeen in a ſtrong tho' falſe Light of his own Creation.

109. *At qui legitimum, &c.*] This is the Conſequence of our Author's Reaſoning: After demonſtrating that a Poet, who is fooliſhly and ſtupidly fond of his Performances, draws the Contempt and Scorn of every body upon him, he adds, that it requries infinite Trouble to reach at Perfection in Poetry.

110. *Cum tabulis animum cenſoris.*] The Poet here alludes to the Cenſor's Buſineſs, who daſh'd out of his Liſt thoſe Knights or Citizens who did not live up to their Character or Dignity, or reflected any Diſgrace upon the Order in which they were claſſed.

Verba movere loco; quamvìs invita recedant,
Et verſentur adhùc intra penetralia Veſtæ:
Obſcurata diù populo bonus eruet, atque
Proferet in lucem ſpecioſa vocabula rerum,
Quæ priſcis memorata Catonibus atque Cethegis,
Nunc ſitus informis premit & deſerta vetuſtas:
Adſciſcet nova, quæ genitor produxerit uſus:
Liquidus, & vehemens, puroque ſimillimus amni,
Fundet opes, Latiumque beabit divite linguâ:
Luxuriantia compeſcet: nimìs aſpera ſano
Levabit cultu, virtute carentia tollet:
Ludentis ſpeciem dabit; & torquebitur, ut qui
Nunc Satyrum, nunc agreſtem Cyclopa movetur.
  Prætulerim ſcriptor delirus inerſque videri,
Dum mea delectent mala me, vel denique fallant,
Quàm ſapere, & ringi. fuit haud ignobilis Argis,
Qui ſe credebat miros audire tragœdos,
In vacuo lætus ſeſſor, plauſorque theatro:
Cætera qui vitæ ſervaret munia recto
More; bonus ſanè vicinus, amabilis hoſpes,

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ventur indigna honore: quamvis recedant invita, & adhuc verſentur intra penetralia Veſtæ. Bonus eruet vocabula *diu obſcurata populo, atque proferet in lucem ſpecioſa vocabula rerum, quæ memorata priſcis Catonibus atque Cethegis, ſitus informis, & deſerta vetuſtas nunc premit. Adſciſcet nova, quæ uſus genitor produxerit; vehemens, & liquidus, ſimillimuſque puro amni, fundet opes, beabitque Latium divite linguâ. Compeſcet luxuriantia; levabit nimis aſpera ſano cultu: tollet carentia virtute: dabit ſpeciem ludentis, & torquebitur; ut qui nunc movetur Satyrum, nunc agreſtem Cyclopa.*

Prætulerim videri ſcriptor delirus inerſque, dum mea mala delectent me, vel denique fallant, quam ſapere, & ringi. Fuit homo haud ignobilis Argis, qui credebat ſe audire miros tragœdos, lætus ſeſſor plauſorque in vacuo theatro: qui autem ſervaret cætera munia vitæ recto more; bonus ſane vicinus,

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113. *Movere loco.*] This, and ſeveral other Words here uſed, have a plain Alluſion to the Cenſor's Office.

114. *Et verſentur, &c.*] *And ſtill harbour within the Sanctuary of Veſta,* or *his Cloſet, i. e.* Tho he may fancy them much, and be loth to part with them. Mr. *Pope* is happy in his Imitation of this Paſſage:

> " But how ſeverely with themſelves proceed
> " The Men who write ſuch Verſe as we can read?
> " Their own ſtrict Judges, not a Word they ſpare
> " That wants or Force, or Light, or Weight, or Care;
> " Howe'er unwillingly it quits its Place,
> " Nay, tho' at Court (perhaps) it may find Grace.

114. *Intra penetralia Veſtæ.*] The Metaphor is happy, nothing can be more noble, and 'tis diverting too, by the Uſe which the Poet makes of it. The *Sanctum Sanctorum*, or the Holy of Holies of the Temple of *Veſta*, was inacceſſible to every one but the High-prieſt, who alone was admitted into it. The Poet's Cloſet, ſays *Horace*, ought to be the ſame, a ſacred and privileg'd Place, inacceſſible to all the Criticiſm

and Elegance, or ſhall be without Weight, and be deem'd unworthy of Honour, he will dare to degrade; however unwillingly they may quit their Place, and ſtill ſeek Protection within the Sanctuary of his Cloſet. Others, that have been long hid from the People, he kindly will revive, and bring forth to Light the oppreſſive ſhining Phraſes that have been uſed by the Cato's and Cethegus's of former Days, *but* * now buried under the deformed Ruſt, and the Deſolation of Antiquity. He'll adopt new Words, † as his Exigence ſhall require: Strong, yet clear, juſt like a pure limpid Stream, he'll pour his treaſures along, and enrich Latium with a copious Language: The Luxuriant he'll prune; the too rough he'll poliſh with ſalutary Art; the barren and empty of Force he'll take away: ‡ He'll ſeem to write with the utmoſt Eaſe, even while he labours moſt; like a Mimic-dancer, who takes the Motions, now of a nimble Satyr, then of a clumſy aukward Cyclop.

Who then would be a Poet on ſuch Terms: I had rather be accounted a fooliſh Writer without Art or Genius, while my Impertinences pleaſe myſelf, or at leaſt paſs on me unknown, than plague myſelf thus to be wiſe. There lived at Argos a Man of no mean Rank, who imagined he was hearing *ſome* rare Tragedians, ‖ to whom he ſat liſtening with rapturous Applauſes in the empty Theatre; who, *however*, could diſcharge the other Duties of Life

* *Deformed Ruſt and neglected Age reſts upon them.* † See Note 119. ‡ *He'll give the Appearance of one playing, and be on the Rack, like one who moves, now a Satyr, now a clumſy Cyclop.* ‖ *Sitting and applauding, full joyous, in the empty Theatre.*

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ciſm and Cenſure of the Publick: But at the ſame time, the Poet ought to do the Buſineſs and Duty of the Publick, in exerting all his Criticiſm to correct the Productions of his poetick Vein, and impartially to retrench and exclude every thing that cannot appear there with Honour. This Precept is ſo important, that no curious Author of an eſtabliſh'd Character ought ever to loſe ſight of it.

117. *Catonibus atque Cethegis.*] Theſe two learned Men are here put for all ancient Authors; they lived in the Time of the ſecond Punick War; the one was *Cato* the Cenſor, whom we have already mentioned; and the other is *Marcus Cornelius Cethegus*, who was Conſul in 550.

119. *Adſciſcet nova, &c.*] I have explained theſe Words in the Senſe of the beſt Commentators.

119. *Quæ genitor produxerit uſus.*] *Which Uſe the Parent of Language ſhall produce. Uſus* here I take for Exigence, Uſe, or Occaſion, as the Word often ſignifies. *Dacier* means by it, the Idiom and Analogy of the Language: But this ſeems far-fetch'd.

120. *Liquidus, & vehemens, puroque ſimillimus amni, Fundet opes.* This Paſſage is what *Denham* ſeems to have had in his Eye, in thoſe celebrated Lines of his *Cooper's-Hill*; where he thus addreſſes the *Thames:*

" O could I flow like thee, and make thy Stream
" My great Example, as it is my Theme;
" Tho' deep, yet clear; tho' gentle, yet not dull;
" Strong, without Rage: without o'erflowing full.

128. *Quam ſapere, & ringi.*] *Than be wiſe and wring my Face*, or *be out of humour.* It is obvious, that this is ſpoken

Comis in uxorem, poſſet qui ignoſcere ſervis,
Et ſigno læſo non inſanire lagenæ:
Poſſet qui rupem, & puteum vitare patentem.
Hic ubi cognatorum opibus curiſque refectus,
Expulit elleboro morbum bilemque meraco,
Et redit ad ſeſe: Pol me occidiſtis, amici,
Non ſervâſtis, ait; cui ſic extorta voluptas,
Et demtus per vim mentis gratiſſimus error.
Nimirùm ſapere eſt abjectis utile nugis,
Et tempeſtivum pueris concedere ludum;
Ac non verba ſequi fidibus modulanda Latinis,
Sed veræ numeroſque modoſque ediſcere vitæ.
Quocirca mecum loquor hæc, taciuſque recordor:
Si tibi nulla ſitim finiret copia lymphæ,
Narrares medicis: quòd quanto plura parâſti,
Tanto plura cupis, nulline faterier audes?
Si vulnus tibi monſtratâ radice vel herbâ
Non fieret levius, fugeres radice vel herbâ
Proficiente nihil curarier: audieras, cui
Rem Dî donarent, illi decedere pravam
Stultitiam; & cùm ſis nihilo ſapientior, ex quo
Plenior es, tamèn uteris monitoribus îiſdem?
At ſi divitiæ prudentem reddere poſſent,
Si cupidum timidumque minùs te; nempè ruberes,
Viveret in terris te ſi quis avarior uno.
Si proprium eſt, quod quis librâ mercatus & ære eſt,
Quædam (ſi credis conſultis) mancipat uſus:

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hoſpes amabilis, comis in uxorem, qui poſſet ignoſcere ſervis, & non inſanire ſigno lagenæ læſo: qui poſſet vitare rupem, & puteum patentem. Hic, ubi, refectus opibus curiſque cognatorum, expulit morbum bilemque elleboro meraco, & redit ad ſeſe; ait, Pol, vos amici, occidiſtis, non ſervaſtis me, cui voluptas ſic extorta eſt, & error gratiſſimus mentis demptus per vim.

Nimirum utile eſt ſapere, abjectis nugis, & concedere pueris ludum tempeſtivum, ac non ſequi verba modulanda fidibus Latinis, ſed ediſcere numeroſque modoſque veræ vitæ. Quocirca tacitus loquor recordorque hæc mecum: Si nulla copia lymphæ finiret ſitim tibi, narrares medicis: quod, ſi quanto paraſti plura, audeſne faterier nulli? ſi vulnus non fieret levius tibi, radice vel herba monſtrata, fugeres curari radice vel herba proficiente nihil. Audieras pravam ſtultitiam decedere illi, cui Dii donarent rem; & cum ſis nihilo ſapientior ex quo es plenior, uteris tamen iiſdem monitoribus. At ſi divitiæ poſſent reddere te prudentem, ſi minus cupidum timidumque; nempe ruberes, ſi quis viveret in terris avarior te uno.

Si, quod quis mercatus eſt libra & ære, eſt proprium, ſi uſus mancipat quædam; (ſi credis conſultis) ager qui paſcit te eſt tuus, &

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ironically, according to *Horace*'s ordinary facetious Manner: But *Dacier* appears here to have quite loſt ſight of her Author, by putting this and what follows in the Mouth of *Florus*.

134. *Et ſigno læſo non inſanire lagenæ.*] The Ancients commonly ſeal'd their full Bottles, to prevent their Slaves from ſtealing any of the Wine. Hence *Perſius*, meaning that

with juſt * enough Decorum; a truly honeſt Neighbour; a Man of amiable Hoſpitality, kind to his Wife, capable of forgiving his Slaves, and, † tho' a Bottle was unſeal'd, would not always rave: *No ſuch Fool but that* he could ſhun a Precipice, or an open Well: This Man, ‡ whoſe Cure was effected at the Expence and Care of his Relations, ſo ſoon as he expell'd ‖ the Diſeaſe by unmix'd Hellebore, and returned to himſelf: Ah me! my Friend, ſays he, you have undone, not cured me, to rob me thus of Pleaſure, and by Force bereave me of § a moſt ſweet Deluſion.

After all, it muſt be owned, that the Wiſdom which is of uſe conſiſts in throwing Trifles *all* aſide, and leaving *childiſh* Play to Boys, for whom it is ſeaſonable: and not in ſcanning Words to be ſet to Roman Lyres, but in being thorough Maſter of the Numbers and Proportions of true Life. Thus therefore, I commune with myſelf, and con over theſe Thoughts in ſilence: "If ‡ the moſt copious Draughts of Water could not quench your Thirſt, you would tell the Doctor: And is there none to whom you dare confeſs, that the more you get, the more you crave? Had you a Wound, not made eaſier by ſome Root or Simple you was adviſed to apply, you would not depend on being cured by the unavailing Root or Herb. You had been told, that vicious Folly left the Man on whom the Gods conferred Wealth: And yet, tho' you are not one jot more wiſe ſince you encreaſed your Stock, will you ſtill give heed to theſe ſame Counſellors? But could Riches indeed make you wiſe, could they make you leſs covetous and cowardly; * well might you bluſh, lived there on Earth one more avaritious than yourſelf?

If that be a Man's Property which he has purchaſed with his Money, if there be ſome Things to which, († according to the Lawyers) Uſe *and long Poſſeſſion* gives a Title; *then* the Land on

* *In a right Manner.* † *Was capable of being not mad or outrageous, tho' the Seal o the Bottle was hurt.* ‡ *Recovered.* ‖ *The Diſtemper and the Bile* or melancholy Humour. § *A moſt agreeable Error of the Mind.* ‡ *No plenty.* * *Doubtleſs you might bluſh.* † *If you believe the Lawyers.*

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that he never would fall into any ſordid Avarice, ſays, that he would never clap his Noſe to the Seal of a Bottle of bad Wine, as Miſers do, to examine if the Bottle has been tried:

Et ſignum in vapida naſo tetigiſſe lagena.

144. *Sed veræ numeroſque modoſque, &c.*] This is a beautiful and truly philoſophical Thought: A Life conducted and regulated by the Rules of Virtue, produces a perfect Harmony, without the leaſt Diſcord or Diſagreeableneſs. As it is not all, but ſome Sounds, that are productive of this Effect, ſo it is only a certain Train of Actions ſteadily and cloſely purſued, that can render Life uniform, agreeable and happy.

158. *Libra & ære.*] *With the Ballance and a Piece of Money.* Alludes to the Form of making Purchaſes, in certain Caſes, with a Ballance and a Piece of Money; which Form

Qui te paſcit ager, tuus eſt; & villicus Orbi,
Cùm ſegetes occat, tibi mox frumenta daturus,
Te dominum ſentit. das nummos; accipis uvam,
Pullos, ova, cadum temeti: nempè modo iſto
Paulatìm mercaris agrum, fortaſsè trecentis,
Aut etiam ſuprà, nummorum millibus emtum.
Quid refert, vivas numerato nupèr, an olìm?
Emtor Aricini quondàm, Veientis & arvi,
Emtum cœnat olus, quamvìs alitèr putat; emtis
Sub noctem gelidam lignis calefactat ahenum.
Sed vocat uſque ſuum, quà populus adſita certis
Limitibus vicina refugit jurgia: tanquàm
Sit proprium quidquam, puncto quod mobilis horæ,
Nunc prece, nunc pretio, nunc vi, nunc ſorte ſupremâ,
Permutet dominos, & cedat in altera jura.
Sic, quia perpetuus nulli datur uſus, & hæres
Hæredem alterius, velut unda ſupervenit undam;
Quid vici proſunt, aut horrea? quidve Calabris
Saltibus adjecti Lucani; ſi metit Orcus
Grandia cum parvis, non exorabilis auro?
Gemmas, marmor, ebur, Tyrrhena ſigilla, tabellas,
Argentum, veſtes Gætulo murice tinctas,
Sunt qui non habeant; eſt qui non curet habere.
Cur alter fratrum ceſſare, & ludere, & ungi
Præferat Herodis palmetis pinguibus; alter

ORDO.

villicus Orbi, cum occat ſegetes, mox daturus frumenta tibi, ſentit te dominum. Das nummos; accipis uvam, pullos, ova, cadum temeti: nempe iſto modo paullatim mercaris agrum emptum fortaſſe trecentis millibus nummorum, aut etiam ſupra. Quid refert, num *vivas* nummo *numerato nuper, an olim? Emptor quondam arvi Aricini & Veientis cænat emptum olus, quamvis putat aliter; calefactat ahenum ſub noctem gelidam emptis lignis. Sed vocat ſuum, uſque qua populus adſita refugit vicina jurgia certis limitibus: tanquam quidquam ſit proprium, quod permutet dominos, & cedat in altera jura puncto mobilis horæ nunc prece, nunc pretio, nunc vi, nunc ſuprema ſorte. Sic, quia uſus perpetuus datur nulli, & hæres* ſupervenit *hæredem alterius, velut unda ſupervenit undam; quid vici aut horrea proſunt? Quidve ſaltus Lucani adjecti ſaltibus Calabris; ſi Orcus, non exorabilis auro, metit grandia cum parvis?*

Sunt (homines) *qui non habeant gemmas, marmor, ebur, ſigilla Tyrrhena, tabellas, argentum, veſtes tinctas Gætulo murice; eſt qui non curet habere. Cur alter fratrum præferat ceſſare, & ludere, & ungi, pinguibus palme-*

NOTES.

Form was derived from the primitive Cuſtom of weighing Money.

167. *Aricini, Veientis & arvi.*] Aricia was a ſmall Town near *Alba Longa*; its modern Name is *Rizza*. *Veii* was the Capital of one of the Cantons of *Tuſcany*, diſtant from *Rome* four Leagues; it lay where *Scroſena* does now, or about it. The Country of the *Veii* bears now the Name of the Iſland of *Farneſe*.

173. *Prece.*] *By Prayers, i. e.* By a Donation obtained by Sollicitation.

177. *Quid vici, &c.*] Thus *Cicero* calls vaſt Poſſeſſions of Houſes by the Name of *Vici*, Villages: *Quod ſi aſſequor, inquit, Craſſus*

which you live is yours: and Orbius's Steward, when he * cultivates the Fields, whereof he is ſoon to give you the Fruits *for your Money*, finds you are *in effect* its proper Maſter; you give your Money, *and in exchange* receive Grapes, Pullets, Eggs, a Caſk of Wine, *or what elſe the Eſtate affords*: *And* thus, 'tis plain, by little and little, you purchaſe that Farm for which perhaps the Owner paid three thouſand Seſterces or more. What boots it whether you live on what you paid for † Yeſterday, or twenty Years ago? He who purchaſed the Arician or Veientian Fields ſome time ago, ‡ buys every Herb he eats, however he thinks otherwiſe; ‖ he buys the very Faggots with which he makes his Pot to boil at Night. But he calls that his own, as far as § where the Poplar, planted for a Boundary ſecures his Claim uncontroverted to certain Portions of Land; as if any thing were a Man's Property, which in a Moment of fleeting Time, by free Grant or Sale, by Violence, or laſt of all, by Death, may change Maſters, and come under a new Tenure. Thus, ſince the perpetual Poſſeſſion is given to none, but the Heir *of one* urges on the Heir of another, like Wave impelling Wave; what do Houſes, what do ⸸ Lands avail? or what the Lucanian Paſtures, joined to thoſe of Calabria, ſince Death, * who is not to be bribed by Gold, mows down the Great with the Small.

Gems, Marble, Ivory, Tuſcan-Statues, Pictures, Silver plate, Robes dyed with Getulian purple; ſome there are who cannot come at, and ſome who are in no concern to have. Why, of two Brothers, one prefers † fooling away the Time, gay Diverſions, and gaudy Dreſs, *even* to Herod's rich Palm-tree Groves; why the

* *Harrows the Corn-fields.* † *Lately*, or *long ago.* ‡ *Sups on bought Herbs.*
‖ *He warms his Pot towards the Approach of the Chill Evening with bought Faggots.*
§ *Where the planted Poplar prevents Diſputes with the Neighbours by ſettled Marches.*
⸸ *Granaries of Corn.* * *Not exorable to Gold.* † *To loiter, to ſport, and be perfumed.*

NOTES.

Craſſum divitiis ſupero, atque omnium vicos & prata contemno.

177. *Quidve Calabris, &c.*] Calabria and *Lucania* are two neighbouring Provinces in the moſt Southern part of *Italy*. taking in the whole Breadth of *Italy* between the two Seas, which anciently were called *Mare Superum*, and *Mare Inferum*; that is, the Sea lying to the Weſt of *Italy* and the *Gulf of Venice*, or that which lies to the Eaſt.

184. *Præferat Herodis palmetis pinguibus.*] Jericho was one of the moſt fertile Places of *Judæa*: Here *Herod* had a Palace, near a Wood of Palm-Trees. *Strabo* gives us, in his 16th Book, a beautiful Deſcription of this Place: " *Jericho*, ſays he, lies in a " Plain, ſurrounded with Hills in form of " an Amphitheatre, near a Wood of an hun" dred Stadia, full of all Sorts of Fruit" trees, eſpecially Palm-trees. This Place " is watered by ſeveral Rivulets and Streams, " and variegated with a great number of " noble Seats, that make a fine Proſpect. " Here one ſees the King's Palace, and the " Garden of Balm: This Balm is ſo much " the more precious, in that it grows no " where elſe; and adds, that they drew a " conſiderable Revenue from the Balm and " Palm-trees." The *Herod* here meant is *Herod* the *Idumæan*, King of *Judæa*, in whoſe Reign our Saviour was born: He obtained his Kingdom from *Auguſtus* and the Senate,

by

Dives & importunus, ad umbram lucis ab ortu
Silveſtrem flammis & ferro mitiget agrum,
Scit Genius, natale comes qui temperat aſtrum,
Naturæ Deus humanæ, mortalis in unum-
quodque caput, vultu mutabilis, albus, & ater.
  Utar, & ex modico, quantum res poſcet, acervo
Tollam: nec metuam, quid de me judicet hæres,
Quòd non plura datis invenerit. & tamen idem
Scire volam, quantùm ſimplex hilariſque nepoti
Diſcrepet, & quantùm diſcordet parcus avaro.
Diſtat enim, ſpargas tua prodigus, an neque ſumtùm
Invitus facias, neque plura parare labores;
Ac potiùs puer ut feſtis Quinquatribus olim,
Exiguo gratoque fruaris tempore raptìm.
  Pauperies immunda domûs procùl abſit. ego, utrùm
Nave ferar magnâ an parvâ: ferar unus & idem
Non agimur tumidis velis Aquilone ſecundo:
Non tamèn adverſis ætatem ducimus Auſtris.
Viribus, ingenio, ſpecie, virtute, loco, re,
Extremi primorum, extremis uſque priores.
  Non avarus: abi. quid? cætera jam ſimùl iſto

ORDO.

tis Herodis; alter dives & importunus, mitiget agrum ſylveſtrem flammis & ferro, ab ortu ſolis ad umbram, ſcit Genius, qui comes temperat aſtrum natale, deus naturæ humanæ, mortalis in unumquodque caput, mutabilis vultu, albus, & ater.

Utor bonis, *& tollam, quantum res poſcet, ex modico acervo; nec metuam quid hæres judicet de me, quod non invenerit plura datis: & tamen* ego *idem volam ſcire, quantum ſimplex hilariſque diſcrepet nepoti, & quantum parcus diſcordet avaro. Diſtat enim,* an *prodigus ſpargas tua, an neque invitus facias ſumptum, neque labores parare plura; ac potius raptim fruaris exiguo gratoque tempore, ut olim puer, feſtis Quinquatribus.*

Immunda pauperies domus abſit procul. Ego, utrum ferar in *magna an parva nave, feror unus & idem. Non agimur ventis tumidis ſecundo Aquilone, tamen non ducimus ætatem Auſtris averſis.* Nos *extremi primorum viribus, ingenio, ſpecie, virtute, loco, re, ſumus uſque priores extremis.*

Non es avarus; abi: quid? cætera jam

NOTES.

by *Anthony*'s Intereſt. He mounted his Throne in the Year of *Rome* 713, reigned thirty-nine Years, and died in 752, two Years after our Saviour's Birth. He was a Man vaſtly rich and magnificent, built ſeveral Cities and a great number of fine Edifices; he diſtributed incredible Largeſſes among the *Romans*, and at one time he preſented *Auguſtus* with five Millions. After his Death, his Kingdom was divided among his three eldeſt Sons, *Archelaus*, *Philip*, and *Herod Antipas*; *Archelaus* had the one half, and the two latter a fourth each with the Title of Tetrarchs.

188. *Mortalis, &c.*] *Mortal according to every Individual.* By *Genius* here, as in many other Places, 'tis obvious we are to underſtand no more but the natural Temper, Diſpoſition, or Turn of Mind.

197. *Feſtis Quinquatribus.*] 'Twas the received Tradition among the Ancients, that *Minerva* was born on the 19th of *March*, which for that Reaſon was conſecrated to her. Four Days after, that is the 23d, they had another Feſtival, which they called *Tubiluſtrium ſacrorum*, becauſe then they purified the muſical Inſtruments made uſe of at

their

other, * ſwimming in Wealth, and yet reſtleſs in purſuit of more, † drudges on from Morn till Even in improving his Ground; the Genius beſt can tell our inſeparable Companion, who regulates the Planet of our Nativity, the Divinity that reſides in human Nature, who lives and dies with each Individual, in Features and Complexion various, *ſometimes* fair, and *ſometimes* black.

For me, I'll *freely* uſe, and take from my moderate Store, as much as my Exigence demands; without fearing what my Heir thinks of me, when he ſhall find *I have bequeath'd him* no more than I had given me. And yet at the ſame time, I'll ſtudy to know how far ‡ a Man, gay within the ſimple Bounds of Nature, differs from a riotous Debauchée; and how vaſt the Odds between an Oeconomiſt and a Miſer: For there is a *wide* Difference between ‖ profuſely ſquandering away your Money, and neither ſpending it with a Grudge, nor labouring to get more; and rather, as formerly in Minerva's Holidays, when a Boy *at School*, § ſnatch with eager Joy the ſhort and pleaſant Hours. Let ſordid Poverty be *put* far away; whether I ┼ ſail in a large or ſmall Veſſel, I'll ſail ſtill uniform and the ſame. I am not, *'tis true*, borne with ſwelling Sails by the proſperous Northern Winds; yet * I am not toſſed through Life by the adverſe South: In Strength, Genius, Figure, Virtue, Station, Fortune, *tho'* the laſt of the Firſt-rate, ſtill before thoſe of the Laſt.

You are free from Avarice; 'tis well: But let me aſk you,

* *Rich and reſtleſs.* † *From the riſing of the Light till the Evening Shade, tames his woody Land with Fire and Steel.* ‡ *A plain and chearful Man differs from a Spendthrift.* ‖ *Whether you profuſely ſcatter your own.* § *Enjoy in haſte.* ┼ *Be carried.* * *We lead not our Life.*

NOTES.

their Sacrifices. Afterwards, they joined theſe two Feſtivals into one, and included the three intervening Days that ſeparated them; and all that Time bore the Name of *Quinquatrus* or *Quinquatria*, either becauſe it began on the fifth Day after the Ides, and continued for five Days; or becauſe of the Ceremony of Luſtration or Purification, which was the Buſineſs of the laſt Day, and which the ancient *Latins* called by the Name of *Quinquare.*

203. *Viribus ingenio, &c.*] In this Verſe we have a full Abridgment of all the Bleſſings that either one can deſire, or Fortune beſtow; Virtue, Wit, Health, Comelineſs of Perſon, Birth, and Riches. Tho' *Horace* was not poſſeſſed of all theſe Advantages to the higheſt degree, yet he was a conſiderable Sharer in them all: As for his Wit or Virtue, theſe cannot be denied him; and as to Health, 'tis enough if he was pleaſed with the Meaſure he enjoyed of it. But perhaps it may ſurprize us, to ſee him valuing himſelf upon the Score of his Birth, and the Make of his Perſon; as for this, we learn from a variety of Paſſages, that there was ſomething of Agreeableneſs in his Perſon, whatever Diſadvantages it otherwiſe labour'd under; and as for his Birth, it was no contemptible nor inconſiderable thing, to be born of a Free-man, tho' formerly a Slave. *Horace* is a little merry upon Birth, and does as *Socrates* did, who equalled himſelf to *Alcibiades*, and traced, as our Author does, his Deſcent down, till he terminates in *Jove* himſelf. However, the Deſign of this Paſſage, and Manner of ſpeaking, was with a View to favour *Florus* rather than himſelf.

205. *Abi.*] *Go away, i. e.* You are ſo far happy, and may go away thankful.

Cum vitio fugere? caret tibi pectus inani
Ambitione? caret mortis formidine & irâ?
Somnia, terrores magicos, miracula, ſagas,
Nocturnos lemures, portentaque Theſſala rides?
Natales gratè numeras? ignoſcis amicis?
Lenior & melior fis accedente ſenectâ?
Quid te exempta juvat ſpinis de pluribus una?
Vivere ſi rectè neſcis, decede peritis.
Luſiſtis ſatìs, ediſti ſatìs, atque bibiſti:
Tempus abire tibi eſt: ne potum largiùs æquo
Rideat & pulſat laſciva decentiùs ætas,

ORDO.

fugere ſimul cum iſto vitio? Pectus caret tibi inani ambitione? Caret formidine mortis, & ira? An rides ſomnia, terrores magicos, miracula, ſagas, lemures nocturnos, portentaque Theſſala? An gratè numeras dies natales? Ignoſcis amicis? Fis lenior & melior ſenecta accedente? Quid una ſpina *exempta de pluribus ſpinis juvat te? Si neſcis vivere rectè decede peritis: ſatis luſiſti, ſatis ediſti, atque bibiſti: tempus eſt tibi abire: ne ætas decentius laſciva rideat & pulſet* te *potum largius æquo.*

NOTES.

205. *Quid.*] i. e. *Quid dicis.* What ſay you to this Queſtion?

209. *Nocturnos lemures.* The ancients called certain reſtleſs and miſchievous Genii that appear'd in the Night-time *Lemures.* They are called *Lemures* for *Remures*, from *Remus*, whoſe provoked Ghoſt, as they believed, tormented and haunted *Romulus*, who

Have other Vices left you as well as this? Has your Soul got clear of vain Ambition? Has it got clear of Fear of Death and angry Paſſions? Can you laugh at Dreams, magic Terrors, Miracles, Sorcereſſes, Goblins of the Night, and Theſſalian Prodigies? Do you count your Birthdays with a grateful Mind? Are you *tender and* forgiving to your Friends? Do you grow milder and better in proportion as Age comes on? What avails it you to have *but* one of many Thorns pulled out? If you cannot live with Decorum, give way to thoſe that can: You have play'd, you have eat, you have drank your Fill; 'tis *high* time for you to walk off; leſt, having drunk more than your Share, that Age which plays the Wanton with a better Grace, jeer and ſhove you off *the Stage*.

NOTES.

to appeaſe the enraged *Manes*, inſtituted the Feſtival *Lemuria*, at which they ſacrificed to theſe turbulent Spirits. This Feſtival began on the 9th of *May*, and continued three Nights.

213. *Decede peritis.*] There's a time to retire as well as to appear. An infirm, teſty, peeviſh old Man, no ſooner comes into Company than he becomes an Object either of Pity or Raillery. He ſhould therefore leave to Youth the Pleaſures of that Age, and be thankful if he can make himſelf any way agreeable to thoſe near his own Age that can bear his Company. *Horace* does not aim at making *Florus* more wiſe, but only more contented with his State.

214. *Luſiſti ſatis, ediſti ſatis atque bibiſti.*] This Verſe contains the Pleaſures of the Table, and thoſe of Love; which Expreſſion *Horace* has borrowed from that of *Livius Andronicus*: *Affatim Edi, Bibi, Luſi.*

QUINT

QUINTI HORATII FLACCI ARS POETICA.

AD PISONES.

It belongs only to great Poets, to lay down Rules of Poetry; they perceive a thouſand natural Beauties, which eſcape the Eyes of others; and their Sentiments, ſupported by Practice, and a juſtly acquired Reputation, have more of Weight and Authority in them. Ariſtotle *was not a Poet, tho' he had compoſed ſome few Verſes; as appears by the Teſtimony of* Diogenes Laertius *and* Athenæus; *but the Excellency of his Genius and fine Taſte ſupplying the Place of a long Experience, he has collected with the moſt judicious Choice, the Reflections of the beſt Poets that preceded him; and joining to them the Obſervations he himſelf had made in reading their Works, he has compoſed a ſort of Poetical Art, which is certainly the beſt in its kind, and which* F. Rapin *juſtly calls Nature methodiſed, and Good Senſe reduced to Principles.* Horace *has ſown, in ſeveral of his Satires and Epiſtles, a Number of excellent Reflections on the ſame Subject: But the Indignation he conceived againſt ſome of the Poetaſters of his Time, who boaſted of being Poets, without being acquainted with the true Genius of Poetry; and perhaps the Perſuaſions of* Piſo, *and ſome of his other illuſtrious Friends, prevail'd on him to explain himſelf more at large on this Topic; which no one was more capable of performing, to the Satisfaction of All, than himſelf. Our Poet never propoſed to himſelf to write a compleat Art of Poetry, but only to touch upon the principal Rules of it, as far as the Nature of an Epiſtle would permit him, which neceſſarily requires the moſt unaffected Air, and is abſolutely inconſiſtent with a ſtudied Method and Regularity. This Piece as it has been tranſmitted to us, ought to be look'd upon as one of the moſt precious Monuments in its kind which the* Roman *Antiquity has left us. Monſ.* Dacier *gives a high Elogium of it; and we may juſtly ſay, that it is one of the Pieces of our Poet which that famous Critic has wrote upon with the greateſt Accuracy and Diligence: For being greatly aided with thoſe Lights which he had drawn from* Ariſtotle's Art of Poetry, *and that Philoſopher's other Commentaries, he has ſet in the cleareſt Light the Precepts of* Horace, *in which he found any Obſcurity, as will appear by his Notes, the Choice whereof, among many other, you*

HORACE's ART of POETRY.

To the PISO's

have here, his Preface to which runs thus: In Aſia, Greece, Macedonia, *and* Egypt, *there were, Time out of mind, ſelect Aſſemblies of Perſons to examine the Writings of the Poets and Orators.* Auguſtus *erected ſuch a Society at* Rome, *and encouraged them by Rewards and Honours. He aſſigned them the* Temple *and* Library of Apollo *to meet at: And to this the Aſſemblies of Learned Men, which we call Academies, owe their Origin.* Theodorus Marcilus, *who however does not tell us his Authority, ſays the Number of this* Roman *Academy was twenty, of which five or ſeven can only be term'd Judges: He goes ſo far as to give us the Names of them; and whether he is right or not, he could not have named better Men than his Society was compoſed of: As* Virgil, Varius, Tarpa, Mecænas, Plotius, Valgius, Octavius, Fuſcus, *the two* Viſcus's, Pollio, *the two* Meſſala's, *the two* Bibulus's, Servius, Fulvius, Tibullus, Piſo *the Father, and* Horace. *The only Foundation I know for this Aſſertion of his, is the End of the tenth Satire of the Firſt Book: He is not ſatisfied to give us a Liſt of this Academy; he will have it, that it was on account of* Horace's *being a Member of it, that he was put upon writing* The Art of Poetry, *and collecting all the Rules, and all the Judgments that were made in the Society. Next to* Ariſtotle's Art of Poetry, *I know of no Piece of Criticiſm in Antiquity which is more excellent than this: All his Deciſions are ſo many Truths drawn from the Nature of the Thing he treats of.* Julius Scaliger *erred very much againſt Good Senſe and Reaſon. in what he ſaid of this Work: "Will you know, ſays he, "what I think of* Horace's Art of Poetry? *'Tis an Art taught "without Art:* De Arte quæres quod Sentiam, Quid? Equidem "quod de Arte ſine Arte Tradita." *Tho' 'tis only an Epiſtle like the preceding ones, yet* Horace *gives it the Title of* The Art of Poetry, De Arte Poetica, *to diſtinguiſh it from the others, in which he treated of this Art only occaſionally. The Antiquity of this Title is not to be doubted of, ſince* Quintilian *quotes it in the third Chapter of his Eighth Book,* Id enim tale eſt monſtrum quale Horatius in Prima Parte Libri de Arte Poetica fingit: Humano capiti, &c.

HUMANO

HUMANO capiti cervicem pictor equinam
Jungere ſi velit & varias inducere plumas,
Undique collatis membris, ut turpitèr atrum,
Deſinat in piſcem mulier formoſa supernè;
Spectatum admiſſi riſum teneatis amici?
Credite, Piſones, iſti tabulæ fore librum
Perſimilem, cujus, velut ægri, ſomnia, vanæ
Fingentur ſpecies: ut nec pes, nec caput uni
Reddatur formæ. Pictoribus atque poetis
Quidlibet audendi ſempèr fuit æqua poteſtas.
Scimus, & hanc veniam petimuſque damuſque viciſsim:
Sed non ut placidis coeant immitia; non ut
Serpentes avibus geminentur, tigribus agni.
Incœptis gravibus plerùmque & magna profeſſis
Purpureus, latè qui ſplendeat, unus & alter
Aſſuitur pannus: cùm lucus, & ara Dianæ,
Et properantis aquæ per amœnos ambitus agros,
Aut flumen Rhenum, aut pluvius deſcribitur arcus,

ORDO.

Si pictor velit jungere cervicem equinam humano capiti, & inducere varias plumas membris undique collatis; ut mulier formoſa ſuperne, deſinat turpiter in atrum piſcem; O amici, an admiſſi ſpectatum teneatis riſum? credite, Piſones, librum perſimilem fore iſti tabulæ, cujus ſpecies fingentur vanæ velut ſomnia ægri: ut nec pes, nec caput reddatur uni formæ. Dices, *Semper æqua poteſtas audendi quidlibet fuit pictoribus atque poetis. Scimus, & damuſque hanc veniam petimuſque viciſſim; ſed non ut immitia coeant placidis; non ut ſerpentes geminentur avibus; agni tigribus.*

Unus & alter purpureus pannus, qui ſplendeat late, aſſuitur plerumque inceptis gravibus, & profeſſis magna; cum lucus, & ara Dianæ, & ambitus aquæ properantis per amœnos agros, aut flumen Rhenum, aut arcus plu-

NOTES.

1. *Humano capiti cervicem pictor equinam.*] Horace at once lays down the moſt general and neceſſary Rule, on which all the reſt are founded; which is, the Simplicity and Unity of the Subject, in the Diſpoſition, the Ornaments, and the Stile. He could not render the Faults committed againſt this Unity better, than by comparing them to this Extravagance in a Picture.

3. *Collatis undique membris ut, &c.*] I take *membris* here in the Ablative; for if we make it the Dative, then the Conſtruction muſt be *inducere plumas membris ut, &c.* "Add Feathers to the Limbs, or lay the "Limbs over with Feathers, ſo as that a "Woman above ſhall terminate in a Fiſh." Which ſounds as if the terminating of the Picture in a Fiſh, were owing to the Painter's laying the Limbs over with Feathers. Beſides, the making *membris* an Ablative, effectually obviates all Dr. *Bentley*'s Objections to this Paſſage.

3. *Ut turpiter atrum Deſinat in piſcem mulier formoſa ſuperne.*] As *Virgil* in his Third Book repreſents *Scylla*:

Prima, hominis facies, & pulchro pectore
Virgo
Pube tenus, poſtremo immani corpore piſtrix
Delphinum caudas utero, commiſſa luporum.

"Upwards 'tis a beautiful Figure, and a "very beautiful Virgin for half its Body; "downwards 'tis a horrible Whale, ending "in a *Dolphin*'s Tail, joined to a Wolf's "Belly." *Ater piſcis* for a horrible Fiſh,

SHOULD a Painter take a Fancy to join a Horſe's Neck to a human Head, and lay it over with Feathers *of* various Fowls, uniting together Limbs * of every Animal, ſo as to make what reſembles a comely Woman above, terminate vilely in a hideous Fiſh; could you, my Friends, forbear laughing, if admitted to ſee this *motly Piece?* Believe me, *illuſtrious* Piſo's, that Book will bear a ſtrong Reſemblance to this Picture, whereof the Ideas, like a ſick Man's Dreams, ſhall be form'd *ſo* † confuſed *and inconſiſtent*, that neither Head nor Foot can be reduced to one Form. Painters and Poets, *you'll ſay*, have always had equal Liberty of attempting any bold Deſign — We know it, and this Privilege we aſk and give in our Turn: But not that *Things incoherent be united*, the Mercileſs aſſociate with the Mild, Serpents be match'd with Doves, Lambs with Tygers.

‡ 'Tis moſtly the Caſe of pompous and oſtentatious Introductions, to have one or two gloſſy Lines patch'd on their Work, to caſt a broad Glare; as when the Grove and Altar of Diana, the winding Current of a Stream ſwift flowing through the pleaſant Fields, or the River Rhine, or the Rainbow is deſcribed. But theſe, *how-*

* *From every Quarter,* or *Element.* † *Vain.* ‡ See Note 14.

NOTES.

as *Porphyry*; *atrum piſcem, belluam marinam, &c.*

5. *Spectatum admiſſi riſum teneatis amici.*] Taken from the Cuſtom of Painters and Sculptors, to expoſe a Statue or Portrait when finiſhed, and to publiſh that it might be ſeen on ſuch a Day. At which Time great numbers of Spectators uſed to come to view it.

6. *Credite, Piſones.*] To prevent the *Piſo*'s giving into the vulgar Error, that the Breach of Unity is no Fault, he ſays, *Credite*, Believe, be convinced. He was afraid theſe young Gentlemen ſhould be led away by bad Poets, whoſe Intereſt it was that this Rule ſhould not be eſtabliſhed. Tho' this Epiſtle is addreſſed to *Piſo* and his Children, as appears by the 24th Verſe, yet 'tis to his Children more particularly.

6. *Librum.*] All Writings of what nature ſoever, tho' he treats particularly of Epick and Dramatick Poetry.

9. *Pictoribus atque Poetis quidlibet audendi.*] The Anſwer of ill Poets, who will not ſubject themſelves to the Rules of their Art. Poets and Painters, ſay they, may do what they pleaſe, nothing is too daring for them: They abuſe the Privilege of Poetry, and thus excuſe their moſt monſtrous Fancies, and moſt extravagant Dreams.

12. *Ut placidis coeant immitia.*] Painters and Poets are only Imitators, and are to paint only what is or what may be; there being nothing elſe but can be imitated. But they have often abuſed their Art, and forſaken probable Ideas for monſtrous Imaginations.

14. *Inceptis gravibus pleriumque & magna profeſſis.*] *It often happens, that one or two ſhowy Patches, to caſt a Glare abroad, are tack'd to ſolemn Introductions, and ſuch as promiſe mighty Things.* He comes from the general Rule to Particulars, and gives an Example of the vicious Variety which he condemns. He chuſes one that's the leaſt ſhocking, but 'tis by ſo much the more dangerous Vice, by how much it ſlides in under an Appearance of Virtue. He is ſpeaking of Deſcriptions, a Snare which is almoſt inevitable to little Geniuſes.

Sed nunc non erat his locus : & fortaſsè cupreſſum
Scis ſimulare : quid hoc, ſi fractis enatat exſpes
Navibus, ære dato qui pingitur ? amphora cœpit
Inſtitui : currente rotâ cur urceus exit ?
Denique ſit quod vis ſimplex duntaxàt & unum.
  Maxima pars vatum (pater, & juvenes patre digni)
Decipimur ſpecie recti. brevis eſſe laboro,
Obſcurus fio : ſectantem levia, nervi
Deficiunt animique : profeſſus grandia, turget :
Serpit humi, tutus nimiùm, timiduſque procellæ :
Qui variare cupit rem prodigialitèr unam,
Delphinum ſilvis appingit, fluctibus aprum.
In vitium ducit culpæ fuga, ſi caret arte.
  Æmilium circa ludum faber imus & ungues
Exprimet, & molles imitabitur ære capillos ;
Infelix operis ſummâ, quia ponere totum
Neſciet. hunc ego me, ſi quid componere curem,
Non magìs eſſe velim, quàm pravo vivere naſo,
Spectandum nigris oculis, nigroque capillo.
  Sumite materiam veſtris, qui ſcribitis, æquam
Viribus ; & verſate diù, quid ferre recuſent,
Quid valeant humeri. cui lecta potentèr erit res,

O R D O.

vius deſcribitur. Sed nunc non erat locus his ; & *ſcis fortaſſe ſimulare cupreſſum : quid hoc, ſi* ille, *qui pingitur ære dato, enatat exſpes fractis navibus? amphora cœpit inſtitui : cur, rotâ currente, urceus exit ? Denique ſit quod vis ſimplex,* & *duntaxat unum.*

Maxima pars vatum, (pater & *juvenes digni patre) decipimur ſpecie recti.* Si *laboro eſſe brevis, fio obſcurus. Nervi animique deficiunt* poetam *ſectantem levia* carmina. Poeta *profeſſus grandia, turget : nimium tutus, timiduſque procellæ ſerpit humi : qui cupit variare prodigialiter rem unam, appingit delphinum ſylvis, aprum fluctibus. Fuga culpæ, ſi caret arte, ducit in vitium.*

Faber imus circa ludum Æmilium, & *exprimet ungues,* & *imitabitur molles capillos ære ; infelix ſummâ operis, quia neſciet ponere totum. Ego, ſi curem quid componere,* non *magis velim me eſſe hunc, quam vivere ſpectandum nigris oculis, nigroque capillo,* ſed *pravo naſo.*

Vos, *qui ſcribitis, ſumite materiam æquam veſtris viribus ; verſate diu quid humeri valeant, quid recuſent ferre. Cui res erit lecta*

N O T E S.

18. *Aut pluvius deſcribitur Arcus.*] The Rainbow is as likely as any thing to turn a wretched Poet's Brain : The wonderful Mixture of its Colours are with them ſo worthy of Admiration, that they let no Opportunity ſlip to deſcribe it ; few imitating in this the Diſcretion of *Homer* and *Virgil*. *Homer* ſays not above one Word of her, and *Virgil* but two Lines :

Ergo Iris croceis per cœlum roſcida pennis
Mille trahenti varios adverſo ſole Colores,
Advolat.

A Deſcription as rapid as *Iris*'s Flight.

19. *Et fortaſſe cupreſſum ſcis ſimulare*] The Meaning is : This diſmember'd Patchwork in Poetry, is as abſurd, as if a Painter who excels in drawing a Cypreſs, ſhould introduce

ever ſhining, are prepoſterous, ill-timed, and miſplaced.—Perhaps you have Skill to draw a Cypreſs to the Life; but what has that to do in a Piece where you are hired to paint one ſwimming, forlorn and hopeleſs, after a Shipwreck? A Vaſe full ample and capacious began to be deſigned, why, as the Wheel revolves, comes out a ſcanty Pitcher? In a word, be your Subject what it will, only let it be ſimple and uniform.

Moſt of us Poets, Father, and Youths worthy of ſuch a Father, are miſled by the Appearance of Right. In ſtraining to be conciſe, I become obſcure; while I affect ſmooth Numbers and a poliſh'd Stile, nervous Force and Spirit fail me; he who aſpires to the Sublime, ſwells into Bombaſt: *The Poet* who is too cautious and fearful of the Storm, *is flat*, and creeps along the Ground: He who wants to diverſify his ſimple Subject * by marvellous aſtoniſhing Incidents, figures Dolphins in the Woods, Boars in the Sea. The very Attempt to ſhun a Fault, leads into Vice, if it wants Art *and Diſcretion.*

A Statuary of the loweſt kind about the Æmilian School, ſhall *be capable* both *to* expreſs the Nails, and imitate in Braſs the ſoft *flaxen* Hair, † who yet in the main is but a Bungler, becauſe he knows not *how* to finiſh ‡ a whole *Piece.* I would no more chuſe to be one of this Character, had I Concern ‖ to be an Author, than to live with a deform'd Noſe, tho' diſtinguiſh'd for *Jett*-black Eyes, and *Coal*-black Hair,

Authors, chuſe a Subject proportioned to your Strength; and ponder long, what your Genius ſhrinks from, what it is able to bear. The Man who has choſen a Subject ſuited to his Ability,

* *Aſtoniſhingly.* † *Unhappy in the Main of his Work.* ‡ See Shafteſbury's Charact. Vol. I. 146. ‖ *To compoſe any thing.*

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troduce it into every Piece, merely to make a vain Oſtentation of his Art.

21. *Amphora cœpit inſtitui, currente rota cur urceus exit?*] An Image taken from a Potter, who commonly began his Trade by making a little Pot called *Urceus*, and ended with a great Pitcher called *Amphora*, which was his Maſter-piece.

27. *Profeſſus grandia turget.*] They fall into this Error, that ſtretch what is grand too far; as *Gorgias*, in calling *Xerxes* the *Jupiter of the Perſians*, and he who called *Brutus* the *Sun of Aſia*; they become Bombaſt, when they ſtudy to be Great.

28. *Serpit humi, etc.*] Commentators take this to be an Alluſion to a Ship that keeps near the Shore for fear of a Storm at Sea: But I rather think it alludes to Fowls that ſkip along the Ground, or retreat to low Vallies, when they foreſee a Storm; Georgic. III. 374.

—— *Aut illum ſurgentem vallibus imis*
Aeriæ fugere grues.—

Which Paſſage ſee explained by a Quotation from *Ariſtotle*, in the late Edition of *Virgil* with an *Engliſh* Proſe Tranſlation.

40. *Quid valeant.*] An Alluſion to a Bearer of Burdens, who by overloading himſelf ſometimes breaks his Back.

Nec facundia deſeret hunc, nec lucidus ordo.
Ordinis hæc virtus erit, & venus, aut ego fallor,
Ut jam nùnc dicat, jam nùnc debentia dici
Pleraque differat, & præſens in tempus omittat;
Hoc amet, hoc ſpernat promiſſi carminis auctor.
In verbis etiàm tenuis cautuſque ſerendis,
Dixeris egregiè, notum ſi callida verbum
Reddiderit junctura novum. ſi fortè neceſsè eſt
Indiciis monſtrare recentibus abdita rerum;
Fingere cinctutis non exaudita Cethegis
Continget, dabiturque licentia ſumta pudentèr:
Et nova fictaque nupèr habebunt verba fidem, ſi
Græco fonte cadent, parcè detorta. quid autem
Cæcilio Plautoque dabit Romanus, ademtum
Virgilio Varioque? ego cur, acquirere pauca
Si poſſum, invideor; cùm lingua Catonis & Ennî
Sermonem patrium ditaverit, & nova rerum
Nomina protulerit? licuit, ſempèrque licebit
Signatum præſente notâ producere nomen.
Ut folia in ſilvis pronos mutantur in annos;
Prima cadunt: ita verborum vetus interit ætas,
Et juvenum ritu florent modò nata, vigentque.

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ta potenter, nec facundia, nec lucidus ordo deſeret hunc.

Aut ego fallor, aut hæc erit virtus et venus ordinis, ut jam nunc dicat, jam nunc debentia dici; & ut *differat et omittat in præſens tempus pleraque;* ut *auctor carminis promiſſi amet hoc, ſpernat hoc.*

Sit *tenuis etiam cautuſque in verbis ſerendis.* *Egregie dixeris, ſi callida junctura reddiderit notum verbum novum. Si forte neceſſe eſt monſtrare abdita rerum recentibus indiciis, continget fingere* verba *non exaudita cinctutis Cethegis, licentiaque ſumpta pudenter dabitur.* *Et verba nova, nuperque ficta habebunt fidem, ſi cadent* de *Græco fonte detorta parcè. Quid autem* Romanus dabit Cæcilio Plautoque, *ademptum Virgilio Varioque? Cur ego invideor acquirere pauca, ſi poſſum; cum lingua Catonis* et *Ennii ditaverit patrium ſermonem, et protulerit nova nomina rerum? Licuit, ſemperque licebit producere nomen ſignatum notâ præſente. Ut folia in ſylvis mutantur in pronos annos; prima cadunt: ita vetus ætas verborum interit, et* verba *modò nata florent vigentque ritu juvenum. Nos noſtraque debe-*

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43. *Ut jam nunc dicat.*] *That the Author of a promiſed Poem now ſay what now ought to be ſaid, delay moſt Things and wave them for the preſent, etc.* By *promiſſi carminis,* Dr. *Bentley* underſtands the ſame with what *Horace* elſewhere calls *poema legitimum,* Epiſt. II. ii. 109. a Poem that will ſtand the Teſt of Criticiſm; but I don't ſee his Reaſon: *Dacier* takes it to mean a Poem that has been long promiſed, and therefore high Expectations are raiſed, I think it means ſimply a Poem which is promiſed, or intended to be publiſhed.

45. *Hoc amet, hoc ſpernat*] Having ſpoken of the Order, he comes now to the Choice of the Incidents which is not eaſy to be made: What is good for the Epic Poem, is not for Tragedy; neither is it ſufficient to know which to take and which to refuſe. The Poet muſt know alſo how to place them.

46. *In verbis, etc.*] I am perſuaded that both

ſhall neither * be deficient in Fluency of Stile nor in perſpicuous Order.

This, or I am miſtaken, will conſtitute the Excellency and Beauty of *poetic* Order † that the Poet juſt now ſay what juſt now ought to be ſaid, have *the Art* to defer moſt of his Thoughts, and wave them for the preſent; to chuſe this Thought, to reject that other.

In the choice of his Words too, he muſt be delicate and cautious: ‡ You may raiſe and dignify your Stile, if by a happy Compoſition you can new-mould a Word that is trite and common. If it chances to be neceſſary to uſe new Signs, in order to explain ſome abſtruſe Subject, you cannot avoid framing Words that were unknown to ancient Orators, and ſuch Freedom modeſtly aſſumed will be allowed. Words new, and form'd of late, ‖ will paſs current, § if they be derived from a Greek Source, *and* with gentle Deviation turned into a Latin Channel. Now why will the Roman grant to Plautus and Cæcilius, a Privilege denied to Virgil and Varius? Or why ſhall *even* I be envied, if I have it in my Power to acquire a few Words, when the Language of Cato and of Ennius hath enriched our native Tongue, and produced new Names of Things. It hath been, and always will be allowed to coin a Word, provided it be *in the Analogy of the Language*, *and* ſtamp'd with the current Idiom. As Leaves in the Woods are changed with the revolving Years; the firſt fall off, *new ones grow up*; Juſt ſo ⸸ Words periſh through very Age, and thoſe of late produced, flouriſh and arrive at a vigorous Maturity, like Men in prime of Life.

* *Neither Eloquence nor perſpicuous Order will be wanting to him, etc.* † See Note 43. ‡ *You ſhall ſpeak or write excellently, if a ſkilful Adjunction can render a known Word new.* ‖ *Will have Credit.* § See Note 53. ⸸ *The old-age of Words periſhes.*

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both *Bentley* and *Dacier* have miſtaken the Senſe of this Paſſage: *Faciunt næ intelligendo ut nihil intelligant.*

50. *Fingere cinctutis non exaudita Cethegis.*] *To frame or invent what Words were not heard of by the Cethegi girt after the old Faſhion.* The *Cethegi* are here put for the old Orators in general, among whom *Tully* mentions *M. Cornelius Cethegus.*

53. *Si Græco fonte cadent, parcè detorta.*] *If they fall from a Greek Source, ſparingly detorted or turned aſide.* The Reader ſees it is an Alluſion to turning a Stream from one Channel into another; which Alluſion is imitated in the Tranſlation.

59. *Signatum præſente nota producere nomen.*] This is not Tautology, as Dr. *Bentley* would inſinuate, but contains a Reſtriction of the Privilege of making Words, which *Horace* has been pleading for: Such Privilege, ſays he, always has been and will be granted, provided the Word new coin'd be *ſignatum præſente nota*, formed according to the Uſage, Idiom, or Analogy of the Language; that is, I take it, the publick Ear muſt be conſulted, and not ſhock'd with uncouth Sounds. *Bentley* reads it:

Signatum præſente nota procudere nummum.

60. *In pronos annos.*] *According to the declining Years.* Bentley reads *privos in annos*, but without Authority. *Ut folia in Sylvis* is *Heinſius*'s Reading.

Debemur morti nos noſtraque: ſive receptus
Terrâ Neptunus claſſes Aquilonibus arcet,
Regis opus; ſterilisque diù palus, aptaque remis
Vicinas urbes alit, & grave ſentit aratrum:
Seu curſum mutavit iniquum frugibus amnis,
Doctus iter melius. mortalia facta peribunt:
Nedùm ſermonum ſtet honos, & gratia vivax.
Multa renaſcentur, quæ jam cecidêre; cadentque,
Quæ nunc ſunt in honore vocabula, ſi volet uſus;
Quem penès arbitrium eſt, & jus, & norma loquendi.
  Res geſtæ regumque ducumque, & triſtia bella,
Quo ſcribi poſſent numero monſtravit Homerus.
  Verſibus imparitèr junctis querimonia primùm,
Pòſt etiam incluſa eſt voti ſententia compos.
Quis tamen exiguos elegos emiſerit auctor,
Grammatici certant, & adhùc ſub judice lis eſt.
  Archilochum proprio rabies armavit iambo.
Hunc ſocci cepêre pedem grandeſque cothurni,
Alternis aptum ſermonibns, & populares
Vincentem ſtrepitus, & natum rebus agendis.
  Muſa dedit fidibus Divos, pueroſque Deorum,

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mur morti: ſive Neptunus receptus terrâ arcet claſſes Aquilonibus, opus regis: Paluſque diu ſterilis, aptaque remis, alit vicinas urbes, et ſentit grave aratrum; ſeu amnis doctus melius iter mutavit curſum iniquum frugibus. Omnia *facta mortalia peribunt, nedum honos gratiaque ſermonum ſtet vivax. Multa, quæ jam cecidere, renaſcentur; vocabulaque, quæ nunc ſunt in honore, cadent, ſi uſus, penes quem eſt arbitrium, et jus, et norma loquendi, volet.*

Homerus monſtravit quo numero res geſtæ regumque ducumque, et bella triſtia poſſent ſcribi.

Primum querimonia, poſt etiam ſententia compos voti, incluſa eſt verſibus junctis impariter. Quis tamen auctor emiſerit exiguos elegos, grammatici certant, et lis eſt adhuc ſub judice.

Rabies armavit Archilochum proprio iambo. Socci, grandeſque cothurni cepere hunc pedem aptum alternis ſermonibus et vincentem populares ſtrepitus, et natum rebus agendis.

Muſa dedit fidibus referre Divos pueroſque

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64. *Sive receptus terra Neptunus claſſes, etc.*] Auguſtus cut that Space of Land which divided the Lake *Lucrinus* and the Lake *Avernus* from the Sea, and made a Port call'd *Portus Julius, Julius Cæſar* having begun to cut it. *Virgil* mentions it in the ſecond Georgick.

74. *Quo ſcribi poſſent numero monſtravit Homerus.*] He is ſpeaking of the Epick Poem, and ſays, *Homer* has ſhewn in what ſort of Verſe it ought to be written, the Heroick, which only agrees with the Majeſty of the Epick. *Ariſtotle* ſays the ſame thing in his *Art of Poetry*; and adds, "That "whoever ſhould undertake to write an "Epick Poem in any other kind of Num-"bers, he would not ſucceed, for the He-"roick Verſe is the moſt grave and pom-"pous."

75. *Verſibus impariter, etc.*] Firſt Complaint, then alſo the Sentiment poſſeſſed of its Wiſh, was included in Verſes unequally joined; *i. e.* in what is called Elegiac Verſe, conſiſting of an Hexameter, and Pentameter Line alternately repeated.

77. *Exiguos Elegos.*] The Pentameter

Verſe

We and all our Productions, are doom'd *a Prey* to Death: Whether the Sea, received into the Earth's Embrace, defends our Fleets from the North Winds, a regal *pompous* Work; or the long barren and formerly navigable Lake, *now* maintains its neighbouring Cities; and feels the weighty Plow; or the River taught to run in a more commodious Channel, hath changed its Courſe, which was ſo pernicious to the Fruits: All human Things ſhall periſh; much leſs can the Honour and Beauty of Language be long-lived. Many Words ſhall revive which now have died; many which now are in vogue ſhall die: If the Faſhion will have it ſo, to which belongs the Judgment, the Right, and Standard of Language.

Homer hath ſhewed in what Numbers the Feats of Kings and Chiefs, and diſaſtrous Wars, * are to be deſcribed.

At firſt plaintive Strains *alone* were appropriated to the unequal *elegiac* Meaſures: Afterwards, even happy Loves and ſucceſsful *amorous* Vows were included *therein*. † But to what Author humble Elegy owes its Riſe, Grammarians diſpute, ‡ and the Controverſy is not yet decided.

Atrocious Rage armed Archilochus with Iambics, his peculiar Invention. Comedy, and the high tragic Muſe, aſſumed this Meaſure, as moſt ‖ adapted to the Stile of Converſation, and to ſilence the tumultuous Noiſe of the Populace, and calculated for dramatic Scenes.

To the Lyre the Muſe has given to celebrate Gods, and § Heroes ſprung from Gods, the victorious Combatant, and the *generous*

* *Might be written.* † *Yet what Author firſt publiſh'd, &c.* ‡ *And the Controverſy is ſtill under the Judge.* ‖ *Fit for alternate Speeches, and overpowering popular Noiſe, and formed for things that are to be acted.* § *And the Sons of God.*

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Verſe is the Elegiack. *Horace* calls it *Exiguum* becauſe it wants a Foot of the Hexameter.

79. *Archilochum proprio rabies armavit iambo.*] He attributes the Invention of Iambicks to *Archilochus*. True, no-body wrote them ſo well as he, till his Time, but there were Iambick Verſes long before him; however, for his bringing them to ſuch Perfection, they were called the Iambicks of *Archilochus*.

80. *Hunc ſocci, &c.*] The Socks (which were the Badge of Comedy, as the Buſkin was of Tragedy) and high Buſkins aſſumed this Meaſure.

83. *Muſa dedit fidibus Divos, puerosque Deorum.*] He is about to enter upon the Subjects of Lyric Poetry; and it being not known who invented it, he aſcribes the Invention to the Muſes. *Orpheus* learnt it of the Muſe *Calliope* his Mother, as in the twelfth Ode of the Firſt Book:

Arte maternâ rapidos morantem
Fluminum lapſus.

83. *Divos, puerosque Deorum.*] There were four ſorts of Lyrick Poems, Hymns, Panegyricks, Lamentations, and Bacchanalian Songs: Hymns and Dithyrambicks were for Gods; Panegyricks for Heroes and Victors at *Grecian* Games; Lamentations for Lovers: The general Name is the Ode. *See the twelfth Ode* of the Firſt Book, and the *ſecond Ode* of the Fourth Book.

Et pugilem victorem, & equum certamine primum,
Et juvenum curas, & libera vina referre.
Deſcriptas ſervare vices operumque colores,
Cur ego, ſi nequeo ignoroque, poeta ſalutor?
Cur neſcire, pudens pravè, quàm diſcere malo?
Verſibus exponi tragicis res comica non vult:
Indignatur item privatis ac prope ſocco
Dignis carminibus narrari cœna Thyeſtæ.
Singula quæque locum teneant ſortita decentèr.
Interdùm tamèn & vocem comœdia tollit,
Iratuſque Chremes tumido delitigat ore:
Et tragicus plerùmque dolet ſermone pedeſtri.
Telephus & Peleus, cùm pauper & exſul uterque,
Projicit ampullas & ſeſquipedalia verba;
Si curat cor ſpectantis tetigiſſe querelâ.
Non ſatìs eſt pulchra eſſe poemata: dulcia ſunto,
Et quocunque volent, animum auditoris agunto.
Ut ridentibus arrident, ita flentibus adſunt
Humani vultus. ſi vis me flere, dolendum eſt
Primùm ipſi tibi; tunc tua me infortunia lædent,
Telephe, vel Peleu: malè ſi mandata loqueris,
Aut dormitabo, aut ridebo. triſtia mœſtum

O R D O.

Deorum, & victorem pugilem, & equum primum certamine, & curas juvenum, & liberà vina.

Cur ego ſalutor poeta, ſi nequeo ignoroque ſervare deſcriptas vices coloreſque operum? Cur pravè pudens malo neſcire, quam diſcere?

Res comica non vult exponi verſibus tragicis. Item cœna Thyeſtæ indignatur narrari carminibus privatis, ac dignis prope ſocco. Singula quæque ſortita locum teneant eum *decenter. Tamen et comœdia interdum tollit vocem, Chremeſque iratus delitigat tumido ore; et tragicus* heros *plerumque dolet ſermone pedeſtri. Telephus et Peleus, cum uterque pauper eſt et exſul, projicit ampullas et verba ſeſquipedalia, ſi curat tetigiſſe querelâ cor ſpectantis. Non ſatis eſt poemata eſſe pulchra: ſunto dulcia, et agunto animum auditoris, quocunque volent. Ut humani vultus arrident ridentibus, ita adſunt flentibus. Si vis me flere, primum dolendum eſt tibi ipſi; tunc, Telephe vel Peleu, tua infortunia lædent me. Si male loqueris mandata, aut dormitabo, aut*

N O T E S.

89. *Verſibus exponi tragicis res comica non vult.*] A Verſe may be called Tragick or Comick on two Accounts; the firſt, for its Meaſure and Feet; for the Tragick and Comick Verſe may be both Iambicks, and both admits of Spondees; yet there is a great deal of Difference between them; the Tragick admits of the Spondee only in the firſt, third, and fifth Foot, which renders its Motion the more noble and pompous; the Comick admits it in all thoſe Feet, becauſe its Motion is thereby the more natural and unaffected. The ſecond Reaſon why a Verſe, may be called Tragick or Comick, is on account of the Meanneſs of its Expreſſions and Figures. Thus it is certain, that Tragick Verſe ought not to be uſed in Comedy, nor Comick in Tragedy.

91. *Narrari cœna Thyeſtæ.*] He puts *Thyeſte*'s Supper for Tragedies in general. *Thyeſtes* eat his own Children, whom *Atreus* cauſed to be ſerved up to him. This Story being one of the moſt tragical, is alſo recommended by *Ariſtotle*, as a Subject for Tragedy:

He

ſteed *ſtill* foremoſt in the Race, the *amorous* Cares of Youths, * and *the* free *Joys of* Wine.

If I am incapable and unſkilful to obſerve the Diſtinctions *now* mark'd out, and the various Complexions of *poetick* Works, why am I † honour'd with the Name of Poet? Why chuſe I ‡ from vicious Modeſty, to *remain* in Ignorance, rather than learn *to correct my Taſte!*

A Comic Subject admits not to be repreſented in Tragic Verſe: In like manner, the *Tragic* Banquet of Thyeſtes will not bear to be deſcribed in a low Stile, and ſuch as ſuits almoſt with ‖ Comedy. Let each particular *kind of Poetry* maintain, with juſt Decorum, its *deſtin'd* Place. Yet ſometimes Comedy too raiſes it's Stile, and angry Chremes rails in ſwelling Language: And the Tragic Poet moſtly expreſſes Grief in an humble Strain. Telephus and Peleus, when they are both repreſented in Poverty and Exile, *muſt* lay aſide their pompous and gigantick Words, if they have a Mind to touch the Spectator's Heart with their Complaints. 'Tis not enough that Poems be beautiful, they ſhould be ſweetly moving and tender, § and have an abſolute Command over the Paſſions of the Audience. *If the Actor would affect the Spectator, he muſt expreſs the Paſſion in his Features and very Geſture*; for as the human Countenance ſmiles on thoſe that ſmile, ſo it *grieves and* mourns with thoſe that mourn. If you would have me weep, you firſt muſt feel your Woes, and be grieved yourſelf; then, Telephus, or Peleus, ſhall your Misfortunes affect me. *You muſt regulate too your Tone of*

* *And free Wine*; i. e. Wine that opens the Heart. † *Saluted under the Deſignation of Poet.* ‡ *Viciouſly modeſt.* ‖ *The Sock*, uſed by Comedians. § *And hurry the Mind of the Hearer whitherſoever they will.*

NOTES.

He ſays, *narrari*, it ought to be told, and not repreſented. See the 184th Verſe.

95. *Et tragicus plerumque dolet ſermone pedeſtri.*] The Senſe of this Paſſage ſeems exceedingly obvious; yet Dr. *Bentley* ſays, all the Interpreters have miſſed it: He thinks *Dacier* particularly ſhews he had not ſeen it in a juſt Light, ſince he interprets *tragicus* the Actor, not the Poet. But ſurely theſe two come to the ſame thing, for if the Actor grieves on the Stage, it is only in the Words which the Poet has put in his Mouth. The Tragick Poet or Tragedian, ſays *Horace*, grieves in the low Stile, becauſe, as *Longinus* obſerves, Grief and Pity are not ſublime Paſſions, and therefore ought not to be expreſſed in the Tragick Stile.

96. *Telephus et Peleus cum pauper, et exſul uterque.*] Peleus and *Telephus*, two *Greek* Tragedies. Theſe two Princes having been driven out of their Dominions, came to beg Aſſiſtance in *Greece*, and went up and down dreſs'd like Beggars. The two Pieces here referred to were *Euripides*'s.

97. *Ampullas et ſeſquipedalia verba.*] Ampullas ſignifies properly a Veſſel that bellies out like a Bottle: *ſeſquipedalia verba*, Words of a Foot and a half long.

99. *Non ſatis eſt pulchra.*] The Difference between *pulchra* and *dulcia* in this Place, appears plainly to be what we have expreſſed in the Tranſlation, and that both from what goes before and comes after.

108.

Vultum verba decent; iratum, plena minarum;
Ludentem, laſciva; ſeverum, ſeria dictu.
Format enim natura priùs nos intùs ad omnem
Fortunarum habitum; juvat, aut impellit ad iram,
Aut ad humum mœrore gravi deducit, & angit:
Pòſt effert animi motus interprete linguâ.
Si dicentis erunt fortunis abſona dicta,
Romani tollent equites peditesque cachinnum.
Intererit multùm, Davuſne loquatur, an herus;
Maturuſne ſenex, an adhùc florente juventâ
Fervidus; an matrona potens, an ſedula nutrix:
Mercatorne vagus, cultorne virentis agelli;
Colchus, an Aſſyrius; Thebis nutritus, an Argis.
  Aut famam ſequere, aut ſibi convenientia finge
Scriptor. honoratum ſi fortè reponis Achillem;
Impiger, iracundus, inexorabilis, acer,
Jura neget ſibi nata, nihil non arroget armis,
Sit Medea ferox invictaque, flebilis Ino,

ORDO.

videbo. Verba triſtia decent vultum mœſtum; verba *plena minarum* decent *iratum*; *laſciva* decent *ludentem*, *ſeria dictu ſeverum. Natura enim priùs format nos intus ad omnem habitum fortunarum*; *juvat, aut impellit ad iram, aut deducit ad humum gravi mœrore, et angit: poſt effert motus animi linguâ interprete. Si dicta erunt abſona fortunis dicentis, Romani equites peditesque tollent cachinnum. Multum intererit, Davuſne loquatur, an herus*; *ſenexne maturus, an fervidus* adoleſcens *adhuc florente juventâ*; *an potens matrona, an nutrix ſedula*; *mercatorne vagus, cultorne agelli virentis*; *Colchus, an Aſſyrius! nutritus Thebis, an Argis.*

O ſcriptor, aut ſequere famam, aut finge convenientia ſibi. Si forte reponis Achillem honoratum, ſit *impiger, iracundus, inexorabilis, acer, neget jura nata* fuiſſe *ſibi, arroget non nihil armis. Medea ſit ferox invictaque,*

NOTES.

108. *Format enim Natura prius non intus ad omnem, etc.*] In theſe four admirable Verſes, *Horace* gives the Reaſon of the Precepts contained in the two preceding ones: His Reaſon is drawn from our Mother Nature, who gave us a Heart capable of feeling all the Changes of Fortune, and a Tongue to expreſs it. When our Words do not anſwer the Condition we are in, the Heart ſtrikes one String in the Inſtrument of Man, inſtead of another, and makes a very diſagreeable Diſcord.

114. *Davuſne an herus.*] This I take to be the true Reading, as ſome of the beſt Editions have it.

118. *Cholchus, an Aſſyrius, etc.*] The Poet muſt have the Country of his Actors before his Eyes; For, as *Ariſtotle* ſays, a *Macedonian* does not talk like a *Theſſalian*. The Manners of different Nations are as different as their Dreſs:

> *The Manners note, of Countries and of Times,*
> *For various Humours come from various Climes.*

The People of *Colchos* were ſavage and cruel; thoſe of *Aſſyria* falſe and cunning; the *Thebans* rude and ignorant; the *Argives* polite and proud. *Ariſtophanes*'s *Perſians* and *Scythians* never talk like *Athenians*.

119. *Aut famam ſequere, aut ſibi convenientia finge.*] Horace having ſpoken of the Language, comes to the Characters; one of the moſt eſſential Parts of Dramatick Poetry.

Voice; for *if in acting* you pronounce the Parts aſſign'd you ill, I'll either fall aſleep or laugh. Lamenting Accents ſuit a ſorrowful Countenance; Words full of Threats, a frowning Aſpect; wanton *gay* Expreſſions, the *ſportive* playful *Mien*; and the ſerious, an Air of Sternneſs and Severity. For Nature forms us firſt within to every Shape of Fortune; ſhe prompts or inſtigates to Anger; depreſſes us to the Ground, and afflicts our *Souls* with painful Grief: Then expreſſes thoſe Affections of the Mind by the Tongue its Interpreter. If the Words be diſſonant from the Quality of the Speaker, the Roman Audience, both Knights and Plebeians, will raiſe a Peal of Laughter. It will make a vaſt Odds *too with regard to the Perſons*, whether it be Davus that ſpeaks or his Maſter; an old Man full of Days, or a hot Stripling yet in the Bloom of Youth; a Matron of high Rank, or an officious Nurſe; a rambling Merchant, or * one who *peacefully* cultivates *at home* his little verdant Field; a Colchan, or Aſſyrian; one bred up at Thebes, or one at Argos,

Writer, either follow *the Fables of* Tradition, or invent ſuch as are conſiſtent with themſelves. If you chance again to ſet before us the ennobled Achilles, let him be active, wrathful, inexorable, bold, † diſown all Obligation of Laws, arrogate every thing by Force of Arms. Let Medea be cruel and implacable, Ino

* *A Dreſſer of.* † *Deny that Laws were made for him.*

N O T E S.

as well as of the Epick. The Characters are only deſign'd by the Manners, and the Manners form the Actions. Poets have but two ſorts of Characters to bring on the Stage, either known or invented. In known Characters they muſt alter nothing, but repreſent *Achilles, Ulyſſes, Ajax*, as *Homer* repreſented them; as to invented ones, they muſt make them conformable: In the former they are to endeavour after Likeneſs, in the latter after Convenience.

120. *Honoratum ſi fortè reponis Achillem.*] I can't help thinking that this is a better Epithet than *Homereum*, which Dr *Bentley* would ſubſtitute in its room. *Achilles* is juſtly called *honoratum*, becauſe he is *Homer*'s principal Hero. You obſerve *Horace* uſes the Word *reponis*, becauſe *Homer* has deſcribed *Achilles* in his Poem with the true Spirit of Dramatick Writing; therefore a Tragick Poet who introduces *Achilles* into his Play, *reponit*, exhibits or repreſents him again.

123. *Sit Medea ferox, invictaque.*] The true Character of *Medea*, who is repreſented as cruel and inflexible by *Euripides*: She kills her two Children, and ſends her Rival a Robe and a Crown ſo prepared, that they conſume her as ſoon as ſhe puts them on. *Creon* falls on her Corps. The fatal Robe ſticks to his Fleſh, and he expires in the ſame Torments with his Daughter.

123. *Flebilis Ino.*] Ino the Daughter of *Cadmus* and *Harmonia*. She was firſt married to *Athamas*, who had a Son by a former Wife, and ſhe feign'd an Oracle, which ordered this Son to be ſacrificed to *Jupiter*. But ſhe was ſoon puniſh'd for her Cheat; *Athamas* running mad, kill'd *Learchus*, the eldeſt Son he had by her; and had ſacrificed her other Son, if ſhe had not flung herſelf into the Sea with that Son in her Arms.

Perſidus Ixion, Io vaga, triſtis Oreſtes.
Si quid inexpertum ſcenæ committis, & audes
Perſonam formare novam; ſervetur ad imum
Qualis ab incœpto proceſſerit, & ſibi conſtet.
Difficile eſt propriè communia dicere: tuque
Rectiùs Iliacum carmen deducis in actus,
Quàm ſi proferres ignota indictaque primus.
Publica materies privati juris erit, ſi
Non circa vilem patulumque moraberis orbem;
Nec verbum verbo curabis reddere fidus
Interpres; ne deſilies imitator in arctum,
Unde pedem proferre pudor vetet, aut operis lex.
Nec ſic incipies, ut ſcriptor cyclicus olim:
Fortunam Priami cantabo, & nobile bellum.
Quid dignum tanto feret hic promiſſor hiatu?

ORDO.

Ino flebilis, Ixion perfidus, Io vaga, Oreſtes triſtis.

Si committis quid inexpertum ſcenæ, & audes formare novam perſonam: ſervetur ad imum qualis proceſſerit ab incœpto, & conſtet ſibi. Difficile eſt proprie dicere communia; tuque rectiùs deducis carmen Iliacum in actus, quam ſi primus proferres ignota indictaque. Materies publica erit privati juris, ſi [illegible] *moraberis circa orbem vilem patulumque,* [illegible] *fidus interpres curabis reddere verbum* [illegible]; *nec imitator deſilies in arctum, unde pudor,* [illegible] *lex operis vetet te proferre pedem.*

Nec incipies ſic, ut ille ſcriptor cyclicus [illegible] incepit: Cantabo fortunam Priami, & nobile bellum. *Quid feret hic promiſſor dignum* [illegible]

NOTES.

124. *Perſidus Ixion.*] Ixion was the firſt Murderer of *Greece*; he married the Daughter of *Dejoneus*, and kill'd his Father-in-Law at Supper, inſtead of giving him the uſual Preſents. This Crime was ſo horrible, No-body would expiate the Murder, nor have any Correſpondence with him. At laſt *Jupiter* took pity on him, expiated him, and received him into Heaven, where the Traytor falling in love with *Juno* would have raviſh'd her. He only embraced a Cloud, and *Jupiter* in a Rage hurl'd him headlong to Hell, where the Poets feign him to be ſtretch'd on a Wheel always turning.

124. *Io vaga.*] Io, Daughter of *Inachus*, with whom *Jupiter* was in love, and changed her into a Cow. *Juno*, out of Jealouſy, made her run mad; and ſent a Fly, which ſo ſtung her, that ſhe run from Country to Country, croſſed ſeveral Seas, and arrived at laſt in *Egypt*, where ſhe recovered her firſt Shape, and was worſhipped under the Name of *Iſis*.

125. *Si quid inexpertum ſcenæ committis.*] Having explained the *Famam ſequere*, he now does the ſame by the latter part of the Verſe *aut convenientia finge*, ſhewing what is to be done with new Characters: Their firſt Quality is to be uniform and agreeable; a Mad-man muſt act like a Mad-man, a King like a King, and ſo on. A Woman muſt not have *Achilles*'s Valour, nor *Neſtor*'s Prudence. Their ſecond Quality is to be [illegible] and the ſame from the Beginning of the Play to the End, which *Boileau* explains in his *Art of Poetry*:

"If then you form ſome Heroe in your Mind,
"Be ſure your Image with itſelf agree,
"For what he firſt appears he ſtill muſt be.

126. *Servetur ad imum.*] Let the Character be kept up to the laſt, ſuch as it advanced or was carried on from the beginning.

128. *Difficile eſt, &c.*] To deſcribe or treat of Arguments which belong to all in common is extremely difficult.

all in Tears, Ixion perfidious, Io vagrant, Oreſtes ſad *and diſtreſt*.

If you introduce on the Stage any Work hitherto unattempted, and dare *truſt your own Genius and* form Characters entirely new, let them be preſerved uniform from firſt to laſt, and be conſiſtent with themſelves. 'Tis difficult to write with Propriety on unbeaten Subjects; and you are more prudent to digeſt into Acts, *and chuſe your Subject from* ſome Part of Homer's Poem, rather than be the firſt to exhibit Arguments unknown, and never wrote upon before. The way to make a Theme your own which is already publick, is neither, *on the one hand*, ſervilely to trace every minute Particular of your Original, ſcrupulouſly rendring him Word for Word, *like* an exact Tranſlator; nor, *on the other hand*, while you profeſs to be an Imitator, would you cramp yourſelf within too narrow a Plan, from whence *mere* Shame, or the Rules of Compoſition, may hinder you from deviating.

Nor are you to begin *your Poem with ſuch Oſtentation* as the Cyclic Poet of old: *I will ſing the Fate of Priam, and the renowned Trojan War*. What *mighty matter* will this Boaſter produce

NOTES.

128. *Communia.*] i. e. *Intacta ab aliis: nam quod ab aliquo prius dictum eſt, hoc fit ei proprium. Item communia ſunt non dicta à quoquam quæ patent omnibus.* Subjects or Fables that no Author has hitherto made his Property, but which are free and common to all, like the Air, which all Men breathe in common.

129. *Rectius, Iliacum, &c.*] You more wiſely draw forth into Acts ſome part of the *Iliad*, or *Homer*'s Poem relating to *Ilium*: Which may mean either the *Iliad* or *Odyſſey*.

131. *Publica materies privati juris erit, ſi, &c.*] i. e. *Materia jam vulgata & edita, ut bellum Trojanum, habebitur tua, & quaſi à te inventa. Si non ſingula, ſi non totum poema alterius, quod tibi aliiſque patet ab initio ad finem, ſerviliter fueris ſecutus, ita ut eiſdem fere verbis & ſententiis utaris, quod eſt fidi interpretis potius quam poetæ ſive novi ſcriptoris.*

132. *Non circa vilem, &c.*] This Sentence is alledged by *Dacier* one of the moſt difficult in all *Horace*. I have endeavoured to give the Senſe of it in the Tranſlation: Literally it is thus; A Subject that is publick will become your private Property, if you neither dwell nor inſiſt upon *(orbem)* the whole Compaſs of your Author's Poem, *(vilem patulumque)* which is cheap, or can yield but ſmall Praiſe, and lies open (or is of too large Extent;) nor be careful to render him word for word as a faithful Interpreter; not being an Imitator, throw yourſelf into a narrow Compaſs, from whence Shame *(viz.* the Shame of appearing barren and incapable of Invention,) or the Law of the Work *(i. e.* the Rules of juſt Compoſition) forbid or hinder you to advance a Foot.

134. *Nec deſilies imitator in arctum.*] This I take to be oppoſed to the Fault before mentioned: *Nec circa vilem patulumque moraberis orbem.* The one conſiſts in being too ſervile a Copier, following the Author in all his Digreſſions; the other, in taking in too few Incidents, and tying one's ſelf down to too narrow a Plan at firſt, which cannot be ſo well corrected afterwards.

136. *Cyclicus.*] *Cyclici Poetæ erant, qui in vicis ac populi coronis carmina ſua decantabant, ut hodieque circumforanei Cantores: hos Juvenalis & Martialis* Orbiculos *appellant.* According to this Definition of the Word, which is the beſt I can find, *Cyclicus Poeta* will ſignify *a ſtrolling Bard.*

Parturient montes: naſcetur ridiculus mus.
Quanto rectiùs hic, qui nîl molitur ineptè:
Dic mihi, Muſa, virum, captæ poſt tempora Trojæ,
Qui mores hominum multorum vidit, & urbes.
Non fumum ex fulgore, ſed ex fumo dare lucem
Cogitat, ut ſpecioſa dehinc miracula promat,
Antiphaten, Scyllamque, & cum Cyclope Charybdim
Nec reditum Diomedis ab interitu Meleagri,
Nec gemino bellum Trojanum orditur ab ovo:
Semper ad eventum feſtinat; & in medias res,
Non ſecùs ac notas, auditorem rapit: & quæ
Deſperat tractata niteſcere poſſe, relinquit:
Atque ita mentitur, ſic veris falſa remiſcet,
Primo ne medium, medio ne diſcrepet imum.
Tu, quid ego & populus mecum deſideret, audi.
Si plauſoris eges aulæa manentis, & uſque
Seſſuri, donec cantor, Vos plaudite, dicat;
Ætatis cujuſque notandi ſunt tibi mores,

ORDO.

tanto hiatu? Montes parturient, mus ridiculus naſcetur. Quanto rectius hic, qui molitur nil inepte: Muſa, dic mihi virum, qui, poſt tempora captæ Trojæ, vidit mores, & urbes multorum hominum. *Non cogitat dare fumum ex fulgore, ſed lucem ex fumo, ut promat dehinc miracula ſpecioſa,* nempe *Antiphaten, Scyllamque, & Charybdim cum Cyclope. Nec orditur reditum Diomedis ab interitu Meleagri, nec bellum Trojanum ab gemino ovo. Semper feſtinat ad eventum, & rapit auditorem in medias res, non ſecus ac notas; & relinquit quæ tractata deſperat poſſe niteſcere; atque ita mentitur, ſic remiſcet falſa veris, ut medium diſcrepet primo, ne imum diſcrepet medio.*

Audi tu, quid ego & populus mecum deſideret. Si eges plauſoris manentis aulæa, & ſeſſuri, uſque donec cantor dicat, Plaudite vos: *mores cujuſque ætatis notandi ſunt tibi, decor-*

NOTES.

141. *Dic mihi Muſa virum.*] Horace includes the three firſt Verſes of *Homer*'s *Odyſſey* in two, contenting himſelf with expreſſing the Modeſty and Simplicity of *Homer*'s Beginning, without explaining all the Parts of it; for otherwiſe, one might find conſiderable Faults in his Tranſlation.

145. *Antiphaten.*] Antiphates, King of the *Leſtrigons*, deſcribed in the Tenth Book of the *Odyſſey*: They were Cannibals, and Homer ſays they carried away *Ulyſſes*'s Followers in Strings, like ſo many Strings of Fiſh.

145. *Scyllamque & Charybdim.*] Two Rocks in the Streight of *Sicily*, the one call'd *Scylla*, from the *Punick* Word *Scol*, which ſignifies *Deſtruction*; the other *Charybdis*, from *Chorobdam*, ſignifying *an Abyſs of Perdition.*

145. *Cum Cyclope.*] Polyphemus, King of the *Cyclops*, who dwelt in *Sicily*, near the Promontory of *Lilybæum*: 'Tis one of the moſt agreeable Tales in *Homer*. See the Eleventh Book of the *Odyſſey*.

147. *Nec gemino bellum Trojanum orditur ab ovo.*] The *Trojan* War is not the Subject of the *Ilias*, 'tis only the Occaſion of it. *Homer* makes no Beginning nor End to the Siege of *Troy*; nay, there's hardly a Middle that's proper to it; but he forgets none of the Parts of his Subject, which is *Achilles*'s Choler. He does not ſo much as relate the Circumſtances of the Rape of *Helen*, the Cauſe of the War. *Horace* laugh'd here at the Author of the *little Ilias*, who begun his Poem with the two Eggs: In one of which *Helen* and *Clitemneſtra* were encloſed; in the other *Caſtor* and *Pollux*. The Unity of the *Perſon* can never excuſe the breaking

the

worthy all this Vaunting? *It will be even according to the Proverb*, The Mountains are in Labour, * only to bring forth a ſorry Mouſe. How much more judicious he, who enters on no Work, improperly: *Muſe, ſing to me, the Man, who ſince the Date of Troy's fatal Overthrow, ſurveyed the Manners of many People, and their Cities*. He meditates, † not to raiſe a Flaſh to die away in Smoke, but out of Smoke to bring forth Light, that ſo *riſing by due Degrees*, he may in the Proceſs of his Work exhibit his ſightly Miracles, Antiphates, and Scylla, the Cyclop and Charybdis. Nor does he, *like that abſurd Poet*, date the beginning of Diomede's Return from Meleager's Death, nor trace the Riſe of the Trojan War from *Leda*'s two Eggs: *He purpoſely avoids hiſtorical Order and Connection in his Narration*, haſtens ſtill on to the Event, and hurries away his Reader into the Midſt of Incidents, taking it for granted that they are known; ‡ and what he judges incapable of receiving the Embelliſhments of Poetry he waves; ‖ and invents ſuch artful Fables, ſo aptly mingles Fiction with Truth, that the Middle is not inconſiſtent with the Beginning, nor the End with the Middle.

Now hear what I, and the People no leſs than I, require *as neceſſary Qualifications in Dramatic Writing*. § If you would have an Auditor to hear you with Applauſe till the Curtain fell, and to ſit till the Actor pronounce the Epilogue, you muſt mark well the

* *A ridiculous Mouſe ſhall be brought forth.* † *Not to give Smoke from a Flaſh.* ‡ *And what he deſpairs of being capable to ſhine if handled, he leaves.* ‖ *And lies or feigns in ſuch a Manner.* § *If you want an Applauder who will wait for the Curtain*

NOTES.

the Unity of the *Action*, which, as *Ariſtotle* teaches, muſt be always preſerved.

151. *Atque ita mentitur, ſic veris falſa remiſcet.*] The Soul of an Epic Poem is the Fable, which includes a general Truth, made particular by the Application of Names. Thus the Truth contained in the *Ilias* is, that Union and Subordination preſerves States; and that Diſcord and Diſobedience deſtroy them: The Fiction in which this Truth is wrapt up, is the Quarrel between *Achilles* and *Agamemnon*, feigned to be taken from a known Story, as the *Trojan* War, to make it the more probable.

153. *Tu, quid ego & populus mecum deſideres audi.*] He returns to the Manners. *Tu*, Thou, who writeſt Dramatick Poems. All Poets, and not the *Piſo's*.

155. *Cantor.*] *Cantor* ſignifies an Actor or Tragedian in general, or more particularly one of the Chorus, who commonly ſung their Part along with the Muſic, as we ſee Ver. 194.

Actoris partes chorus,———
Defendat: neu quid medios intercinat actus, &c.

And Ver. 202. *Tibia non, ut nunc, orichalco, vincta,——— ſed tenuis ſimplexque ——— & adeſſe choris erat utilis.*

155. *Vos plaudite.*] Till the Singer or Tragedian ſay, *Vos plaudite*; which he always pronounced at the End of the Play, to invite the Applauſe of the Audience.

156. *Ætatis cujuſque notandi ſunt tibi mores.*] He has already ſaid the Manners ought to be like, *famam ſequere*; agreeable *Convenientia finge*; and equal, *Servetur ad imum qualis ab incepto proceſſerit*. There wants ſtill a fourth Quality: They ought to be well expreſſed, well diſtinguiſhed, *notandi ſunt tibi mores*. So diſtinguiſh'd, that No-body may be able to miſtake them, that every one, when he ſees the Actions of the Perſon you have form'd, may ſay,

theſe

Mobilibuſque decor naturis dandus, & annis.
Reddere qui voces jam ſcit puer, & pede certo
Signat humum; geſtit paribus colludere, & iram
Colligit ac ponit temerè, & mutatur in horas.
Imberbis juvenis, tandèm cuſtode remoto,
Gaudet equis, canibuſque, & aprici gramine campi;
Cereus in vitium flecti, monitoribus aſper,
Utilium tardus proviſor, prodigus æris,
Sublimis, cupiduſque, & amata relinquere pernix.
Converſis ſtudiis, ætas animuſque virilis
Quærit opes & amicitias, inſervit honori;
Commiſiſſe cavet quod mox mutare laboret.
Multa ſenem circumveniunt incommoda; vel quòd
Quærit, & inventis miſer abſtinet, ac timet uti;
Vel quòd res omnes timidè gelidèque miniſtrat,
Dilator, ſpe longus, iners, aviduſque futuri,
Difficilis, querulus, laudator temporis acti
Se puero, caſtigator, cenſorque minorum.
Multa ferunt anni venientes commoda ſecum,
Multa recedentes adimunt, ne fortè ſeniles
Mandentur juveni partes, pueroque viriles;
Sempèr in adjunctis, ævoque morabimur aptis.

ORDO.

que dandus eſt *mobilibus naturis & annis* hominum. *Puer, qui jam ſcit reddere voces, & ſignat humum certo pede, geſtit colludere paribus, & temere colligit, ac ponit iram, & mutatur in horas. Imberbis juvenis, cuſtode* tandem *remoto, gaudet equis, canibuſque, & gramine aprici campi, cereus flecti in vitium, aſper monitoribus, tardus proviſor utilium, prodigus æris, ſublimis, cupiduſque, & pernix relinquere amata. Ætas animuſque virilis, ſtudiis converſis, quærit opes & amicitias, inſervit honori; cavet commiſiſſe quod mox laboret mutare. Multa incommoda circumveniunt ſenem; vel quod quærit, & miſer abſtinet, ac timet uti inventis; vel quod miniſtrat res omnes timide gelideque, dilator, longus ſpe, iners, aviduſque futuri, difficilis, querulus, laudator temporis acti ſe puero, caſtigator cenſorque minorum. Anni venientes ferunt multa commoda ſecum,* anni *recedentes adimunt multa; ſemper morabimur in adjunctis, aptiſque ævo, ne forte partes ſeniles mandentur juveni, virileſque puero.*

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those are the Actions of a furious, a paſſionate, an ambitious, an inconſtant, or covetous Man; and this, with the other three, make the four Qualities which *Ariſtotle* requires for the Manners.

157. *Mobilibuſque decor naturis dandus & annis.*] A fine Verſe, and very expreſſive. Word for Word, *Give to moveable Natures, and Years their proper Beauty.* Moveable Natures, that is, Age, which always rolls on like a River, and as it rolls gives different Inclinations; which is what he calls *decor*, the Beauty proper to Age; each Age having its Beauties as well as each Seaſon; to give the Virile Age the Beauty of Youth, is to deck Autumn with the Beauties of the Spring.

162. *Campi.*] In the Graſs of the ſunny Field, which may poſſibly refer to the Chace mentioned before.

Manners of every Age, and aſſign their *proper Beauty and* Decorum to Mens varying Tempers and Years: The Boy, who juſt knows to return the Words and Accents *he has learned*, and prints the Ground with a firm Tread, joys to be match'd at Play with his Fellows, * is eaſily provoked or appeaſed, and changes every Hour. The beardleſs Youth, having at length got rid of his Tutor, delights in Horſes and Hounds, and in the Exerciſes of the ſunny Campus *Martius*; *his Mind*, as Wax, ſoft and eaſy to be formed to Vice, froward to his Reprovers, ſlow in providing for the Uſes *of Life*, laviſh of his Money, high-ſpirited, amorous, and haſty in abandoning the Objects of his Love. Our Inclinations changing *with our Years*, the Age and Soul of Manhood is eager in † purſuit of Riches, and ſeeks *to multiply* Friends; is ambitious of Honour, and cautious of venturing on an Action which he ſoon would ſtrive to have undone. Numerous Infirmities beſet the Aged; either becauſe he is deſirous of Gain, and yet ſo wretched as to pinch himſelf, and afraid to uſe his Acquiſitions; or becauſe he executes every thing in a cold and daſtardly Manner, *ſtill* dilatory, languid in Hope, remiſs, and impatiently-deſirous of Futurity; peeviſh, apt to repine, praiſing ſtill the former Days when he was a Boy, cenſuring and *for ever* correcting thoſe who are younger *than himſelf*. Our flowing Years bring along with them many Advantages, many our ebbing Years take away, That the Part *therefore* which belongs to Old Age may not be aſcribed to the Youth; nor that of Manhood to the Boy, ‡ we muſt ſtill have our Eye upon the general Diſtinctions appropriated by Nature, and on the particular Character we adapt to every Age.

* *Gathers Anger and lays it aſide without Reaſon.* † *Seeks after Riches and Friendſhip.*
‡ See Note 178.

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167. *Quærit opes & amicitias.*] A Man in his virile Age is for heaping up Riches and getting Friends.

169. *Multum ſenem circumveniunt incommoda.*] Old Men, as *Ariſtotle* obſerves, are hard to pleaſe, irreſolute, malicious, ſuſpicious, covetous, peeviſh, timorous, *&c.*

175. *Multi ferunt anni venientes.*] Anni venientes, *The coming Years*; the Years preceding the virile Age. *Anni recedentes, The Years going back towards old Age and Death*: The former were always reckoned by the Ancients by Addition, the latter by Subtraction. See the fifth Ode of the Second Book. The *French* have an Expreſſion like the *recedentes* of the Ancients, for they ſay of a Perſon who is declining in Years, he is *ſur ſon Retour, Upon his Return.*

178. *Semper in adjunctis, ævoque morabimur aptis.*] *We ſhall dwell or inſiſt always upon thoſe Qualities that are joined and ſuited to each Perſon's Age.* By the *adjunctis* I think is to be underſtood thoſe Characteriſtics whereby Nature has diſtinguiſhed the ſeveral Seaſons of human Life; and by the *aptis* again, the particular Character which the Poet appropriates to the Perſon, ariſing from his Situation, Fortune, Temper, Education, and other Circumſtances; all which are to be conſidered by the Poet in forming the Plan of his Work; and uniformly to be obſerved by him in the Execution of it.

182.

Aut agitur res in ſcenis, aut acta refertur.
Segniùs irritant animos demiſſa per aurem
Quàm quæ ſunt oculis ſubjecta fidelibus, & quæ
Ipſe ſibi tradit ſpectator. non tamen intùs
Digna geri, promes in ſcenam: multaque tolles
Ex oculis, quæ mox narret facundia præſens.
Nec pueros coram populo Medea trucidet;
Aut humana palàm coquat exta nefarius Atreus;
Aut in avem Progne vertatur, Cadmus in anguem.
Quodcunque oſtendis mihi ſic, incredulus odi.
Neve minor, neu ſit quinto productior actu
Fabula, quæ poſci vult, & ſpectata reponi,
Nec Deus interſit, ſi dignus vindice nodus
Inciderit: nec quarta loqui perſona laboret.
Actoris partes chorus, officiumque virile
Defendat: neu quid medios intercinat actus,
Quod non propoſito conducat, & hæreat aptè.
Ille bonis faveatque & conſilietur amicè,

ORDO.

Res aut agitur in ſcenis, aut refertur acta. Quæ demiſſa ſunt *per aurem irritant animos ſegnius, quam quæ ſubjecta ſunt oculis fidelibus, & quæ ipſe ſpectator tradit ſibi. Tamen non promes in ſcenam digna geri intus, tolleſque multa ex oculis, quæ præſens facundia mox narret. Nec Medea trucidet pueros coram populo; aut nefarius Atreus coquat humana exta palam; aut Progne vertatur in avem, Cadmus in anguem. Quodcunque oſtendis mihi ſic, odi incredulus.*

Fabula quæ vult poſci, & ſemel ſpectata reponi, neve minor ſit, neu productior quinto actu. Nec Deus interſit, niſi nodus dignus vindice inciderit, nec quarta perſona laboret loqui.

Chorus defendat partes actoris, officiumque virile: neu intercinat quid inter *medios actus, quod non conducat propoſito, & apte hæreat. Ille faveatque bonis, & conſilietur amice, &*

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182. *Quæ ipſe ſibi tradit ſpectator.*] *What the Spectator delivers to himſelf: i. e.* What the Spectator takes upon his own Teſtimony, or upon the Teſtimony of his own Senſe, and not upon the Teſtimony of the Relator.

186. *Aut humana palam coquat exta nefarius Atreus.*] The Story is, *Atreus*, who ſerved up his Nephews to his Brother *Thyeſtes* their Father, for a Supper. 'Tis thought *Sophocles* wrote upon it, as did the *Roman* Poet *Accius*, who directly avoided what *Horace* forbids here.

188. *Quodcunque oſtendis mihi ſic, incredulus odi.*] Some Things are to be ſhewn in Tragedy, ſome to be told; if what ſhould be told is ſhewn, and what ſhould be ſhewn told, 'twill ſpoil the Poem: To ſhew what you ſhould tell, is the greateſt Fault.

189. *Neve minor, neu ſit quinto productior actu.*] Aſcanius Pedianus ſays the ſame. This Rule is grounded on the conſtant Practice of the Ancients. 'Tho' 'tis not mentioned, 'tis implied in *Ariſtotle's Art of Poetry*, where he tells us, "Poets ought to "give their Subjects not an arbitrary but "a certain Extent." As this Extent muſt be certain, ſo it muſt be juſt; which is exactly the Diviſion into Five Acts; practiſed in all regular Plays, as well ancient as modern. *Marcus Antonius* has this Rule in view, when he compares Life to a Theatrical Piece. He is comforting a young Man who was dying, and anſwers him, *I have not yet finiſhed the Five Acts, I have play'd*

An Action is either repreſented on the Stage, or related to have happened. The Things that enter by the Ear affect the Mind more languidly, than what fall under the faithful *Teſtimony* of the Eyes, and what a Spectator repreſents to himſelf. You muſt not however exhibit upon the Stage, what Things are *more* fit to be acted behind the Scenes; and you ſhould remove many Actions from the View *of the Audience*, which *lively* Eloquence may ſoon after relate before them: Let not Medea butcher her Sons in Preſence of the Spectators; or impious Atreus openly prepare his Banquet of human Entrails; nor let Progne be transformed into a Bird, Cadmus into a Serpent. Whatever of this kind you ſet before me, * ſhocks Belief and raiſes Abhorrence.

Let a Play, which would be in requeſt, and after Repreſentation be exhibited anew, neither be ſhorter nor longer than Five Acts. Nor let a God be introduced, † unleſs a puzzling Difficulty occur worthy a God to unravel: ‡ Nor let there be more than three Speakers in one Scene.

Let the Chorus ſuſtain the Part and manly Office of an Actor: Nor let them ſing any thing between the Acts, which is not conducive to, and aptly coherent with the main Purpoſe *of the Play*. Let them favour the Virtuous, and give them friendly Counſel;

* *Not able to believe I hate.* † *Unleſs a Difficulty worthy the Solver or Explainer fall in the Way.* ‡ See Note 192.

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but Three. But in Life, replied the Emperor, *Three Acts are a compleat Play.*

191. *Nec Deus interſit, niſi dignus vindice nodus.*] The Tragick Poets were blamed of old for that, when they could not unravel their Plots, they had recourſe to a Divinity, who came in a Machine and did it for them, as is done in the *Medea* of *Euripides*. This relates only to Dramatic Poetry, for in Epic Machines are abſolutely neceſſary.

191. *Dignus vindice nodus.*] A happy Expreſſion taken from the *Roman* Law, which calls a Man *Vindicem*, who ſets a Slave at Liberty. Thus *Horace* looks on an entangled Piece, as a Slave that ſtands in need of a God to come and ſet him at Liberty.

192. *Nec quarta loqui perſona laboret.*] *Nor let a fourth Perſon offer to ſpeak*, *viz.* in one Scene, otherwiſe it breeds Confuſion, and takes from the Simplicity of Action. A fourth Perſon may be introduced, either to concur with what is ſaid by Signs and Geſtures, as to receive Commands, &c. but ſhould not be burdened with ſpeaking much; for which Reaſon the Poet ſays, *laboret loqui.*

193. *Actoris partes chorus, officium virile defendat.*] What appeared at firſt Sight to be the Meaning of this Paſſage was: *Let the Chorus concur with, or aid and ſupport the Parts, and patronize every virtuous manly Office of the Actor.* But all the Commentators explain it as it now ſtands in the Tranſlation, tho' I muſt own, the Words to me ſeem hardly capable of their Gloſs; for *defendere partes & virile officium*, preſents an Idea very different from *ſuſtinere partes*, which is the Senſe they take it in.

196. *Ille bonis faveatque.*] In theſe ſix Verſes *Horace* tells us what was the Buſineſs of the *Chorus*: *Scaliger* forgets a great deal of it. The Chorus always took the Part of honeſt Men; the Theatre was then the School of Piety and Juſtice, better taught there than in the Temples.

Et regat iratos, & amet peccare timentes:
Ille dapes laudet menſæ brevis, ille ſalubrem
Juſtitiam, legeſque, & apertis otia portis:
Ille tegat commiſſa, Deoſque precetur, & oret,
Ut redeat miſeris, abeat fortuna ſuperbis.
  Tibia non, ut nunc, orichalco vincta, tubæque
Æmula; ſed tenuis, ſimplexque foramine pauco
Aſpirare, & adeſſe choris erat utilis, atque
Nondùm ſpiſſa nimìs complere ſedilia flatu;
Quò ſanè populus numerabilis, utpòte parvus,
Et frugi, caſtuſque, verecunduſque coibat.
Poſtquam cœpit agros extendere victor; & urbem
Latior amplecti murus, vinoque diurno
Placari Genius feſtis impunè diebus;
Acceſſit numeriſque modiſque licentia major.
Indoctus quid enim ſaperet liberque laborum
Ruſticus urbano confuſus, turpis honeſto?
Sic priſcæ motumque & luxuriam addidit arti
Tibicen, traxitque vagus per pulpita veſtem:
Sic etiam fidibus voces crevêre ſeveris,
Et tulit eloquium inſolitum facundia præceps:
Utiliumque ſagax rerum, & divina futuri,
Sortilegis non diſcrepuit ſententia Delphis.

ORDO.

regat iratos, & amet timentes peccare: ille laudet dapes brevis menſæ, ille laudet *ſalubrem juſtitiam legeſque, & otia portis apertis. Ille tegat commiſſa, & oret preceturque Deos, ut fortuna redeat miſeris, abeat ſuperbis.*

Tibia non, ut nunc, vincta orichalco, æmulaque tubæ; ſed tenuis, ſimplexque pauco foramine, erat utilis aſpirare, & adeſſe choris, atque complere flatu ſedilia nondum nimis ſpiſſa; quo ſane populus numerabilis, utpote parvus, & frugi, caſtuſque, verecunduſque coibat. Poſtquam victor cœpit extendere agros, & latior murus cœpit *amplecti urbem, Geniuſque* cœpit *placari impune feſtis diebus vino diurno; major licentia acceſſit numeriſque modiſque. Quid enim indoctus, liberque laborum ſaperet, ruſticus confuſus urbano, turpis honeſto? Sic tibicen addidit motumque & luxuriam priſcæ arti, vaguſque traxit veſtem per pulpita. Sic voces etiam crevere ſeveris fidibus, & præceps facundia tulit inſolitum eloquium: ſententiaque ſagax utilium rerum, & divina futuri, non diſcrepuit ſortilegis Delphis.*

NOTES.

197. *Amet peccare timentes.* Others read, *Amet pacare tumentes; Love to quell the Boiſterous.*

199. *Apertis otia portis.*] This is a fine Image of publick Peace reigning in a City, whoſe Gates therefore ſtand always open, becauſe they are in no fear of dangerous Alarms, or of invading Foes. The ſame Image is uſed in the *Sacred Writings* to repreſent that Fulneſs of Peace which ſhall reign amongſt the Nations of them that are ſaved, *Iſ.* lx. 11. 'Tis ſaid *They ſhall inhabit a City whoſe Gates ſhall be open continually.* Which is applied in the *Revelation* to the *New Jeruſalem*, an Emblem of Heaven; Ch. xxi. 25. *And the Gates of it ſhall not be ſhut at all by Day; for there ſhall be no Night there.*

211. *Numeriſque modiſque.*] The Numbers of Poetry, and the Meaſures of Muſick.

212. *Indoctus quid enim ſaperet, &c.*] *For what Wiſdom or Good Taſte could be found in a Clown illiterate, and releaſed from his Labour, when mingled with the Citizen or Man of polite Education,* (for *urbanus* has

both

rule the Froward, and cheriſh thoſe who ſtand in awe to ſin: * Let them praiſe the *moderate* Meals of a frugal Board, ſet forth the ſalutary Effects of Juſtice, Laws, and ſettled Peace, conceal thoſe Secrets with which they are intruſted, ſupplicate and implore the Gods, that Fortune may reviſit the Diſtreſt, and forſake the Proud.

The *rural* Pipe *at firſt*, not bound as now with Rings of mountain Braſs, nor rivaling the Trumpet's *loud Sounds*, but ſlender, ſhrill, and of ſimple Form, with few Stops, was of uſe to ſecond and concur with the Chorus, and with its *ſhrill* Note was ſufficient to fill the Rows that were not as yet too crouded; whither the People aſſembled not in a very great Body, as being a ſmall Community, frugal, chaſte, and modeſt. After that by Conqueſt they began to enlarge their Territories, † to incloſe Rome by a more extenſive Wall, and to indulge their ſenſual Appetite without Controul, by revelling in open Day on Feſtivals, greater Licentiouſneſs was introduced into *the* Poetry and Muſick, *of the Theatre*. For what good Taſte was to be expected from an Audience where no Diſtinction was made between an illiterate Clown, juſt releaſed from his ruſtic Labour, and one of polite Breeding, between the Baſe-born and the Man of Honour? Thus the Muſician added to his antient Art Geſticulations of the Body, a Superfluity of Ornament; and with flaunting Airs trailed a ſweeping Robe along the Stage. Thus too new Notes were added to the ſeverely-tragic Lyre, and over-haſty Eloquence produced an unnatural Stile *in Tragedy*: And the Sentiments *of the Chorus, which were wont to be* wiſely fraught with uſeful Inſtructions, and prudently to forecaſt Futurity, grew *ſo obſcure as not to* differ much from the myſtic Oracles of Delphos.

* *Let it praiſe the Proviſions of a ſober Table.* † *And a broader Wall encompaſſed the City, and Genius began to be appeaſed, by drinking in the Day-time on Feſtivals, without being check'd or puniſhed.*

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both Significations,) *from the Baſe-born, or the Man infamous for Vice* (for *turpis* may mean either,) *mingled with the Man of Virtue and Honour (honeſto?)* Dacier has, in my Opinion perverted the Senſe of his Author in this and ſeveral other Paſſages of this Eſſay. See *Cruquius*'s Note on this Paſſage.

214. *Luxuriam.*] By which I underſtand here, either the falſe Ornaments which the Luxury of the Age had introduced into ancient Muſick, and corrupted its natural Simplicity, chiefly ſuch ſoft effeminate Airs as had an unhappy Influence on debauching and enervating the Mind; or, as others, it may ſignify merely Luxury of Dreſs; but I incline to the former Senſe.

216. *Fidibus ſeveris.*] He calls the Lyre *ſevere*, becauſe it was uſed at firſt only in grave ſolemn Subjects, ſuch as were indeed fit for Tragedy.

217. *Inſolitum eloquium.*] Eloquium here ſignifies the Diction or Stile, and *facundia* the Art of forming the Stile; which I diſtinguiſh by calling the one *Eloquence*, the other *the Stile* or *Expreſſion*.

219. *Sententia, &c.*] The Sentiments *of the Chorus*. The whole Strain of the Paſ-

Carmine qui tragico vilem certavit ob hircum,
Mox etiam agreſtes Satyros nudavit, & aſper
Incolumi gravitate jocum tentavit: eò quôd
Illecebris erat & gratâ novitate morandus
Spectator, functuſque ſacris, & potus, & exlex.
Verùm ita riſores, ita commendare dicaces
Conveniet Satyros, ita vertere ſeria ludo,
Ne, quicunque Deus, quicunque adhibebitur heros,
Regali conſpectus in auro nuper & oſtro,
Migret in obſcuras humili ſermone tabernas;
Aut, dum vitat humum, nubes & inania captet.
Effutire leves indigna tragœdia verſus:
Ut feſtis matrona moveri juſſa diebus,
Intererit Satyris paulùm pudibunda protervis.
Non ego inornata, & dominantia nomina ſolùm,
Verbaque, Piſones, Satyrorum ſcriptor amabo:
Nec ſic enitar tragico differre colori,
Ut nihil interſit, Davuſne loquatur, & audax
Pythias, emuncto lucrata Simone talentum;
An cuſtos famuluſque Dei Silenus alumni.

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Poeta *qui certavit tragico carmine ob vilem hircum, mox nudavit etiam agreſtes Satyros, & aſper tentavit jocum incolumi gravitate: eo quod ſpectator, functuſque ſacris, & potus & exlex, morandus erat illecebris & grata novitate. Verum conveniet ita commendare riſores, ita dicaces Satyros, ita vertere ſeria ludo; ne, quicunque Deus, quicunque heros adhibebitur, nuper conſpectus in regali auro & oſtro, migret humili ſermone in obſcuras tabernas; aut, dum vitat humum, captet nubes & inania. Tragœdia indigna effutire leves verſus, intererit paulum pudibunda protervis Satyris, ut matrona juſſa moveri diebus feſtis. O Piſones, ego ſcriptor Satyrorum non amabo ſolum nomina verbaque inornata & dominantia: Nec ſic enitar differre colori tragico, ut nihil interſit Davuſne loquatur, & audax Pythias, lucrata talentum emuncto Simone; an Silenus cuſtos famuluſque Dei alumni.* Sequar carmen

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ſage ſhews that to be the Senſe which is given in the Tranſlation. I have added here *of the Chorus*, becauſe this was the principal Buſineſs of the Chorus to deliver moral Sentences, and give uſeful Inſtruction for the Conduct of human Life.

220. *Ob hircum.*] The Poet who gained the Prize had a Goat for his Reward; it being the uſual Sacrifice to *Bacchus*, who preſided over Tragedy; and ſome will have it, Tragedy takes its Name from this very Goat, τραγῳδία, *The Song of the Goat.*

222. *Eo quod, &c.*] In regard that the Spectator, after having performed ſacred Rites, being in liquor, and lawleſs, was to be amuſed by *proper* Baits and grateful Novelty.

224. *Functuſque ſatis, et potus, et exlex.*] The three Reaſons for the Invention of ſomething to divert the Audience: 1 They offered a Sacrifice, in which there was no want of Meat or Wine. 2. They drank chearfully at that Feſtival. 3. They were for any thing frolickſome and extravagant.

225. *Verum ita riſores, etc.*] *But it will be proper ſo to recommend the laughing, the rallying Satyrs, ſo to turn ſerious Things into a Jeſt, that none who ſhall be admitted a God, or Heroe, lately diſtinguiſhed by regal Ornaments of Gold and Purple, may remove in low Stile into obſcure Shops; or while he ſhuns the Ground, affect Clouds and empty Sounds.*

226. *Ita vertere ſeria ludo.*] This Paſ-

The Poet who firſt tried his Skill in Tragic Verſe for the Goat his mean Prize, ſoon after exhibited alſo wild Satyrs to the Peoples View, and *with* ſharp *Strokes of Wit* had Recourſe to Raillery; preſerving ſtill the Dignity *of Tragedy*; in regard that the Spectator, on Feſtivals, when riotous and heated with Wine, required Amuſement by captivating Shows and grateful Novelty.

* But I would recommend the introducing of thoſe ſneering bantering Satires; and give them Indulgence to turn ſerious Subjects into facetious, *provided it be done* ſo *that the Rules of juſt Decorum be obſerved*; that whatever God, whatever Heroe ſhall be admitted into the Tragedy, *and* who was but juſt now diſplayed in *Ornaments of* Gold and Purple, be not *all of a ſudden debaſed into ſome vile Character*, *and* removed into an obſcure *Mechanic*'s Shop, *talk* in low Stile: Nor, *on the other hand*, while he ſhuns ſuch groveling Phraſe muſt he ſoar among the Clouds, and affect empty Jargon. † *Chaſte* Tragedy, that diſdains to throw out light frothy Verſe, will diſtinguiſh itſelf *even in this part that is called Satire*, from thoſe of the Kind that are petulant and laſcivious; as the *virtuous Matron*, when ſhe dances by *the Prieſt's Command* on Feſtival-days, *is to be diſtinguiſh'd from the wanton Courtezan*. Were I, my Friends, a Writer of Satire, I would not chuſe *to make Uſe* of coarſe Expreſſions only, and ſuch as reign *among* the Vulgar; nor would I be induſtrious to differ ſo widely from the very Complexion *and Air of* Tragedy, as to make no Diſtinction whether the Speaker be Davus *a mean Slave*, and Pythias *a bold Courtezan*, ‡ who has cheated her fooliſh Gallant of his Money; or *one of a grave Character*, *as* Silenus, tee Guardian and Attendant of the pupil God

*See Note 225. † See Note 231. ‡ *Who has won a Talent from chouſed Simo.*

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ſage ſignifies turning ſerious Things into gay; playing ſatyrick Scenes after tragical, as in *Greece*; and Attalanes after Tragedies, as in *Rome*.

231. *Effutire leves, etc.*] Tragedy, which ill becomes to blab out or to prate in light Verſe, being ſomewhat modeſt, will differ from wanton Satires; as the Matron, who is commanded to dance on Holidays.

232. *Matrona moveri juſſa.*] Young Women were commonly choſen for the Dances in Honour of the Gods: Married Women danced on the Feaſt of the great Goddeſs, by Order of the Pontiffs; wherefore *Horace* uſes the Word *juſſa*.

237. *Davuſne loquatur an audax Pythias.*] Davus was a Footman in *Menander*'s and *Terence*'s Comedies. *Pythias* a Servant-maid in a Comedy of *Lucilius*'s, who cheated old *Simo* of his Money. *Horace* ſpeaking of the Comic Style, uſes a Comic Term, *emuncto Simone*; *emungere* is in the low Style, *emunxi argento ſenes*.

239. *An cuſtos famuluſque Dei Silenus.*] All the Ancients repreſent *Silenus* as a wrinkled old Man, bald, flat-noſed, with a long Beard; they make him Governor and Foſter-father of *Bacchus*. *Orpheus* begins his Hymns to him thus; *Hear me, thou venerable Foſter-father of* Bacchus.

Ex noto fictum carmen ſequar: ut ſibi quivis
Speret idem; ſudet multùm, fruſtràque laboret
Auſus idem. tantùm ſeries juncturaque pollet:
Tantùm de medio ſumtis accedit honoris.
Silvis deducti caveant, me judice, Fauni,
Ne velùt innati triviis, ac penè forenſes,
Aut nimiùm teneris juvenentur verſibus unquàm,
Aut immunda crepent, ignominioſaque dicta.
Offenduntur enim, quibus eſt equus, & pater, & res:
Nec, ſi quid fricti ciceris probat & nucis emtor,
Æquis accipiunt animis, donantve coronâ.
Syllaba longa brevi ſubjecta, vocatur iambus,
Pes citus: unde etiam trimetris acreſcere juſſit
Nomen iambeis, cum ſenos redderet ictus,
Primus ad extremum ſimilis ſibi. non ita pridèm,
Tardior ut paulò graviorque veniret ad aures,
Spondeos ſtabiles in jura paterna recepit
Commodus & patiens; non ut de ſede ſecundâ
Cederet aut quartâ ſocialitèr. hic & in Accî
Nobilibus trimetris apparet rarus, & Enni:
In ſcenam miſſos magno cum pondere verſus,

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fictum ex noto; ut quivis ſperet ſibi idem: auſus tamen *idem ſudet multum laboretque fruſtra: tantum ſeries juncturaque pollet, tantum honoris accedit* rebus *ſumptis de medio. Fauni deducti ſylvis, me judice, caveant, ne velut innati triviis, ac pene forenſes, juvenentur unquam verſibus nimium teneris, aut crepent immunda, ignominioſaque dicta.* Hi *enim, quibus eſt equus, & pater, & res offenduntur, nec, ſi emptor fricti ciceris & nucis probat quid, accipiunt æquis animis, donantve coronâ.*

Syllaba longa ſubjecta brevi, vocatur iambus, pes citus; unde etiam juſſit nomen accreſcere iambeis trimetris, cum redderet ſenos ictus, primus ſimilis ſibi ad extremum: non ita pridem commodus & patiens recepit in jura paterna ſpondeos ſtabiles, ut veniret tardior graviorque ad aures, ſocialiter ut non cederet in ſede ſecunda aut quarta. Hic apparet rarus in nobilibus trimetris & Acci, & Enni. Verſus eorum *miſſos in ſcenam, cum magno pondere, aut premit* eos *turpi crimine operæ*

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243. *Sumtis de medio.* Subjects taken from Common Life; as, Lib. II. Ep. I. 168.

Creditur, ex medio quia res arceſſit, habere
Sudoris minimum —— Comœdia.

247. *Aut immunda crepent.*] They muſt not talk obſcenely, like Town Rakes: *Euripides*'s Satires are very modeſt. *Virgil* has alſo obſerved this Precept in his ſixth Eclogue, where he makes *Silenus* ſay,

Carmina qui vultis cognoſcite: carmina vobis,
Huic aliud mercedis erit.

" Hear the Verſe you aſk of me, the Verſes
" are for you; and for her (*the Nymph*
" *Ægle*) ſhe ſhall have another Reward."
A wanton Thing cannot be ſaid with mere Modeſty. Where there is not this Decency, the Pieces are Mimes, and not Attalanes.

248. *Offenduntur enim, quibus eſt equus, & pater, & res.*] *Thoſe who have a Horſe* from the Publick, *i. e.* the Equites or Knights; *thoſe who have a Father and Fortune, i. e.* thoſe who are diſtinguiſhed by their Quality and Fortune, *are offended; nor do they receive with favourable Sentiments; or believe*

the

Bacchus. * I would raiſe a Fable out of a known Story *with ſuch conceal'd Art and uniform Regard to Nature*, † that every one may think himſelf capable of writing as well, yet in the Attempt he ſhall ſweat and ſtrain without Succeſs: Such Virtue lies in the Arrangement and Connection of the Parts; ſuch Grace and Beauty may be added even to vulgar Subjects.

The Propriety of Character in my Judgment, *ought to be obſerved in this as well as in other Pieces*, and Care ſhould be taken that *wild* Fauns, juſt brought from the Woods, neither act their youthful Loves in too tender Strains, like thoſe who have been ‡ City-born, and almoſt formed for the Bar; nor, on the other hand, ſhould they give a looſe to foul and ſcurrilous Expreſſions: ‖ For thoſe of Rank, of Birth and Fortune, are offended *with ſuch Liberties*; nor, however the Populace may approve of them, will they receive with Applauſe, or give the Bays to ſuch wretched Stuff.

A long Syllable put after a ſhort one is called Iambus, a quick lively Meaſure; § whence it gave the Name of Iambics of three Meaſures *to the Iambic Verſe, even* when it conſiſted of ſix Feet, all ſimilar, from firſt to laſt. Of late, ⸸ in order to render the Verſe ſlower, and ſomewhat more majeſtick, *this Foot which reigned before without a Rival*, out of Courteſy and Condeſcenſion, admitted into *a Share of* its paternal Privileges the grave Spondees, by ſocial League *ſtipulating*, that he was not to reſign the ſecond or fourth Place. This *however* is but rarely both in the ſo much boaſted Iambics of Accius, and of Ennius. Such clumſy Verſe *as theirs*, when brought upon the Stage, ſpeaks a Poet to have been either too preci-

* *I will follow out*, or raiſe *a fictitious* invented *Poem from a known Story*. † *That any one may hope to do the ſame*. ‡ *Born* or *bred up* in great Streets *where three Ways meet*. ‖ See Note 248. § See Note 252. ⸸ *That might come to the Ear more ſlow, and ſomewhat more grave and majeſtick.*

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the Garland, or whatever the Buyer of parched Peas or Nuts approves.

252. *Unde etiam trimetris, &c.*] *Whence alſo it commanded the Name of Trimetres to be added to Iambics, tho' it yielded ſix Beats of Time, i. e.* conſiſted of ſix Feet, *being ſimilar to itſelf from firſt to laſt, i. e.* being all Iambuſes.

255. *Tardior ut paulo graviorque veniret ad aures.*] The Poets mingled Spondees to correct the Swiftneſs of the Iambics, as more agreeable to the Gravity and Majeſty of Tragedy.

256. *Spondeos ſtabiles.*] He calls them Stable, as conſiſting of two long Feet, a Support to one another, whereas the Iambic limps,

257. *Non ut de ſede ſecunda cederet aut quarta ſocialiter.*] The Iambic only yield to the Spondee the odd Places in Tragedy, as the firſt, third, and fifth Foot. *Terentianus* had very well explained this in his little Treatiſe:

At qui coturnis regios actus levant, &c.

"But thoſe who take the Buſkins to re-
"preſent the Adventures of Kings, that
"their Stile may the better anſwer their
"Royal Pomp, make uſe of majeſtick
"Sounds, but keep however this Law in-
"violable; Let the ſecond, fourth, and
"laſt Foot be Iambic." This Mixture ren-

ders

Aut operæ celeris nimiùm, curâque carentis,
Aut ignoratæ premit artis crimine turpi.
Non quivis videt immodulata poemata judex:
Et data Romanis venia eſt indigna poetis.
Idcircòne vager, ſcribamque licentèr? an omnes
Viſuros peccata putem mea, tutus, & intra
Spem veniæ cautus? vitavi denique culpam,
Non laudem merui. vos exemplaria Græca
Nocturnâ verſate manu, verſate diurnâ.
At noſtri proavi Plautinos & numeros &
Laudavere ſales; nimiùm patientèr utrumque,
Ne dicam ſtultè, mirati; ſi modo ego & vos
Scimus inurbanum lepido ſeponere dicto,
Legitimumque ſonum digitis callemus, & aure.
  Ignotum tragicæ genus inveniſſe Camenæ
Dicitur, & plauſtris vexiſſe poemata Theſpis,
Quæ canerent agerentque peruncti fæcibus ora.
Poſt hunc perſonæ pallæque repertor honeſtæ
Æſchylus, & modicis inſtravit pulpita tignis,
Et docuit magnumque loqui, nitique cothurno.
Succeſſit vetus comœdia, non ſine multâ
Laude: ſed in vitium libertas excidit, & vim
Dignam lege regi: lex eſt accepta, chorusque
Turpitèr obticuit, ſublato jure nocendi.
  Nil intentatum noſtri liquere poetæ,
Nec minimùm meruere decus, veſtigia Græca

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nimium celeris carentiſque curâ, aut ignoratæ artis. Non quivis judex videt poemata immodulata; et venia indigna data eſt poetis Romanis. Vagerne idcirco, ſcribamque licenter? An tutus et cautus intra ſpem veniæ, putem omnes viſuros mea peccata? Denique vitavi culpam, at *non merui laudem. Vos verſate exemplaria Græca nocturnâ manu, verſate ea diurna. At noſtri proavi laudavere et Plautinos numeros et ſales; mirati nimium patienter, ne dicam ſtulte, utrumque; ſi modo ego et vos ſcimus ſeponere* dictum *inurbanum dicto lepido, callemuſque ſonum legitimum digitis et aure.*

Theſpis dicitur inveniſſe ignotum genus Camenæ tragicæ, et plauſtris vexiſſe poemata, quæ actores *peruncti* quod ad *ora fæcibus canerent agerentque. Poſt hunc Æſchylus, repertor perſonæ pallæque honeſtæ, et inſtravit pulpita modicis tignis, et docuit magnumque loqui, nitique cothurno. Vetus comœdia ſucceſſit his, non ſine multa laude; ſed libertas excidit in vitium, et vim dignam regi lege: lex eſt accepta; chorusque, jure nocendi ſublato, turpiter obticuit.*

Noſtri poetæ liquere nil intentatum, nec meruere minimum decus, qui *auſi* ſunt *deſerere veſtigia Græca, et celebrare facta domeſtica,*

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ders the Verſe more noble; 'tis ſtill Trimetre Meaſure, the ſecond Foot being an Iambic.

266. *Tutus, et intra ſpem veniæ cautus?* It ſignifies, Word for Word, *By ſecuring myſelf and taking Precautions, without expecting a Pardon:* The Word *intra* always denotes, that we remain on this Side. *Florus* ſays, that

pitant, and careleſs in his Compoſition; or, *which is worſe*, loads him with the ſcandalous Imputation of being ignorant of his Art. 'Tis not every Judge diſcerns ill-tuned Numbers; and *hence* an unwarrantable Indulgence is granted to our Roman Poets. But ſhall I therefore deviate from Rule, and write licentiouſly? or ſhou'd not I rather ſuppoſe that all the World are to inſpect my Faults, *am I therefore to endeavour only to ſecure myſelf from Cenſure*, while I keep within the *reaſonable* Hope of Pardon? *If ſo*, I have only ſhunned a Fault, but merited no Praiſe. Ye *who have Ambition not only to eſcape Cenſure, but to gain Applauſe*, * ſtudy the Models of the Greeks by Night, ſtudy them by Day! But our Anceſtors praiſed both the Numbers of Plautus, and his Turns of Wit: In both led away by † too tame, not to ſay a fooliſh Admiration. If you and I may be allowed to have Capacity to diſtinguiſh ‡ a coarſe *ruſtic* Joke, from Pleaſantry and facetious Humour, and have Fingers and Ear whereby to judge the legitimate *harmonious* Cadence *of Numbers*.

Theſpis is ſaid to have invented that kind of Tragedy which was unknown *and not reduced into a perfect Form*, and to have carried his Poems *about the Villages* in Carts, which *Harlequins*, having their Faces bedaub'd with Lees of Wine, ſung and acted. After him Æſchylus, the Inventor of *the Tragic* Mask, and decent Robe, both ‖ erected a moderate Stage, taught to ſpeak in lofty Stile, and tread with the *ſtately* Buſkin. To theſe ſucceeded the old Comedy, § not without great Succeſs; but the Freedom *it took with private Characters*, degenerated into Exceſs and Outrage, worthy to be corrected by Law. A Law *accordingly* was made, and the Chorus deprived of its Privilege of injuring *Characters*, was put to ſilence with Diſgrace.

Our Poets have left no kind *of Poetry* unattempted; nor have thoſe of them won the leaſt Honour, who dared to forſake the

* *Turn them over with your Hand by Night, with your Hand by Day.* † *Too tamely, not to ſay fooliſhly, admiring both.* ‡ *A coarſe ruſtic Saying from a pleaſant facetious one.* ‖ *Laid the Pulpit or Actor's Deſk over with moderate Beams.* § *Not without conſiderable Praiſe.*

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that the Action of *Horatius*, who killed his Siſter, *intra gloriam fuit*, was without Glory.

274. *Legitimumque ſonum.*] He calls a regular Meaſure and Harmony, a lawful Sound. He has ſaid elſewhere, *Legitimum Poema.*

274. *Digitis callemus, & aure.*] Thoſe who have a nice and delicate Ear, when they hear good Verſe, beat Time with their Fingers or Feet, like Muſicians.

275. *Ignotum tragicæ genus inveniſſe Camenæ dicitur.*] Having treated fully of Tragedy, he comes in the next Place to Comedy, which was a long time comprized under the general Name of Tragedy.

278. *Pallæque.*] What *Laertius* calls συρμα, a Robe with a Train.

285. *Nil intentatum noſtri liquere Poetæ.*] Horace having ſpoken of the Changes that happened in the three kinds of *Greek* Comedy, adds, The *Latin* Poets tried all three; that

Auſi deſerere, & celebrare domeſtica facta,
Vel qui prætextas, vel qui docuere togatas.
Nec virtute foret clariſve potentius armis,
Quàm linguâ, Latium, ſi non offenderet unum-
quemque poetarum limæ labor, & mora. vos, ô
Pompilius ſanguis, carmen reprehendite, quod non
Multa dies & multa litura coercuit, atque,
Perfectum deciès non caſtigavit ad unguem.
Ingenium miſerâ quia fortunatius arte
Credit, & excludit ſanos Helicone poetas
Democritus; bona pars non ungues ponere curat,
Non barbam: ſecreta petit loca, balnea vitat.
Nanciſcetur enim pretium nomenque poetæ,
Si tribus Anticyris caput inſanabile, nunquàm
Tonſori Licino commiſerit. ô ego lævus,
Qui purgor bilem ſub verni temporis horam!
Non alius faceret meliora poemata: verùm
Nîl tanti eſt. ergo fungar vice cotis, acutum
Reddere quæ ferrum valet, exſors ipſa ſecandi:
Munus & officium, nîl ſcribens ipſe, docebo;
Unde parentur opes; quid alat formetque poetam;
Quid deceat, quid non; quò virtus, quò ferat error.
Scribendi rectè, ſapere eſt & principium & fons.
Rem tibi Socraticæ poterunt oſtendere chartæ:

O R D O.

vel docuere prætextas, vel qui docuere *togatas. Nec foret Latium potentius virtute clariſve armis, quam linguâ, ſi labor limæ, & mora non offenderet unumquemque* noſtrorum *poetarum. Vos, ô ſanguis Pompilius, reprehendite carmen, quod multa dies & multa litura non coërcuit, atque non caſtigavit decies ad perfectum unguem.*

Quia Democritus credit ingenium eſſe *fortunatius miſerâ arte, & excludit ſanos poetas Helicone; bona pars non curat ponere ungues, non* curat ponere *barbam; petit ſecreta loca, vitat balnea.* Ille *enim nanciſcetur pretium nomenque poetæ, ſi nunquam commiſerit tonſori Licino caput inſanabile tribus Anticyris.* O *lævus ego, qui purgor* quod ad *bilem ſub horam verni temporis! Non alius faceret poemata meliora: verum nil tanti eſt; ergo ego fungar vice cotis, quæ ipſa exſors ſecandi, valet reddere ferrum acutum: Ipſe ſcribens nil, docebo munus & officium* ſcribentis; *unde opes parentur; quid alat formetque poetam; quid deceat, quid non; quo virtus ferat, quò error.*

Sapere eſt & principium & fons ſcribendi rectè. Chartæ Socraticæ poterunt oſtendere rem tibi;

N O T E S.

that is, they take in the Gall of the Old Comedy, and the Pleaſantry of the Middle, in their Imitations of the New.

288. *Vel qui prætextas, vel qui docuere togatas.*] I have given what I take to be the Meaning of *prætextas* and *togatas* in this Place. Some underſtand by theſe Words Tragedy and Comedy, becauſe the Subject of the one is commonly High, and of the other Low Life.

293. *Carmen reprehendite quod non multa dies & multa litura.*] Horace here paſſes Sentence on an infinite Number of Writings: For every thing that is not well corrected, is

condemned

Footſteps of the Greeks, and to celebrate the Home Exploits *of their own Country:* Or who exemplified *the two kinds of Roman* Comedy; the one repreſenting high Characters, the other thoſe in Low-life. Nor would Latium be raiſed higher by Valour and Feats of Arms than by Eloquence, did not the Fatigue and Tedioufneſs of *applying* the File *to poliſh their Writings*, diſguſt every one of our Poets. You, the Deſcentants of Pompilius, reject the Poem which Length of Time *employed in the Reviſal*, and many Corrections have not improved, and ten times poliſhed, by the exacteſt Rule.

Becauſe Democritus is of opinion, that Genius is of more Avail *in Poetry*, than paltry Art, and excludes from Helicon Poets who have not a Tincture of Madneſs, not a few Pretenders to the Art, *that they may appear acted by Poetick Phrenzy*, are careful not to part with their Nails nor Beard; frequent Places of Retirement, ſhun the Baths; for *doubtleſs he imagines* he ſhall acquire the Eſteem and Reputation of a Poet, provided he never allow his Barber Licinus to ſhave his Head, which is not be cured by *all the Hellebore of* the three Anticyræ. What a Fool am I, to purge off my Spleen in the Vernal Seaſon; *were it not for this*, none would compoſe more excellent Poems *than I*. But *yet methinks* the Purchaſe is not worth the Coſt: Therefore I will ſerve inſtead of a Whet-ſtone, which tho' not capable itſelf to cut, * can give to Steel an Edge: So I who write no Poetry myſelf, will teach the Duty and Province of the Poets; whence he is furniſhed with rich Materials; what improves and forms his Taſte; what gives Grace, what not; what the Effect of good Writing; what of Error and Deviation from Rule.

Sound Judgment is the Ground and Source of writing well. The Socratic Dialogues will direct you in the *Choice of the* Subject; and

* *Can render Steel ſharp.*

NOTES.

condemned as imperfect. *Horace* was continually correcting his Verſes, *Scriptorum quæque retexens*, Sat. iii. Book II.

294. *Perfectum decies non caſtigavit ad unguem.*] A Metaphor taken from thoſe that work in Marble, in Wood, *&c.* who run their Nail over their Works, to ſee whether 'tis ſmooth or not.

303. *Verum nil tanti eſt.*] Viz. *Pretii*, It is not worth while, or as we ſay, I am not for buying Gold too dear.

304. *Ergo fungar vice cotis, acutum reddere quæ ferrum valet.*] Plutarch quotes a Saying of *Iſocrates*, who being aſked, how without Eloquence he could make others eloquent, replied, "Whetſtones do not cut "themſelves, but they make others cut." *Horace* means, he wrote neither Dramatic nor Epic Poetry, and therefore did not look upon himſelf as a Poet. See the 11th Verſe.

308. *Quo virtus ferat.*] *Whither the Virtue or Excellence of Virtue leads.* By *virtus* here I underſtand both Genius and Art, whatever is a good Quality in Writing.

309. *Scribendi recte ſapere eſt & principium & fons.*] He upbraids the Fools who take Madneſs for Poetry, ſaying, Good Senſe makes a Poet, and no Man can write without it.

Verbaque proviſam rem non invita ſequentur.
Qui didicit patriæ quid debeat, & quid amicis,
Quo ſit amore parens, quo frater amandus, & hoſpes,
Quid ſit conſcripti, quod judicis officium, quæ
Partes in bellum miſſi ducis; ille profectò
Reddere perſonæ ſcit convenientia cuique.
Reſpicere exemplar vitæ morumque jubebo.
Doctum imitatorem, & veras hinc ducere voces.
Interdùm ſpecioſa locis, morataque rectè
Fabula, nullius veneris, ſine pondere & arte,
Valdiùs oblectat populum, meliùſque moratur,
Quàm verſus inopes rerum nugæque canoræ.
  Graiis ingenium, Graiis dedit ore rotundo
Muſa loqui, præter laudem nullius avaris.
Romani pueri longis rationibus aſſem
Diſcunt in partes centum diducere. dicat
Filius Albini, ſi de quincunce remota eſt
Uncia, quid ſuperat? poteras dixiſſe—Triens. Eu!
Rem poteris ſervare tuam. redit uncia: quid fit?
Semis. Ad hæc animos ærugo & cura peculî
Cùm semèl imbuerit, ſperamus carmina fingi
Poſſe linenda cedro, & levi ſervanda cupreſſo?
  Aut prodeſſe volunt, aut delectare poetæ;

ORDO.

Verbaque non invitæ ſequentur rem proviſam. Qui didicit quid debeat patriæ, & quid debeat *amicis, quo amore parens, quo frater & hoſpes amandus ſit; quod ſit officium conſcripti, quod judicis; quæ partes ducis miſſi in bellum; ille profecto ſcit reddere cuique perſonæ convenientia. Jubebo doctum imitatorem reſpicere exemplar vitæ morumque, & ducere hinc veras voces. Interdum fabula nullius veneris, ſine pondere & arte, ſpecioſa* tamen *locis, morataque recte, oblectat populum valdius, moraturque melius, quam verſus inopes rerum, nugæque canoræ.*

Muſa dedit Graiis, avaris nullius rei præter laudem, ingenium, dedit *Graiis loqui rotundo ore. Romani pueri diſcunt longis rationibus diducere aſſem in centum partes. Filius Albini dicat, ſi uncia remota eſt de quincunce, quid ſuperat? Poteras dixiſſe: Triens. Eu! Poteris ſervare rem tuam. Uncia redit: Quid fit? Semis. An cum ſemel hæc ærugo & cura peculî imbuerit animos, ſperamus carmina linenda cedro, et ſervanda levi cupreſſo poſſe fingi?*

Poetæ aut volunt prodeſſe, aut delectare,

NOTES.

314. *Quod ſit conſcripti, quod judicis officium.*] The Senators were called Conſcript Fathers: *Conſcripti* of a Senator, *Judicis* of a Judge; whether a Prætor, or Arbitrator confirmed by the Prætor.

326. *Reddere perſonæ ſcit convenientia cuique.*] Each Actor muſt have Manners agreeable to to the Character, τὰ ἁρμόττοντα ἤθη; a General muſt not talk like a Centinel, a God like a Citizen, a Senator like a Country Juſtice.

318. *Et veras voces.*] Dr. *Bentley* reads *vivas voces*; but there is no Occaſion for making that Alteration; *veras* here has the ſame Signification as *juſtus, aptus, decens,* as in many other Places of our Poet.

322. *Ore rotundo.*] A way of ſpeaking in *Greek*, to expreſs a Fluency of Speech, a

Words ſpontaneous will accompany the Subject when well digeſted. He who has learned what he owes to his Country, what to his Friends; with what Affection a Parent, a Brother, a Stranger, are to be loved; what is the Duty of a Senator, what of a Judge; what the Part of a General ſent forth to War: That Man, to be ſure, knows to do juſtice to every Character. I would adviſe the prudent Imitator, to eye the Model of Life and Manners, and from that Source to derive ſuch a Style as is in Character. Sometimes a Play that makes a Figure with common Places, and where the Manners are well marked, tho' of no Elegance, without Strength *of Expreſſion* and Art *in Compoſition*, gives higher Delight and better Entertainment, *even* to the Populace, than *good* Verſe void of Matter, and harmonious Trifles.

It was on the Greeks the Muſe conferred *her beſt Gifts*, the *inventive* Genius, and * *manly* poliſh'd Elocution, *in regard that they* were covetous of nothing but *true* Fame: *For us, we have no ſuch generous Views*, Our Roman Youth are taught *the Art of gaining Money*; they learn by long Computations to ſubdivide a Pound into an hundred Parts, Say, Son of Albinus, if from five Ounces one Ounce be ſubtracted, what remains? If you anſwer, † four Ounces; Well *ſaid, my Boy!* you will *ſoon* be able to manage your Eſtate. ‡ Add an Ounce, what *Sum* will it make? Six Ounces. When this *cankering* Ruſt and itching after Wealth hath tainted their Minds, do we expect that Verſes can be compoſed *by ſuch Authors* ‖ worthy to live and to be preſerved in the poliſh'd Cypreſs *Book-caſe?*

The Poet's Deſign is either to inſtruct, or to pleaſe; or § at once

* *To ſpeak in a round Stile.* † *The Third part of the* AS, *that is four Ounces.*
‡ *Suppoſe an Ounce be added, what becomes it?* ‖ *Worthy to be laid over with Cedar.*
§ *At once to ſay both Things agreeable, and uſeful for Life.*

NOTES.

round Mouth, as *Demetrius Phalereus* has it; the *Athenians* were Maſters of the Freedom and Grace of Expreſſion, which this Phraſe denotes.

325. *Aſſem diſcunt in partes centum diducere.*] The *Roman* As conſiſted of 12 Ounces, or a Pound Weight.

327. *Filius Albini.*] Albinus, a Man of Quality, and a noted Uſurer; all the Education he gave his Son, was to caſt Accompts well: *Horace* takes him to taſk and examines him, as if he had been his Arithmetic Maſter.

331. *Speramus carmina fingi poſſe linenda cedro.*] The Bookſellers, to preſerve their good Books, rubbed them with Cedar Juice, called *Cedrium*. *Vitruvius*, in the eleventh Chapter of the Second Book, "From Cedar is taken an Eſſence called *Cedrium*, "which has a preſerving Quality, and Books "that are rubbed with it are not apt to "grow mouldy or Worm-eaten." *Pliny* tells us, that the rubbing *Numa*'s Books with it, kept them undamnified 500 Years Under-ground. *Dioſcorides* ſays, there is a Virtue in Cedar that will preſerve dead Bodies.

332. *Et levi ſervanda cupreſſo.*] They did not only rub Books with Cedar Oil, but they kept them in Cypreſs Caſes, which have the ſame Virtue as Cedar.

342.

Aut ſimùl & jucunda & idonea dicere vitæ.
Quidquid præcipies, eſto brevis. ut citò dicta
Percipiant animi dociles, teneantque fideles.
Omne ſupervacuum pleno de pectore manat.
Ficta voluptatis cauſâ, ſint proxima veris:
Nec quodcunque volet, poſcat ſibi fabula credi:
Neu pranſæ Lamiæ vivum puerum extrahat alvo.
  Centuriæ ſeniorum agitant expertia frugis:
Celſi prætereunt auſtera poemata Rhamnes.
Omne tulit punctum, qui miſcuit utile dulci,
Lectorem delectando, paritèrque monendo.
Hic meret æra liber Soſiis; hic & mare tranſit,
Et longum noto ſcriptori prorogat ævum.
Sunt delicta tamèn, quibus ignoviſſe velimus:
Nam neque chorda ſonum reddit quem vult manus & mens,
Poſcentique gravem perſæpè remittit acutum;
Nec ſemper feriet quodcunque minabitur arcus.
Verùm ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parùm cavit natura. quid ergo?
Ut ſcriptor ſi peccat idem librarius uſque,
Quamvis eſt monitus, veniâ caret; & citharœdus
Ridetur, chordâ qui ſempèr oberrat eâdem:
Sic mihi qui multùm ceſſat, fit Chœrilus ille,
Quem bis terque bonum, cum riſu miror; & idem
Indignor, quandoque bonus dormitat Homerus.

ORDO.

aut dicere ſimul jucunda et idonea vitæ. Quidquid præcipies eſto brevis: ut animi dociles percipiant, fideleſque teneant citò dicta. Omne ſupervacuum manat de pleno pectore. Ficta cauſâ voluptatis, ſint proxima veris: nec fabula poſcat ſibi credi, quodcunque volet: neu extrahat vivum puerum alvo pranſæ Lamiæ. Centuriæ ſeniorum agitant expertia frugis: celſi Rhamnes prætereunt poemata auſtera. Tulit omne punctum, qui miſcuit utile dulci, delectando pariterque monendo lectorem. Hic liber meret æra Soſiis; hic et tranſit mare, et prorogat longùm ævum noto ſcriptori.

Sunt tamen delicta, quibus velimus ignoviſſe: nam neque chorda ſemper *reddit ſonum, quem manus et mens vult, perſæpeque remittit ſo*num *acutum poſcenti gravem; nec arcus ſemper feriet quodcunque minabitur. Verum ubi plura nitent in carmine, ego non offendar paucis maculis, quas aut incuria fudit, aut humana natura parum cavit. quid ergo? Ut ſcriptor librarius, ſi uſque peccat idem, quamvis eſt monitus, caret veniâ; et citharœdus ridetur, qui ſemper oberrat eâdem chordâ: ſic qui multum ceſſat, fit mihi ille Chœrilus, quem miror cum riſu bis terque bonum; et ego idem indignor, quandoque bonus Homerus dor-*

NOTES.

342. *Auſtera poemata.*] *Dry Poems*; where the *Dulce* is not joined with the *Utile*, the Pleaſant with the Profitable.

343. *Omne tulit punctum.*] Alluding to the Manner of voting in the *Comitium*, by Points.

344. *Lectorem delectando pariterque monendo.*] Both the Pleaſant and Profitable muſt

be

to write both for Amuſement and Inſtruction. Whatever Precepts you give, be ſhort; that the docile Mind may ſoon learn by heart, and faithfully retain what is delivered. All Superfluities *are eaſily forgot, and* run out of the Memory when full. Let your Fictions which are * deſigned to pleaſe, reſemble Truths as near as poſſible: Let not your Play claim your Faith to whatever Improbabilities *it* pleaſes *to repreſent*; nor take out of a Sorcereſs's Belly a living Child which ſhe had devoured.

The Centuries of *grave* Senators explode all Poems that are void of Inſtruction: The exalted Knights ſcorn thoſe that are *rigid and* auſtere. He who joins the Inſtructive with the Agreeable, carries every Vote, by pleaſing and at the ſame time improving his Reader. This is the Book † brings Profit to the Bookſeller, this croſſes the Sea, and ‡ perpetuates the Writer's Fame to diſtant Ages.

Yet there are Faults to which we could wiſh to have Indulgence given; for neither does the String *always* yield the Sound which the *Artiſt*'s Hand and Thought deſigns, but very often makes a ſharp when he demands a Flat: Nor will the Bow always hit whatever Mark it aims at. But when the Beauties in a Poem ſhine more numerous, I will not be offended with a few Blemiſhes, which either Negligence ‖ hath let fall, or which human Nature hath hardly provided againſt. How then is this Rule to be underſtood? As an Amanuenſis, if he ſtill commits the ſame Fault, tho' he has been reproved, is without Excuſe; as the § Muſician, who always blunders in the ſame String, is ridiculed, ſo he who is vaſtly deficient becomes another Chœrilus, at whom I wonder with a Sneer, if *in a whole Poem* he be but twice or thrice happy *in a Sentiment or Expreſſion*; and at the ſame time I am vexed, whenever the excellent

* *For the ſake of Pleaſure.* † *Wins Money for the Soſii.* ‡ *Continues to the famed Writer a laſting Age or Memory.* ‖ *Hath thrown out.* § *The Harper*, or *Player on the Lyre.*

NOTES.

go together, and never be aſunder; wherefore he ſays *pariter*.

348. *Nam neque chorda ſonum.*] A Compariſon that ſhews very well of what Nature Faults muſt be that are pardonable; they ought to be like thoſe falſe Tones, which a falſe String, or a String ill ſtruck, ſometimes gives; it makes a Diſſonance, but ſuch a one as is not perceptible; the other Strings that perfectly accord and give a right Tone drowning it.

353. *Quid ergo?*] Upon *Horace*'s ſaying, We ſhould pardon ſuch little Negligences; this Objection is made to him, or he makes it himſelf: *Quid ergo?* What muſt we blame then? Since one may make any thing paſs for a Negligence.

359. *Quandoque.*] For *Quandocumque, quoties, Indignor, quoties.* Horace ſays, I ſtill laugh at *Chœrilus* in admiring him as I have done, twice or thrice; whereas I always admire *Homer*, and feel a ſecret Indignation when he happens to ſleep. Which ſhews how much thoſe are miſtaken, who would turn this *Quandoque bonus dormitat Homerus*, into a ſort of Proverb.

Verùm opere in longo fas eſt obrepere ſomnum.
Ut pictura, poeſis: erit, quæ, ſi propiùs ſtes,
Te capiat magis; & quædam, ſi longiùs abſtes:
Hæc amat obſcurum: volet hæc ſub luce videri,
Judicis argutum quæ non formidat acumen:
Hæc placuit ſemèl; hæc deciès repetita placebit.
O major juvenum, quamvis & voce paternâ
Fingeris ad rectum, & per te ſapis; hoc tibi dictum
Tolle memor: certis medium & tolerabile rebus
Rectè concedi: conſultus juris, & actor
Cauſarum mediocris, abeſt virtute diſerti
Meſſalæ, nec ſcit quantum Caſſellius Aulus;
Sed tamèn in pretio eſt: mediocribus eſſe poetis
Non homines, non Dî, non conceſſere columnæ.
Ut gratas inter menſas ſymphonia diſcors,
Et craſſum unguentum, & Sardo cum melle papaver
Offendunt; poterat duci quia cœna ſine iſtis:
Sic animis natum inventumque poema juvandis,
Si paulùm ſummo deceſſit, vergit ad imum.
Ludere qui neſcit, campeſtribus abſtinet armis:
Indoctuſque pilæ, diſcive, trochive, quieſcit;
Nec ſpiſſæ riſum tollant impunè coronæ:
Qui neſcit, verſus tamèn audet fingere. Quid nî?
Liber & ingenuus, præſertìm cenſus equeſtrem
Summam nummorum, vitioque remotus ab omni.
Tu nihil invitâ dices facieſve Minervâ:

ORDO.

mitat. Verum fas eſt obrepere ſomnum in longo opere.

Poeſis eſt *ut pictura; erit* quædam, *quæ ſi ſtes propius, capiat te magis; & quædam, ſi abſtes longius: hæc amat obſcurum: hæc, quæ non formidat argutum acumen judicis, volet videri ſub luce: hæc placuit ſemel; hæc repetita decies placebit.*

O major juvenum, quamvis & fingeris ad rectum paterna voce, & ſapis per te; attamen *memor tolle hoc dictum tibi: medium & tolerabile recte concedi certis rebus: mediocris conſultus juris, & actor cauſarum, abeſt virtute Meſſalæ diſerti, nec ſcit* tantum *quantum Caſſellius Aulus, ſed tamen eſt in pretio:* at *non homines, non Dii, non columnæ conceſſere poetis eſſe mediocribus. Ut ſymphonia diſcors, & craſſum unguentum, & papaver cum Sardo melle offendunt inter gratas menſas; quia cœna poterat duci ſine iſtis: ſic poema natum inventumque animis juvandis, ſi deceſſit paulum ſummo, vergit ad imum.*

Is *qui neſcit ludere, abſtinet armis campeſtribus; indoctus pilæ, diſcive, trochive quieſcit, ne ſpiſſæ coronæ impunè tollant riſum. Qui neſcit tamen, audet fingere verſus? Quid ni? Liber* eſt, *& ingenuus, præſertim cenſus* quod ad *equeſtrem ſummam nummorum, remotuſque ab omni vitio. Tu dices facieſve nihil*

NOTES.

369. *Fas eſt.*] I render, *It is natural and pardonable*; for the Word implies both. *Fas eſt*, i. e. *Fato ſit*, vel *licet.*

364. *Hæc amat obſcurum.*] A Painter muſt not place in a full Light what was made for a ſmall one; neither muſt any part

of

Homer * ſeems to nod. But 'tis *natural and* pardonable, † to be ſurprized with Sleep in a long Work.

As *it is in* Painting, ſo *in* Poetry; ſome will ſtrike you more ‡ if you view them nearer, and ſome if at a greater Diſtance. One loves the Dark; another, which dreads not the Critic's nice Diſcernment, wants to be ſeen in the *cleareſt* Light: One hath pleaſed once; another ſhall pleaſe *tho'* ten times repeated.

O thou Firſt-born of the *hopeful* Youths, tho' you are formed to a right Judgment by a Father's Voice, and ‖ are wiſe enough to be your own Teacher; yet take this Truth, which is worth your Remembrance as ſpoken to you *in particular:* That in ſome Profeſſions a Mediocrity, and a tolerable Degree may well enough be admitted: A Counſellor, *for example*, or Pleader at the Bar, of the middle Rate, is far from the Perfection of eloquent Meſſala, nor knows ſo much as Caſſellius Aulus; but yet he is in Eſteem: But neither Gods, nor Men, nor *venal* Columns, have given Indulgence to middling Poets. As at a mirthful Feaſt harſh diſcordant Muſick, and coarſe Perfumes, and Poppy *compounded* with *bitteriſh* Sardinian Honey, create Diſguſt; becauſe the Entertainment might have been prolonged without them: So Poetry, by Nature deſigned and invented for improving our Minds, *muſt ſtand or fall by this Rule*; if it comes ſhort ever ſo little of the Top, it muſt ſink to the Bottom.

He who cannot *fence and play at other Exerciſes*, refrains from the Arms of the Campus *Martius*; and the unpractiſed in the Ball, or Quoit, or Hoop, meddles not with them; leſt the crouded Ring boldly raiſe the *loud* Laugh *againſt him:* He who knows nothing of Poetry, yet dares compoſe. Why not? He is free-born and a Gentleman; above all, § poſſeſſed of an equeſtrian Eſtate, and clear of every Vice. You *I know* will neither ſay nor do any thing ┼ con-

* *Grows drowſy, or flags.* † *That Sleep ſhould creep* or *ſteal upon one in a long Work.* ‡ *If you ſtand nearer, and ſome if you ſtand at a greater Diſtance.* ‖ *And are wiſe of yourſelf.* § *Valued* or *rated* in the Cenſor's Books *at an equeſtrian Sum of Seſterces.* ┼ *In defiance of Minerva.*

NOTES.

of a Poem, which was made for Obſcurity, be examined by a full Light.

371. *Caſellius Aulus.*] A *Roman* Knight one of the moſt eminent Lawyers of that Time; a Man of great Learning, Eloquence, and Wit.

372. *Mediocribus eſſe poetis.*] Mediocrity is not to be endured in Poetry; if it is not excellent, 'tis wretched.

379. *Ludere qui neſcit, campeſtribus abſtinet armis.*] Ludere, to do his Exerciſes well; to ride, wreſtle, ſwim, throw the Javelin, handle a Pike and Sword, play at Tennis, Quoits, &c. which he calls *Arma campeſtra*. The Arms of the Field of Mars.

Id tibi judicium eſt, ea mens, ſi quid tamèn olim
Scripſeris, in Metî deſcendat judicis aures,
Et patris, & noſtras, nonumque prematur in annum.
Membranis intùs poſitis, delere licebit
Quod non edideris: neſcit vox miſſa reverti.
 Silveſtres homines ſacer interpreſque Deorum
Cædibus & victu fœdo deterruit Orpheus;
Dictus ob hoc lenire tigres rabidoſque leones:
Dictus & Amphion, Thebanæ conditor arcis,
Saxa movere ſono teſtudinis, & prece blandâ
Ducere quò vellet. fuit hæc ſapientia quondam,
Publica privatis ſecernere, ſacra profanis;
Concubitu prohibere vago; dare jura maritis;
Oppida moliri; leges incidere ligno.
Sic honor & nomen divinis vatibus atque
Carminibus venit. Poſt hos inſignis Homerus,
Tyrtæuſque mares animos in Martia bella
Verſibus exacuit. dictæ per carmina ſortes,
Et vitæ monſtrata via eſt, & gratia regum
Pieriis tentata modis, luduſque repertus,

ORDO.

Minervâ invitâ; id eſt judicium tibi; ea mens. Si tamen ſcripſeris quid olim, deſcendat in aures Metii judicis, & patris, & noſtras, prematurque in nonum annum, membranis poſitis intus, licebit delere quod non edideris: vox miſſa neſcit reverti.

Orpheus ſacer interpreſque Deorum deterruit homines ſylveſtres cædibus & fœdo victu: dictus ob hoc lenire tigres rabidoſque leones. Et Amphion, conditor Thebanæ arcis, dictus eſt *movere ſaxa ſono teſtudinis, & ducere ea blanda prece quò vellet. Hæc quondam fuit ſapientia* Poetis, *ſecernere publica privatis, ſacra profanis, prohibere concubitu vago, dare jura maritis; moliri oppida; incidere leges ligno. Sic honor & nomen venit divinis vatibus atque carminibus. Poſt hos inſignis Homerus, Tyrtæuſque verſibus exacuit mares animos in Martia bella: ſortes dictæ* ſunt *per carmina: & via vitæ monſtrata eſt: & gratia regum tentata eſt modis Pieriis; Lu-*

NOTES.

386. *Id tibi judicium eſt, ea Mens.*] Judicium, the Opinion that cauſes a Reſolution. *Mens*, what executes it. *Horace* ſpeaks to the elder *Piſo*, as wanting no Inſtruction.

387. *In Meti deſcendat Judicis aures.*] Speaking of *Spurius Metius Tarpa*, a great Critick, and one of the Judges appointed to examine Writings: He mentions him in the tenth Satire of the Firſt Book.

381. *Nonumque prematur in annum.*] As *Helvius Cinna* did. He was a good Poet, and an intimate Friend of *Catullus*'s: He was nine Years reviſing a Poem of his, call'd *Smyrna*.

Smyrna mei Cynnæ nonam poſt denique meſſem
Scripta fuit nonamque edita poſt Hyemem.

Iſocrates was ten Years reviſing his Panegyrick. *Horace* does not however limit the Time to nine Years; he puts a Definite for an Indefinite, which depends on the Labour and Judgment of each Author, who may weaken his Work by too much correcting it. "Correction, ſays *Quintilian*, ought to have "its Bounds"

392. *Cædibus & victu fœdo deterruit.*] Horace ſpeaks of an *Orpheus*, who was more ancient

trary to the Bent of Nature; ſuch is your Judgment, ſuch your Capacity. Yet if ever you ſhall write any thing, let Mœtius, who is a Judge, and your Father and me, have a Hearing of it. And let it not ſee the Light till the ninth Year, laying your Papers at Home *till then*. It will be in your Power * to alter or amend what you have not made publick: But the Word once ſent abroad can no more return.

Poetry at firſt was a ſacred Profeſſion: Thus Orpheus, *that* ſacred *Poet*, and the Interpreter of the Gods, *by his Muſe civilized Mankind*, reclaim'd them from their Ravages and inhuman Diet, thence ſaid to tame the Tygers and rabid Lions. Amphion too, the Founder of the Theban Wall, is ſaid to have put the Stones in Motion by the Muſick of his Lyre, and by the ſoft Allurements of his Song to lead them whitherſoever he would. This in former Ages was *the* Wiſdom *of the Philoſophic Poet*, to diſtinguiſh public from private Good; Things ſacred from Things profane; to reſtrain from the vague *promiſcuous* Embrace; † ſettle the Regulations of the married State; plan out Cities; compile Bodies of Laws. Thus Honour and Reputation accrued to divine Poets and their Works. After theſe, illuſtrious Homer and Tyrtæus by their Poetry animated heroic Souls to martial Feats of War: By means of Poetry were Oracles delivered; the Conduct of human Life regulated: In Pierian Strains was the Favour of Kings ſollicited; *by Poetry*, Games *and amuſing Trials of Skill* were introduced; and *by this*, a

* *To deface* or *raſe out*.

† *Give Law to married Parties, plan out Cities, cut out Laws on Tables of Wood.*

NOTES.

ancient than the Expedition of the *Argonauts*.

394. *Dictus & Amphion, Thebanæ conditor arcis*] Cadmus built *Thebes* about 1400 Years before the Birth of our Saviour, and 25 Years after 'twas built *Amphion* encompaſſed it with Walls, and built a Citadel; and for that, by his Harmony, or according to others, by his Eloquence, he perſuaded the Citizens and Peaſants to ſet their Hands to the Work, 'twas fabled, he raiſed the Citadel and Walls with the Sound of his Lyre, and that the Stones leap'd of themſelves into their proper Places.

398. *Maritis.*] As we ſay married People, Huſbands and Wives.

399. *Leges, incidere ligno.*] The firſt Laws were written in Verſe; and in Verſe *Solon* begins his Laws.

399. *Ligno.*] On Wooden Tables: The *Romans* engraved theirs on Copper Plates.

402. *Tyrtæuſque.*] He was a Schoolmaſter, little, ugly, limping, and one-ey'd; the *Athenians* gave him by way of Deriſion to the *Spartans*, who by Order of *Pythian Apollo* demanded a General of them, to lead them againſt the *Meſſenians*; which he did, and was beaten by the *Meſſenians* in three ſeveral Battles. This ſo reduced the *Spartans*, that they were forced to lift their Slaves, and promiſe them the Wives of the Slain. The Kings of *Sparta*, diſcouraged by ſo many Loſſes, would have returned Home; but *Tyrtæus* repeating ſome Verſes of his at the Head of the Army, ſo animated the Soldiers, that they fell on the Enemy and routed them. Some of theſe Verſes are ſtill extant. This was about 680 Years before Chriſt.

Et longorum operum finis, ne fortè pudori
Sit tibi Muſa lyræ ſolers, & cantor Apollo.
Naturâ fieret laudabile carmen, an arte,
Quæſitum eſt. ego nec ſtudium ſine divite venâ,
Nec rude quid proſit video ingenium: alterius ſic
Altera poſcit opem res, & conjurat amicè.
Qui ſtudet optatam curſu contingere metam,
Multa tulit fecitque puer; ſudavit & alſit,
Abſtinuit venere & vino: qui Pythia cantat
Tibicen, didicit priùs, extimuitque magiſtrum.
Nunc ſatìs eſt dixiſſe, Ego mira poemata pango:
Occupet extremum ſcabies: mihi turpe relinqui eſt,
Et, quod non didici, ſanè neſcire fateri.
Ut præco, ad merces turbam qui cogit emendas;
Aſſentatores jubet ad lucrum ire poeta
Dives agris, dives poſitis in fœnore nummis.
Si verò eſt unctum qui rectè ponere poſſit,
Et ſpondere levi pro paupere, & eripere atris
Litibus implicitum: mirabor, ſi ſciet inter-
noſcere mendacem verumque beatus amicum.
Tu ſeu donâris, ſeu quid donare voles cui;
Nolito ad verſus tibi factos ducere plenum

ORDO.

duſque repertus, & finis longorum operum; ne fortè Muſa ſolers lyræ, & cantor Apollo ſit pudori tibi.

Quæſitum eſt, num *laudabile carmen fieret naturâ, an arte: ego nec video quid proſit ſtudium ſine divite vena, nec quid rude ingenium: ſic res altera poſcit opem alterius, & conjurat amice.* Is *qui ſtudet curſu contingere metam optatam, tulit fecitque multa puer, ſudavit & alſit, abſtinuit venere & vino. Tibicen, qui cantat Pythia, prius didicit, extimuitque magiſtrum. Nunc ſatis eſt dixiſſe, Ego pango mira poemata: ſcabies occupet extremum: turpe eſt mibi relinqui, & fateri ſane neſcire, quod non didici.*

*Poeta dives agris, dives nummis poſitis in fœnore, jubet aſſentatores ire ad lucrum, ut præco qui cogit turbam ad merces emendas. Si vero eſt, qui poſſit recte ponere unctum convi*vium, *& ſpondere pro levi paupere, & eripere implicitum atris litibus: mirabor, ſi beatus ſciet internoſcere mendacem verumque amicum. Tu, ſeu donaris, ſeu voles donare quid cui, nolito ducere plenum lætitiæ ad ver-*

NOTES.

406. *Ne forte pudori.*] Which proves *Horace* wrote this Encomium on Poetry, to hinder the *Piſos* being ſhock'd at the Difficulty of it.

408. *Natura fieret laudabile carmen, an arte quæſitum eſt.*] He does not forget the grand Queſtion, Whether Poetry comes from Nature or Art. *Horace*, to hinder the *Piſo's* truſting wholly to their Genius, determines it, That Nature and Art ſhould always go together. Nature, 'tis true, is the Baſis of all, as *Horace* owns in the third and ſixth Odes of the Fourth Book. Nature alone is preferable to Art alone, but joined together it makes Perfection: Nature gives a Facility; Art, Method and Safety.

417. *Occupet extremum ſcabies.*] An Expreſſion uſed by Children, who at certain Plays cried out, *The Mange will take the Hindmoſt.*

418. *Quod non didici, &c.*] I am inclined to think that *quod* here is to be taken adverbially,

Period put to the Labours of the Years: *Theſe Things I mention*, leſt poſſibly you ſhould be aſhamed of the Muſe that tunes the Lyre, and of Apollo the God of Song.

Whether good Poetry be the Effect of Nature or of Art has been made a Queſtion: For my part, I neither ſee what Application without a rich poetic Vein, nor what a Genius uncultivated *by Art and Study* can avail: So much does the one require the other's Aid, and with joint Force conſpire *to this great End.* He who is ambitious * to gain the valued Prize by Running, hath done and ſuffered much when young; † hath born the ſultry Heat, and pinching Cold, abſtained from Women and from Wine. He who plays the Pythian Airs firſt learned *the Art of Muſick*, and ‡ was in Subjection to a Maſter: *So neceſſary is Study in every other Art, and why not in Poetry, tho' we ſeem to think quite otherwiſe:* Now 'tis enough to *make a bold Pretenſion* and tell the World, "I compoſe admirable Poetry; *to write away as faſt as poſſible, according to the Proverb*, A Plague take the Hindmoſt: For me, I ſhould think it a Diſgrace indeed to be left behind, and ‖ own myſelf a Stranger to an Art I have not learned."

Like a Crier who convenes the Crowd to buy his Wares; ſo a Poet, rich in Land, and Money put out to Uſury, invites *a Tribe of* Flatterers to attend *the Rehearſal of* his Poetry for Gain. But if he be one who can well afford to give them a ſumptuous Treat, and to bail his poor inſolvent *Client*, and relieve him when involved in plaguy Law-ſuits, I ſhall wonder much if he be ſo happy as to know the Diſtinction between a true and falſe Friend. For you, whether you have made, or deſign to make a Preſent to any one, introduce him not to *the hearing of* your Verſes while he is full of Joy; for *then you may expect to hear nothing but fulſome Compliment*, he will

* *To reach the wiſh'd for Goal.* † *He hath ſweated, and been pinch'd with Cold.* ‡ *Was awed by*, or *under the harſh Authority of a Maſter.* ‖ See Note 418.

NOTES.

bially, and then the Meaning will be, *I ſhould be aſhamed to ſay, I know not an Art, becauſe I never learned it:* As much as to ſay, I know no Uſe of being taught Rules of Poetry, 'tis on Nature and mere Genius I depend in what I write.

419. *Ut præco, ad merces turbam qui cogit emendas.*] Art and Nature are not always enough to make a good Poet; there muſt be alſo faithful Friends to tell an Author of his Faults, which are hard to be found by ſuch Great Men as the *Piſos*.

422. *Unctum ponere.*] To treat high. *Opſonium* is underſtood. *Martial* ſaid to *Pomponius.*

Quod tam grande ſophos clamat tibi turba togata,
Non tu Pomponi, cœna diſerta tua eſt.

"Tis not thee, *Pomponius*, 'tis thy Supper, that is ſo eloquent." *Pliny* calls ſuch Praiſers *Laudicœnas.*

438.

Lætitiæ: clamabit enim, Pulchrè, benè, rectè;
Palleſcet ſuper his; etiam ſtillabit amicis
Ex oculis rorem; ſaliet; tundet pede terram.
Ut qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo: ſic
Deriſor vero plùs laudatore movetur.
Reges dicuntur multis urgere culullis,
Es torquere mero, quem perſpexiſſe laborent,
An ſit amicitiâ dignus, ſi carmina condes,
Nunquàm te fallant animi ſub vulpe latentes.
  Quintilio ſi quid recitares, Corrige, ſodes,
Hoc, aiebat, & hoc: meliùs te poſſe negares,
Bis terque expertum fruſtrà; delere jubebat,
Et malè tornatos incudi reddere verſus:
Si defendere delictum, quàm vertere, malles;
Nullum ultra verbum, aut operam inſumebat inanem,
Quin ſine rivali teque & tua ſolus amares.
Vir bonus & prudens verſus reprehendet inertes,
Culpabit duros, incomtis allinet atrum
Tranſverſo calamo ſignum; ambitioſa recidet
Ornamenta; parùm claris lucem dare coget;
Arguet ambiguè dictum; mutanda notabit;
Fiet Ariſtarchus: nec dicet, Cur ego amicum
Offendam in nugis? hæ nugæ ſeria ducent
In mala deriſum ſemèl, exceptumque ſiniſtre.
  Ut mala quem ſcabies aut morbus regius urget,

ORDO.

ſus factos tibi: clamabit enim, Pulchre, bene recte: palleſcit ſuper his, etiam ſtillabit rorem ex amicis oculis; ſaliet, tundet terram pede. Ut qui conducti plorant in funere, dicunt & faciunt prope plura dolentibus ex animo: ſic deriſor movetur plus vero laudatore. Reges dicuntur urgere multis culullis, & torquere mero hominem, *quem laborent perſpexiſſe, an ſit dignus amicitia. Si condes carmina, nunquam animi latentes ſub vulpe fallant te.*

Si recitares quid Quintilio, aiebat, Corrige, ſodes, hoc, & hoc: ſi negares te bis terque expertum fruſtra poſſe melius; jubebat delere, & reddere incudi verſus male tornatos: ſi malles defendere delictum, quam vertere, inſumebat nullum verbum ultra, aut operam inanem, quin ſolus amares teque, & tua, ſine rivali. Vir bonus & prudens reprehendet verſus inertes, culpabit duros, allinet tranſverſo calamo atrum ſignum incomptis, recidet ambitioſa ornamenta; coget dare lucem parum claris; arguet dictum ambiguè; notabit mutanda; fiet Ariſtarchus: nec dicet, Cur ego offendam amicum in nugis? Hæ nugæ ducent in ſeria mala hominem *ſemel deriſum, exceptumque ſiniſtre.*

Qui ſapiunt, timent fugiuntque tetigiſſe veſanum poetam, ut fugiunt eum *quem mala*

NOTES.

438. *Quintilio ſi quis recitares.*] The Poet *Quintilius Varus*, a Relation and intimate Friend of *Virgil* and *Horace*'s. The latter addreſſes the eighth Ode of the Firſt Book to him, and mourns his Death in the 24th Ode. He had been dead ſome Time when this Epiſtle to the *Piſos* was written, for which Reaſon he ſays, *aiebat*, *jubebat*, *inſumebat*,

cry out, § Fine! Ingenious! Excellent! At ſome Parts he will grow pale; he will even let fall a dewy Tear from his friendly Eyes; he will leap, he will beat the Ground with his Feet *for Joy.* As thoſe who mourn at Funerals for Hire generally *over-act their Part*, do and ſay more than the grieved at Heart; ſo one who gives Mock-praiſe ſhews greater Emotion than a ſincere Admirer. Kings are ſaid to ply with repeated Bumpers, and by Wine to make Proof of a Man whom they are ſolicitous throughly to know whether he be worthy of their Confidence. If you write Poetry, never let a *falſe* Heart diſguiſed under a ſly Outſide deceive you.

Had you rehearſed any thing to Quintilius, he would ſay, Pray correct this and this: If you replied, you could not do it better, after you had attempted it twice or thrice in vain; he would bid you daſh out, and once more apply to the Forge your ill-poliſhed Verſe: If you choſe to defend, rather than correct a Fault; * without more Words, or employing his Labour in vain, he would leave you to hug yourſelf and your Performances alone without a Rival. A Man of Integrity and ſound Judgment will cenſure ſpiritleſs Lines, the harſh he will condemn, † the ungraceful he will daſh out with his Pen; all *vain* affected Ornaments he will retrench; he will make him ‡ throw Light on Places that are obſcure; he'll arraign what is expreſſed ambiguouſly, mark what ought to be altered; *in a word*, he will be an Ariſtarchus: He will not ſay, Why ſhould I offend my Friend in Trifles? Theſe *ſame* Trifles will lead him into Ills of ſerious Couſequence, when once deluded with falſe Praiſe, and ‖ abuſed with malignant Flattery. *By thus feeding his Vanity, you will bring on him a Poetic Madneſs, than which no greater Curſe can befal him.*

For like one whom a foul Plague or Jaundice, enthuſiaſtic

§ *Finely, well, right.* * *He employed not a word more; nor labour in vain, but you might love yourſelf, &c.* † *On the unpoliſhed he will draw a black Score with his Pen acroſs.* ‡ *Give Light to Parts not clear.* ‖ *Received or uſed unhandſomely.*

NOTES.

inſumebat, Terms never uſed but of a Perſon that is dead.

440. *Delere jubebat.*] When an Author has tried and cannot correct a Place, he thinks he may let it go: But *Quintilius* was in ſuch a Caſe for blotting it out; a piece of Cruelty the Moderns are ſeldom guilty of.

445. *Vir bonus & prudens verſus reprehendet inertes.*] Theſe five Verſes are admirable, and include almoſt all that the Rhetoricians have ſaid of Criticiſm; which conſiſts of three Things, Adding, Retrenching, and Altering.

450. *Cur ego amicum offendam in nugis.*] The uſual Language of Flatterers: Why ſhall I offend my Friend for Trifles, by telling him his Verſes are not good?

451. *Hæ nugæ ſeria ducent in mala.*] Horace replies very well, "What you call Trifles "will be fatal to the Poet, whom you abuſe "by concealing your Sentiments from him."

465.

Aut fanaticus error, & iracunda Diana;
Veſanum tetigiſſe timent fugiuntque poetam,
Qui ſapiunt: agitant pueri, incautique ſequuntur.
Hic, dum ſublimes verſus ructatur, & errat,
Si veluti merulis intentus decidit auceps
Id puteum, foveamve; licet, Succurite, longum
Clamet, Io cives; non ſit qui tollere curet.
Si quis curet opem ferre, & demittere funem;
Quî ſcis, an prudens huc ſe dejecerit, atque
Servari nolit? dicam, Siculique poetæ
Narrabo interitum. Deus immortalis haberi
Dum cupit Empedocles, ardentem frigidus Ætnam
Inſiluit. ſit jus, liceatque perire poetis.
Invitum qui ſervat, idem facit occidenti.
Nec ſemèl hoc fecit; nec ſi retractus erit, jam
Fiet homo, & ponet famoſæ mortis amorem.
Nec ſatis apparet, cur verſus factitet; utrùm
Minxerit in patrios cineres, an triſte bidental
Moverit inceſtus: certe furit, ac velùt urſus,
Objectos caveæ valuit ſi frangere clathros,
Indoctum doctumque fugat recitator acerbus.
Quem verò arripuit, tenet, occiditque legendo,
Non miſſura cutem, niſi plena cruoris, hirudo.

ORDO.

ſcabies, aut morbus regius, aut error fanaticus, & Diana iracunda urget: Pueri agitant, incautique ſequuntur eum. *Hic, dum ructatur verſus ſublimes, & errat, ſi veluti auceps intentus merulis decidit in puteum foveamve; licet clamet longum, Io cives, ſuccurrite; non ſit* unus, *qui curet tollere* eum. *Si quis curet ferre opem* ei, *& demittere funem; dicam, qui ſcis an* non *prudens dejecerit ſe huc, & nolit ſervari? Narraboque interitum poetæ Siculi. Dum Empedocles cupit haberi Deus immortalis, frigidus inſiluit Ætnam ardentem. Sit jus, liceatque poetis perire. Qui ſervat* alium *invitum, facit idem occidenti. Nec fecit hoc ſemel: nec, ſi erit retractus, fiet jam homo, & ponet amorem famoſæ mortis. Nec apparet ſatis, cur factitet verſus; utrum minxerit in cineres patrios, an inceſtus moverit triſte bidental; certe furit, ac veluti urſus, ſi valuit frangere clathros objectos caveæ, recitator acerbus fugat indoctum doctumque. Quem vero arripuit, tenet, occiditque* eum *legendo, hirudo non miſſura cutem, niſi plena cruoris.*

NOTES.

464. *Et iracunda Diana.*] *Incenſed Diana. i. e.* The Influence of the Moon, which was thought to produce in ſome People that kind of Madneſs called Lunacy.

465. *Ardentem frigidus Ætnam.*] By *Frigidus, Horace* would deſcribe all the Extravagance of a Madman, who to get the Name of a God, ſeeks a Death which he's afraid to find: He would be a God, and he dies with Fear.

Phrenzy or Lunacy infects; thoſe who are wiſe, ſhun a frantick Poet and dread his touch; the Boys toſs him about, and the Unwary follow him. If, like a Fowler intent on catching * Birds, the Fool ſhould tumble into a Well or Ditch, while he pours forth his frothy fuſtian Numbers, and rolls along; let him cry out ever ſo long, Oh! help, good Citizens; not one would care to take him up. Should any one be diſpoſed to give him Aid, and let down a Rope *to draw him out*, How do you know, I would ſay, but he threw himſelf in thither wittingly, and has no mind to be ſaved; and as a Confirmation, would relate the Story of the Sicilian Poet Empedocles's Death; who while he was ambitious to be deemed a God immortal, jump'd in a cold Fit into Ætna: Let Poets have a Privilege and Licence to chuſe their own Death: He who ſaves a Man againſt his Will, does the ſame as killing him. Neither is it the firſt time he hath acted thus; nor, were he to be forced from his Purpoſe, would he now become a *ſedate* Man, and † be cured of his Paſſion for a Death that promiſes him ſo much Fame: Neither is the Reaſon very obvious, why he *is condemned* to make Verſes: Whether he has ‡ violated his Father's Aſhes, or ſacrilegiouſly removed the ſad Trophy of Heaven's vindictive Thunder; for certain he has the Poetic Fury *upon him*, and like a *raging* Bear, that has broke through the Grates that ſhut up his Den, purſues Learned and Unlearned, ‖ to peſter them with the Rehearſal of his Works; and whomſoever he catches, he holds faſt and § reads him dead; a *true* Leech, that will not part with the Skin till gorged with Blood.

* *Black-birds.* † *Lay aſide.* ‡ *Scattered his Water upon.* ‖ *Being a cruel intemperate Rehearſer, he chaſes.* § *Kills him by Reading.*

NOTES.

471. *Minxerit in patrios cineres.*] 'Twas very profane among the Antients to piſs in a Holy Place. *Perſeus* in his firſt Satire:

Pinge duos angues; pueri ſacer eſt locus, extra
Meiite———

"Paint two Snakes on the Wall; the Place,
"Children, is ſacred, go piſs Without."

But 'twas a double Profanation to piſs on a Lamb; and a horrible Sacrilege to piſs on the Tomb of one's Father, or Anceſtors.

471. *An triſte bidental moverit inceſtus.*] When a Place was ſtricken with Thunder or Lightning, 'twas thought to be devoted to Conſecration, and the diviners went immediately and ſacrificed a young Sheep there; then they incloſed it with Stakes, a Line, or a Wall; and from that Moment it was ſacred.

472. *Inceſtus.*] As the Ancients were wont to ſay *chaſte* for *pious*, ſo they alſo ſaid *inceſtus* for *impious*.

FINIS.

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